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Philosophy of Education

A Trend Report

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India has a very long and varied tradition of philosophical thinking. Throughout the ages there have been a continuous quest for the ultimate truth and an intermittent dialogue about the nature of reality and of values. There have also been repeated attempts by great thinkers to reinterpret the past in the light of present needs. It has also happened that the mechanism set up to insure that the great thinking of the past is not lost, has resulted in undue emphasis being placed on preservation of old ideas rather than creation of new ones — an emphasis broken only by the greatest minds. The emphasis gradually shifts from *philia* to *sophia* — and *sophia* as knowledge at the lowest verbal level. It is, therefore, not surprising that the tendency to repeat rather than recreate, to accept certain hackneyed phrases rather than question the very foundation, is found in many research studies even at the university level. Perhaps it is a tendency found in all branches of research — to find security in established models, repeat the accepted procedures, and interpret the results along conventional lines. But in empirical research, the variation in the real situation often ensures sufficient variety. But repetition of even great ideas in a field like philosophy bristles with the danger of indefinite perpetuation of certain clichés. At the same time it has to be remembered that high thinking is often clothed in simple words and some of the great truths are sufficiently important to bear reiteration. This is a paradoxical situation which makes it difficult to appraise the trends in philosophical investigations.

Educational philosophy is philosophy applied in certain real and hypothetical situations. Since

these situations are varied, the discussions on educational philosophy often tend to shift according to certain themes of current importance. The educational philosopher has to be on his guard against make-shift solution to felt problems being identified with serious philosophical discussions. At the same time empty discussions totally irrelevant to daily needs or fond harping back to the golden past or to the bright utopian future, are likely to bring philosophy equally to disrepute. Philosophy needs to be brought down to the earth and made to work. But at the same time it should keep a high level of sustained, critical, coherent and synthetic thinking.

Even among the various branches of applied philosophy, educational philosophy is in a peculiar position. Education like philosophy has a very broad front facing an extraordinarily wide variety of problems. The problems before the educational philosopher are so manifold that he finds it difficult to keep a direct and original attack on problems. He often uses secondary or tertiary sources to get relevant findings from the component disciplines and attempts to synthesise them as best as he can. Almost all studies under review have relied on the library as the chief source of information and many have stated it as library research. Though analysis, criticism and interpretation have been at least implicitly involved, the level of such activities has been reasonably high only in a minority of theses. As regards methodology, pure philosophy is in a better position than applied philosophy, because in the former case, the student usually has a systematic course in logic, epistemology, metaphysics, axiology, and sometimes even in semantics and other relevant disciplines, so that a good student can soon be ex-

pected to carry on the philosophic enquiry himself. Educational philosophy, on the other hand, gets such a little segment of time in the educational course that even to communicate the necessary philosophic information, the time is felt to be insufficient. Though research method is a compulsory paper in most universities at master's level, the techniques taught are usually oriented towards empirical studies and the type of approach required for philosophical enquiry is not given adequate attention. So we have even raised a question whether the term research can be used for philosophical type of studies. These problems have been also reflected in studies in educational philosophy.

Though research in all dimensions in India has yet to go a long way, research of the empirical type has attained considerable sophistication at least in some centres, largely by borrowing models, paradigms and techniques from abroad. It is the business of the philosophers to interpret such research at levels beyond that of statistics and methods of empirical science, draw out the implications, and synthesise them. Philosophy also has the task of exploring an unstructured situation, attempting to grapple even with those for which no methodology has been devised, and peep in the daughter disciplines of the empirical science with precise problems. As soon as the philosophical enquiry has been able to identify, analyse and evolve methods for specifically attacking a problem, it would pass into the hands of the empirical researcher. Thus every research problem begins with philosophy and ends in science. The philosopher may, however, again take up the truncated findings of empirical research and try to synthesise them. At the moment many empirical researchers (with the exception of the broadly intelligent ones) find it very difficult to do the initial unstructured enquiry and the final synthesis though they are quite at home at the middle phases of technical sophistication.

Thus, a lot of highly sophisticated work is done on relatively irrelevant issues or, on issues whose relevancy is not seen. And, most of the findings of such studies lie around like broken arcs, inadequately communicated among educational workers and thinkers. It is one of the challenges of educational philosophy to lend a helping hand in this task. Educational philosophy is linked with science not only with regard to empirical educational research, but also with reference to the problem of increasing technologisation of society, increasing science content, introduction of discovery methods and scientific basis of evaluation in schools. Much of the "scien-

cing" which is going on around us can be not only useless, but also positively harmful if it is operated only by the limited vision of science, unaided by the long range vision of philosophy. A still more serious problem is that of inability to enter even the stage of "sciencing", but rather verbalising every move intended to introduce it. The key to these may be found in the way in which the philosophical tradition has been handled. It would be advantageous if the educational philosopher takes a direct interest in the philosophy of science as affecting education. And, this will have to be done at a much deeper level of analysis than of repeating phrases like, "Synthesising the Science of the West and the Spiritualism of the East".

It is perhaps a misconceived picture of the 'rishi' in the forest which has been instrumental in making the researcher in educational philosophy withdrawn to the library and study in seclusion and peace. But the rishis, on the whole, had an effective functional relationship with the society of their times, and even within solitude their occupation with the informational level was insignificant compared with their mental activity at higher levels of the cognitive domain and at the other dimensions of their being. Socrates in the market place and the Siddha in the street should also serve as models for researcher in educational philosophy at a time when the school is literally at the crossroads. Workers on the socio-political dimensions of political philosophy cannot afford to confine their studies merely to compiling ideas of Gandhi and other thinkers in these fields from the library. Their compilation and first level interpretations are a necessary initial phase and have to be done to the extent that they have not so far been done. But translational (in practical terms) and interpretational studies of socio-educational philosophy are urgent in the current context.

This brief preamble setting forth the challenges facing educational philosophy might perhaps help to interpret the studies which have been abstracted in this section. If the studies seem to fall short of the task-norms posed above, it is at least partially due to the high level of the norms themselves and it is hoped that future researchers would help to raise the level of the studies still further. It may also be hoped that in course of time, advanced educational philosophy may be introduced as an elective group, incorporating the relevant auxiliary sciences. Though a similar suggestion was put forth by Butts in 1959, no active steps have been taken to implement it.

Now we proceed to give a brief review of the studies conducted in educational philosophy at the doctoral level in the universities of India. Twenty-eight such studies have been made during a period of twentyeight years, ranging from 1944 to 1972. During the first two five-year spans of 1940-44 and 1945-49 only one thesis per five years was produced. The next three five-year periods produced five theses each. The period 1965 to 1969 has witnessed the maximum production, namely, seven theses. During the last three years (1970-72), four theses have been produced.

The analysis of the works of foreign thinkers has been done by three (Govindrao, Singh and Mathew), besides the comparative study of Dewey and Gandhi (Kuzhandavelu), and use of foreign system for comparative purposes by several. Govindrao (1955) has analysed the thoughts on education present in ten English novelists. His treatment has ranged from an analysis of the criticism which the authors have applied to the educational systems of their times to an attempt to glean out some general principles connecting literature and education. Singh (1969) attempted to systematise, discuss and examine the main aspects of the educational philosophy of Bertrand Russell. He lists some of the Russell's well-known educational contributions and follows them up by some strong critical remarks regarding the contradictions and absence of originality in Bertrand Russell. The constructive appraisal of Russell as an exponent of the realistic school is conspicuously absent. Mathew (1944) claims to have made a comprehensive study of Freud, Adler and Jung from the standpoint of education. But the key concepts listed and explained by him seem to be illustrative rather than exhaustive. This is the earliest doctoral research thesis under review and a flood of literature has appeared in the area during the three decades after the thesis was completed. Further research in this area is worth taking up.

Two theses are on the area of values. Pandya's (1959) study is entitled "Measurement of Modern Educational Values from different standpoints". It is limited to an elementary treatment of materials from documentary sources with a view to considering the historical, philosophical, psychological and practical values in education. Verma (1953) has stated his purposes as: to study Hedonistic Psychology and to propose a system of Hebonistic Education. After giving his free reflection on various aspects of the problem, the author ends up by formulating the stages of Hedonistic Education in a

manner reminiscent of Rousseau's romantic naturalism.

Goswami (1961) in his enquiry into the fundamentals of educational philosophy in the east and the west has attempted a peep into a fairly wide orbit of study covering the basic thinking in ancient China, Japan, Middle East and the West. Supplementary researches in the varieties within the segments conveniently categorised as the east and the west which give rise to treatment in terms of broad stereotypes would give a clear picture. Again, the discussion of Japanese philosophy and that of thinkers like Vivekananda and Tagore and an attempt at synthesising certain aspects of the east and the west is another suggestive supplement of this study.

Ancient Indian thought has been dealt with in five theses. Divekar (1960) undertook a critical study of the educational philosophy of the Upanishads. Though the ostensible purpose of this study was to search for a solution of the radical wrong in the fundamentals of the existing education in India, the author is content to give a statement of the basic upanishadic ideas and give some general suggestions regarding objectives, curriculum and institutions. A similar study by Charlu (1971) on the educational philosophy of the Bhagvat Gita starts with some bold hypotheses regarding the potentiality of the ideas in the Gita to become the basis for a sound educational philosophy and their significance for the various aspects of the educational system in India. These hypotheses are followed by some deductions or reflections. The Buddhistic and Jain systems have been studied by two scholars. Gokhale (1951) used books in Pali, Sanskrit, Tibetan, Ardha Magadi and other literatures in India and abroad. After a treatment of the history, ideals, rules, teacher-pupil relation in the Buddhistic system he proceeds to analyse the cause of the destruction of Buddhism. He refers to the contribution of Buddhism in India and abroad and also compares it with other systems. Deshpande (1955) made a similar study of the Jain system of education. The details of the stages of development, administration of tests, methods, patronisation and other details are given. Some comparisons are also made. The author concludes that "elementary education of the three R's was not regarded as very important but emphasis was given on the higher aspects of education". Since the classical Tamil and other south Indian sources give a different picture of the problem, it might be useful to continue such studies on a wider spectrum.

Saran (1954) has attempted to analyse the Gurukula system of education and to explore the

possibility of reinstating it in India in modernised form. Some peripheral concepts regarding the Gurukula system, some comparisons with western models "in order to show the superiority of the 'rishi-aim' of God-realisation" and some suggestions and exhortations are given.

Safaya (1965) has given a critical and historical analysis of the psychological speculation in Indian philosophical literature. This too is an area in which several authors like Sinha and Akhilananda have done considerable work.

Three studies (Deopurkar, Seth and Verma) deal with trends or evolutionary themes. Deopurkar (1964) has entitled his thesis as "Evolution of the Philosophy of Education in India" but has confined his work to the nineteenth and twentieth centuries. He has covered a large number of thinkers (the list, however, does not include any one belonging to the typical materialistic schools) and identified elements of idealism, naturalism, pragmatism, supernaturalism and internationalism, treated in very broad categories. Seth (1953) has entitled his thesis as "Idealistic Trends in Indian Philosophy of Education" but has stated his purpose as: to determine the aims of education based on the Indian philosophy of life. He then traverses various areas of education with a free admixture of the treatment of the past and the present. Verma (1969) presents a treatment of the development of educational philosophy of modern India from Raja Rammohan Roy to Mahatma Gandhi. He categorises the stages in the evolution as fermentation, purism, reconciliation, crystallisation and accreditation. The broad common features of Indian philosophers, and how western impact cross-fertilized the Indian mind without transforming it out of recognition and other typical aspects of the Indian temper have been identified.

Fourteen out of twentyeight theses relate to the philosophy of modern thinkers. The philosophy of Gandhi is a favourable theme. Nayak's (1956) study was on the theory and practice of Basic education with special reference to the psychological basic needs and the structure of society aimed at by the constitution of India. In practice, his study was empirical in nature, supported by test, scale and a questionnaire. His study indicates that at least for his sample Basic education produced better results with reference to most of the tests applied. Subramanyam (1958) has compared Gandhi's ideas with those of Tagore. He has gleaned the (essential elements of both and presented the profiles so that the contrast would stand out. Kuzhandavelu (1965) has compared Gandhi

and Dewey on five overt dimensions—change, experimentation, activity, school-as-miniature-society and democratic society. He has also attempted an analysis as to why Basic education failed and offered some suggestions based on Deweyian experience to put Basic education on a firm footing. Robinson (1970) attempted a critical study of pragmatism in education with particular reference to Basic education. Some common features between pragmatism and Basic education have been brought out. Mahatma Gandhi's concept of socialism with special reference to its bearing on education and politics has been studied by Siddiqi (1971). An analytical and speculative treatment has been attempted. A fairly deep level of analysis and interpretation is exemplified in Ramji's (1968) study on the concept of personality in the educational thought of Mahatma Gandhi. He compiled 4300 statements of Gandhi pertaining to personality and education and interpreted them in terms of some modern psychological concepts.

De (1972) has presented an analysis of Tagore's contribution to education for international understanding. He has also attempted to place his findings on a historical setting.

Three scholars have attempted to reconstruct the philosophies of Indian thinkers using Hindi, Arabic or Persian sources. Sharma (1960) has analysed in detail and presented Tulsi's philosophy of education. Sayyid (1952) has presented Shah Waliullah's philosophy of education using Persian and Arabic sources. Some of his identifications, particularly those relating to naturalism and individual differences in Waliullah's letters are interesting. Rasool (1968) has presented the educational aspects of Maulana Abul Kalam Azad.

Chaube (1962) has discussed the recent philosophies of education in India as represented by recent thinkers like Dayananda, Vivekananda, Besant, Aurobindo, Tagore and Gandhi set against the general background of Indian thinkers. Here too the materialistic school is not represented. His conclusions are followed by a series of recommendations and exhortations. Acharya (1967) has dealt with the contribution of eminent Indian thinkers to the theory and practice of Indian education during the nineteenth and twentieth centuries with special reference to Maharashtra.

Thacore's (1949) study of some aspects of the educational thoughts of India is in actual practice confined to an attempt to revive some of the past traditions and institutions of India. The Gurukula system, Viswa Bharati, Jamia Millia and Wardha

system—he has branded each of these by stereotypes following Cunningham, even to the extent of identifying Wardha scheme as materialistic.

The studies indicate that in scope and in depth of treatment they are only in the initial phase. Even as regards the basic information required for philosophical study, much of the thinking already done without reference to university degrees, does not yet seem to have been incorporated. Even within the doctoral theses there have been unnecessary repetitions, apparently for want of adequate communication, e.g., the theme covered by Kuzhandavelu (1965) has been repeated five years later by Robinson without any indication that he has been benefited

by earlier studies. The need for using sources which have not so far come into conventional books particularly those relating to the south and the folk literature is apparent. The need for proceeding beyond the informational level using the higher techniques of philosophical enquiry also seems to be indicated.

The problem of broadening the scope of educational philosophy and vitalising it by enquiry into real educational problems with reference to reorientation of objectives, curriculum, methods, evaluation, guidance, school and society and a host of other problems and of evolving a fruitful dialogue with the empirical disciplines bearing on education, which have gone far ahead in modernity are also indicated.

ABSTRACTS : 1-28

1. *ACHARYA, S. R., Contributions of Eminent Indian Educationists to the Theory and Practice of Indian Education during the 19th and 20th centuries with special reference to Maharashtra, Ph.D. Edu., Poona U., 1967.*

The aim of the study was to critically examine whether there had been an essential unity and coherence in the educational thoughts and ideals of eminent thinkers of the nineteenth and twentieth centuries in India, especially of Maharashtra.

The study was based on the contributions of the eminent Indian educational thinkers like Raja Rammohan Roy, V. K. Chiplunker, B. G. Tilak, G. G. Agarkar, V. C. Vijapurkar, Dayananda Saraswati, Swami Vivekananda, Aurobindo, Annie Besant, Gandhiji, D. K. Karve, Syed Ahmed Khan, M. M. Malviya, G. K. Gokhale, Punjabrao Deshmukh and Tagore. The autobiographies, life histories and articles written by, and about the educationists were consulted and searched through in libraries. An attempt was made to link the personalities and the contemporary ideas.

The study revealed that the birth and development of national education movement in India had been an evolutionary process of national consciousness where the contributions of the eminent individuals were the significant epochs. That India possessed her unique aim, method and organisation of education and their re-examination was essential for national resurgence was the communality of thought of these vanguards of nation. Though it was vouchsafed that India has her unique way to her destiny and glory, the significance of modern western science was also pointed out. Attempts had been made in many cases to find an equation if not a synthesis between the physical science of the west and the spiritual philosophy of the east. The revival of Indianism in education in the last one hundred and fifty years, with its diversity as found in the ideas of Tagore, Gandhi, Dayananda and Aurobindo testified to the myriad-mindedness of the one and the very soul of India.

2. *CHARLU, M. K., The Educational Philosophy of Bhagavat Gita, Ph.D. Edu., SPU, 1971.*

It was a study of the educational implications of the philosophical aspects of the Gita with a view to forming a basis for the reconstruction of a sound

educational system. It was hypothesised that (i) the Bhagavat Gita contains many ideas which could become the basis for a sound educational philosophy; (ii) the educational philosophy of the Bhagavat Gita is quite significant for various aspects of educational system in India.

The methodology of research was library research, and the sources examined were the Bhagavat Gita with Bhashyas by Sankaracharya and Ramanujacharya, other commentaries on the Gita by various scholars, books on eastern and western philosophy along with research literature on the problem.

In the light of the study, deductions are made regarding meaning and aims of education, educative process, teacher-pupil relation, and curriculum and evaluation. Education is found to mean the complete development of man through the four successive stages of life and the preparation for life. It connects an exercise of hand, head and heart with a view to developing a synthesis of matter and spirit. The educative process is a harmonious development of physique, intellect, social efficiency and character. Education, according to the Gita, consists in the cooperation of both the teacher and the pupil in order to gain the knowledge of the Supreme. It involves practising this knowledge in everyday life for the spiritual uplift of the self and the good of the society. The qualities of the teacher and the taught, not the time, place and material instrument, are the basic constituents of teacher-pupil relationship. Sri Krishna was the ideal teacher and Arjuna the ideal pupil. The curriculum presented in the Gita contains the entire life and its problems as one subject. Of the three types of knowledge—Sattvika, Tamasika and Rajasika—Sattvika is the real one. The Gita holds the thesis that knowledge and selfless action are the instruments to serve God. True education is evaluated by the actions of the learner, not by his knowledge alone. Finally a comparative study of the educational philosophies of the Gita, the Bible and the Koran has been suggested.

3. *CHAUBE, S. P., Recent Philosophies of Education in India, D. Litt. Phil., Luc. U., 1962.*

The study was intended to find out the salient features of modern India that came up from a few educational thinkers who stood against the growing

influence of materialistic and mundane values and who gradually declined adherence to higher spiritual values.

Indian culture and civilization were products of age and they were best represented in the lives and works of such eminent thinkers as Dayananda, Vivekananda, Annie Besant, Aurobindo, Tagore and Gandhi. Education in our country was to help the people to rise above the narrowness of seclusion and it was only possible if education was made a medium having essentials of Indian philosophy and culture. Some of the main contributions of the educational philosophers of modern India were summarised by the researcher as follows: the student's moral and religious development should be the responsibility of education; education should also have a materialistic aim to make the individual self-supporting and economically productive; education should enable an individual to feel one with the universe; curriculum should take into account the two phases of man's life—the spiritual, i.e., the inner life of man as an individual, and the external, i.e., the outer life of man as a unit of the society having its moral and social responsibilities; women's education should be given priority so that the women of India once again take their rightful place in the society; the state should provide for education but it should claim no authority over it; and for growth and full efflorescence, the roots of education of Indian people must be planted in their old, cultural soil. It was therefore felt that a new educational philosophy of the country influencing science and spirituality would suggest to a great extent the right remedies for many of the inadequacies existing in the current educational system in the country. However, this fundamental contribution had been the endeavour to effect in the minds of the educated Indian youths a synthesis between the spiritual culture of the east and the materialistic civilization of the west.

4. DE, J.K., *Tagore's Contribution to Education for International Understanding, Ph.D. Edu., Viswa Bharati U., 1972.*

The study sought to investigate into the contribution of Tagore to education for international understanding in historical perspective.

Harmonious and integrated development of the individual personality on one hand, and the criterion of a cooperative society with fellow feeling, love,

mutual understanding and appreciation as the fundamental values on the other, are possible only when a well planned system of education begins to function with the above ends in view. Deeply disturbed at heart by the devastating prospects of world wars, Tagore came forward to root out war in the minds of men through a complete programme of educational activities at his Santiniketan, which, as he visualised, ultimately developed into an international university. The present study traced, as a background, the development of international understanding from the ancient to the modern days focussing on both the oriental and the occidental landmarks in the field of education. The concept of internationalism in the field of education is a modern development gaining ground through the bitter experiences that mankind had to face from the evils of a perverted kind of nationalism. Education for international understanding is the educational stream of the greater force which is known as international cooperation.

The study led to the following conclusions. What Tagore did in Santiniketan and Viswa Bharati in a limited way was attempted by the UNESCO after more than two decades in a greater compass. Significant bridges of understanding can be constructed between man and man only in an atmosphere of faith. Educational activity, through the creation of an atmosphere of mutual understanding and appreciation can help the realisation of a cooperative society. Santiniketan is a bold attempt towards creation of world peace. Development of personality is not complete through intellectual education only. The emotional, aesthetic and the spiritual aspects of the nature of man must also be cultivated through a planned educational programme. Tagore's emphasis on the development of the aesthetic and spiritual nature of man through his educational scheme is a distinct contribution to the field of education. The ideal human unity can be realised best and most successfully through educational activity. Hence the establishment of centres like Santiniketan for cultural cooperation is a pressing need of the hour.

5. DEOPURKAR, R.T., *The Evolution of the Philosophy of Education in Modern India, Ph.D. Edu., MSU, 1964.*

The study aimed at tracing the path of evolution of the philosophy of Indian education in the nineteenth and twentieth centuries.

The study was, on the whole, a descriptive, library research on the impact of idealism, naturalism, pragmatism, supernaturalism and internationalism on Indian philosophy of education in modern times. The whole period was divided into four parts: from 1800 to 1850 A.D., 1851 to 1900 A.D., 1901 to 1947 A.D. and 1948 to 1964 A.D. The impact and development of above said philosophies on modern Indian education were studied in terms of aims of education, methods of learning, methods of teaching, curricula, disciplines and teachers' duties. The study was based on the educational contributions of Raja Rammohan Roy, Dr. Annie Besant, Bal Gangadhar Tilak, Swami Dayananda Saraswati, Shri Aurobindo, Dr. D.K. Karve, Iswar Chandra Vidyasagar, Dr. J.C. Bose, Keshav Chandra Sen, Pandit M.M. Malaviya, Rabindranath Tagore, Mahatma Gandhi, Maulana Abul Kalam Azad, Dr. S. Radhakrishnan, Sir Syed Ahmed Khan, Swami Vivekananda, Dr. Zakir Hussain and others.

Idealism formed the main stream in Indian educational philosophy and other philosophies were tributaries to it. According to idealistic philosophy, self-realization was the goal of life. Learning was thought of as the process of realizing the eternal values of life. Teacher was considered a custodian of Indian culture and civilization. Curriculum included moral and religious instructions. The methods of teaching were both inductive and deductive in nature. Strict adherence to daily routine and self-discipline were the forms of discipline. Naturalism in Indian education stood for education in natural atmosphere and according to the nature of the pupil who was born good. Auto-education or child's freedom to learn by himself found its expression in kindergarten, playway and followed natural methods in Indian education in the twentieth century. Rejection of book and concentration on crafts, withdrawal of religious instruction in favour of self-imposed discipline and liberalization of teacher's traditional authority were some of the effects of naturalism on Indian education. The Gandhian 'Basic Education' was the best representation of pragmatism, a philosophy of modern science and democracy. Education was centred round a craft and its aim was the completion of project activities where the dignity of individual labour in social activities was valued most. Supernaturalism in education, on the other hand, aimed at the salvation of the individual through work, worship and faith. The curriculum was framed in accordance with the idea of revival of Hindu culture. The method of teaching consisted in only re-

moving the obstacle to knowledge, since supernaturalism believed that no one can teach anybody. Internationalism in education aimed at international understanding and creating a synthesis of life and culture of all nations. Cooperation and coexistence were the basic principles of learning. Practice, not preaching, was the right method of pedagogy. Since the seeds of universalism were found implanted in the Vedas, the international schools in India relied heavily upon them. They stood for an illustration of synthesis of religion and science, the two opposite poles of tension of modern civilization. An international understanding could be achieved by becoming a dispassionate student of international problems, without having any pride or prejudice against any nation or religion or ethnic group. In conclusion, it was said that India had her unique way of representing each of the philosophies of education. All of them had built, without giving up their individual distinctiveness, a mighty scheme of Indian philosophy of education.

6. *DESHPANDE, N., The Jain System of Education, Ph.D. Edu., Bom. U., 1955.*

The objective of the study was to have a historical survey of all aspects of the Jain system of education with a view to comparing it with the Brahmanic, Buddhist and Monastic (European) systems of education and to have a critical appreciation of it.

The various textual sources of Jain literature and books on history of ancient Indian education were the main sources of information.

The Jains considered education to be the source of illumination, an agency of self-respect and emancipation, and also the source of development of the spirit and the faculties. The following were highlighted as the important features of the comprehensive Jain education. Different stages of life according to Jain psychology, namely (a) the dull stage, (b) the playful stage, (c) the walking stage, (d) the erect stage, (e) the learning stage, (f) the adolescent stage, etc., were discussed. The four stages by which the permanent impressions of objects were made on the mind and the four types of intelligence and their characteristics according to Jain psychologists, have been described to have important bearing on education. The education began at the age of eight and laid great stress on me-

mory. There were very few teachers and still fewer institutions, but there was cooperation between the teachers and the students, which was given an important place in the process of education. Corporal punishment was absent and the family was allowed to play its role in the progress of education. A test was given to students before admission to schools and only the deserving ones were admitted to classes which were considerably smaller than the present day classes. The educational institutions depended on donations of princes and the public. Family was the principal agency of education. Elementary education of the three R's was not regarded as very important but emphasis was given on the higher aspects of education. The medium of instruction was the mother tongue. Various methods such as memorising sutra, the question and answer method, the direct method were used. The techniques of telling, exposition and debating were also used. To assess their progress, debates were held instead of examinations. Comparing the Jain and the Brahmanic systems of education, it was found that there was no difference in their concept of education-both were comprehensive, both accepted the same age for the beginning of education; and the aims and admission procedures also did not differ much. The sessions and duration of courses were practically the same. Both were patronised by the princes and the public; much similarity existed in regard to the administration of education. The only difference was found in attitude towards education of women and the shudras. Comparing the Jain and Buddhist education, it was found that the Jain system did not lag much behind the Buddhist system. Comparing the Jain system with the European monastic system, much similarity was found between them both were based on certain monastic principles. Among the methods of teaching, some steps, like pronouncing the texts, denoting the syllables, explanation of the words, asking question, recitation and recapitulation, were employed. Debates, individual attention, use of a few intelligence tests, tutorials, the monitorial system, facilities for special studies, and award of degrees and diplomas were the other important characteristics of Jain system of education in India.

7. *DIVEKAR, S. M., A Critical Study of the Educational Philosophy of Upanishads, Ph.D. Edu., MSU, 1960.*

The present study was undertaken to discuss

critically the educational philosophy of the Upanishads with a view to search for solution of the radically wrong in the fundamentals of existing education in India. The author, therefore, proposed to make a thorough analysis of the philosophy of Upanishads with respect to knowledge, aims and objectives of life and education, ethical and psychological bases of education, methods of teaching and learning, teacher-pupil relationship, curriculum and rebirth and its educational significance and so on.

The concept of knowledge centres round the concept of man in the Upanishads. The Upanishad teachers built their educational edifice on the sound foundation of the highest concept of knowledge about 'man' and his surroundings. If education is a process through which it is aimed at the development of inner consciousness of man so as to lead man ultimately to divine light, it is essential that the philosophy of education underlying a particular system, should be based on the concept of man. The aim of life depends upon the concept of knowledge prevailing at a particular period and the aims of education depend upon the aim of life. In the Upanishadic period, the entire life and education of the people were based on the sound foundations of morality and religiousness. The psychological foundations of education during Upanishadic days were based on the fundamental assumption that man has in reality the soul and not only the mind in the body. The problems of rebirth were found complex and left for further study. The curriculum consisted of 'Para' and 'Apara Vidyas' might satisfy the material needs of man but the question as to 'what is that by knowing which everything is known' is answered by Para Vidyas. The Ashrama system was based on a psychological study of interests, needs and capacities of the individual at different stages of life. According to Upanishads, the teacher or the Guru should be a man of character, integrity and developed personality so as to naturally become an idol and ideal for the pupils. At the same time he should foster the creativity and spirit of inquiry in his pupils. Concentration of mind was supposed to be the keynote of all learning. The 'Prashna' method as well as activity were also valued. Finally, the lifelong education would teach man to renounce the world so as never to return to suffer the pangs of a new life accompanied by its miseries and bondage. The author suggested that some of the important features of educational philosophy in the Upanishads might be incorporated in modern educational system in India. Some of the suggestions were : (i) analysis of Shreyas

and Preyas is useful to frame clear objective; (ii) curriculum for character has to be built upon Para and Aparā Vidyas; and (iii) establishment of Ashramic school and university would bring forth better teaching and learning.

8. *GOKHALE, B. B., Buddhist Education in India and Abroad, Ph.D. Edu., Bom., U., 1951.*

The objective was to study the origin and development of Buddhist education through its diverse phases and analyse critically the several factors influencing the evolution of the system.

The sources of study include sixtyseven Pali, nine Sanskrit, two Tibetan and three Ardhmagadhi books with twentyfour other books, two dictionaries, twentyfive journals and one hundred fifteen books on general literature.

Buddhism rose as a Monastic sect and developed in course of time as a religion of the masses in India and received patronage of kings like Ashoka, Kanishka and Harsha. Valuable contribution was made to its philosophy by thinkers like Nagarjuna, Vasubandhu and Dignag. It initiated an epic trend in Indian literature through Ashwaghosha and enriched national artistic tradition through countless artists working in Gandhar, Mathura, Sambri, Amaravali and Ajanta. It created educational centres like Nalanda and Vikramshila, which became vehicles for the spread of Indian culture outside India. Buddhism lived as a faith with an appreciable number of adherants from the fourth century B.C. to the eighth century A.D. It influenced Brahmanism and was also influenced by Brahmanism. It came to fulfil a historical need and once that was achieved, it disappeared. It challenged the supremacy of the Brahmanic priesthood, attempted to enthrone reason in place of revelation and made Indian religion a truly national faith. But the national character was lost when it began to be espoused by foreigners. It developed into Mahayana and the dividing line that first existed became thinner. Absorption, Shaktism and Tantrism, and finally the Islamic invasions, destroyed the educational centres.

The Buddhist ideal of ethical and intellectual life being purity, education under the Buddhist philosophy meant the realization of the ultimate aim of 'arhatship' and 'nirwana'. The Buddhist eightfold path of right views were: intention, speech, action, livelihood, effort, mindfulness, concentration and controlling the senses. The aim of education was what

they called Chittavrittinirodha, controlling the passions of the mind, the precursor of all actions. Buddhist education was closely linked with the growth of monasteries. Buddha himself started as teacher, teaching the message of self-development and perfection but was compelled by the force of historical circumstance to initiate the development of cenobitical Sangh, devoted to the ideal of converting the unconverted and strengthening the faithful. Rules were framed on the basis of these accepted principles. Vassa was introduced as they were criticised for wandering. Viharas were converted from places of dwelling to places of learning. In the earliest period the Buddha Sangha, the monastery was primarily a place of residence during the rains and a place of occasional sojourn in between tours round the countryside. New entrants to the order were kept under the guidance of the Upajjhaya, who instructed them in monastic discipline and supervised their conduct. With the acceptance of Viharas and other monastic dwellings as places of learning, the Sangh lost its cenobitical form. The institution of the Acharya assumed greater importance for the purpose of instruction of the young 'Bhikhu' in the 'Dhamma'. A monastery became a seat of learning, a repository of the memorized texts of Buddhism and their exposition. In the localised monasteries Bhanaics and Kathakas learnt and preached. There were also religious students, who specialised in a number of branches of Buddhistic scriptures. There were a number of schools with regional affiliation and three different categories of teachers. Monasteries in course of time assumed a formalised and institutionalised appearance and finally transformed themselves into some of the large universities of later times.

The author describes the ideal student's and teacher's life and their mutual relationship. The teacher and the student were both exhorted to bear in mind the fact that any confusion in their minds between means and ends would be detrimental to educational effort. Sila, Samadhi and Panna were the three fundamental aspects of Buddhism. Sila facilitated Samadhi which in its turn facilitated the moulding of the mind, so essential to intellectual insight; Panna revealed the truth and freed the mind from the shackles of ignorance and false knowledge. Fulfilment of the conditions lead the aspirant to Nirwana. Preaching, repetition, explanation, exposition, question and answer, discussion and debates were all used. Various methods of replying to doubts and questions were practised. The system of Buddhistic monastic education consisted of the processes

of comprehension, preservation, elucidation, elaboration and translation. As regards the education of women in the earlier period, they were treated with respect and dignity but changes took place in Manu's days. The Jain attitude, as also Buddhist's, was the same. The order of nuns was not far behind that of the monks but it was not of the same strength. By Ashoka's time the number dwindled and later the order itself dwindled and disappeared.

The ideals of the pursuit of truth and wisdom and the poverty of life and purity of thought created a taste for knowledge, raised the level even of average men, by moulding social likes and dislikes, by influencing choice and rejection and creating a high standard of judgement. This was no small contribution of the universities of Nalanda, Vallabhi, Vikrama Shila, Odhantpuri and Jagdal. The author describes the working of these universities and shows how they were financed. Their libraries are described. These universities generated a force of disintegration in their structure of development, as they standardised all efforts, resulting ultimately in a lopsided development of Indian intellectual life. The scholars became more and more interested in the Tantric cults. The universities fell a prey to magic, and Tantrism and also to the sword and power of the Muslim invasions. The author gives credit to the Buddhist system of education for the achievement of free and sustained philosophical speculation, for enriching the Pali and Sanskrit languages, for encouraging the art of argument, for developing the sciences of astronomy and medicine and above all, for developing the level of the average man of those days in India. The system had its shortcomings. It neglected secular education in industrial and vocational arts. Its failures were offset by its positive achievements; the full and extended expression of which was seen in other Asian countries like Japan, China and Ceylon.

The influence of Buddhism has been deep and manysided. Buddhism was critical in spirit in not respecting anything but reasoning. Through its Sanghas, Buddhism developed a system of education and proselytisation which transcended all national barriers. With the mission of Ashoka, Buddhism travelled abroad and wherever it went, it carried with it all that was best in India. It thus developed cultural traditions in Ceylon, Burma, Siam, Indonesia, China and Japan. It made the most significant contribution in the domain of art. The monk was not only a follower of Buddhism himself, but was also a teacher of the people, a torch bearer of knowledge of Dharma, an introducer of the Buddhist culture. Buddhism fused the Chinese culture into a unity of

Aryan culture. The Buddhist monastic system of education not only created great universities like Nalanda but also elevated the life of millions. The monk withdrew from the world for his own salvation but then he returned to it as a teacher, friend and guide. The Buddhist monastery, which first grew in monasticism, developed in an atmosphere of scholasticism and proved to be the most significant cultural force in the life of Asia. The triple ideal of perfect development, Sila, Samadhi and Panna character, thought and intelligence perfectly moulded the system and gave to it the characteristic Buddhist shape. Owing to the influence of doctrinal and literary development, the Sangha, started as monastic residence, underwent a thorough transformation, emerging as centres of learning, from which universities grew and centres of learning like Mahavilio in Ceylon, Pangan, Martaban and Ava in Burma, Auuthia and Bangkok in Siam, Chunnug, Nankin, Lushan and Loyang in China, Kamkura in Japan, Khota, Kutch and Turfan in Central Asia and Lhasa and Sigatseu in Tibet. Through Buddhism Indian philosophy, mythology, artistic, literary and other peaceful tendencies percolated in all those countries, where Buddhist movement reached. The Brahmin Sanyasi, the Christian monk, the Jain Yatim, the Muslim Mulla are shown to have many points common in the pattern of their life and aspirations with the Buddhist Bhikkhu.

The author also compares the Buddhist system with the Brahmanical, Jain, Islamic and Christian systems. The Buddhist system of education is shown to be a part of the larger organic unity of the ancient Indian systems of education. Its ideals were the formation of character, building of personality, preservation of ancient culture and the training of the rising generation, in the performance of religious and social duties, self-fulfilment and sure acquisition of objective knowledge. Its methods of repetition, comprehensions, elucidation, elaboration and question and answer, as well as of debating, were ideally suited to create the intensive awareness of the goodness of knowledge contributed imprecisely to the enrichment of Indian and Asian culture. It fought against caste, it fought for the freedom of women. Its love for animals and nature is proverbial. It raised the quality of living, as distinguished from the standard servants, men of abundant faith, intellect, imagination and initiative not for their salvation only but to make the world happy. Much of the cultural unity and greatness of Asia, it is pointed out by the author, is due to the unceasing and strenuous efforts

of these great men, who in themselves owed everything to the Buddhist monastic system of education.

9. *GOSWAMI, H. S., An Enquiry into the Fundamentals of Educational Philosophy in the East and West, Ph.D. Edu., Cal. U., 1961.*

An attempt was made in this study to bring out the common bonds of relationships between the eastern and western educational thoughts. The work is based on the faith that a proper mingling of the two thought currents in education would help grow a unified philosophy of education. The need for a common aim of education was felt because of the manifold purposes of education viz. to present (i) a synthetic outlook of life, (ii) a sense of dynamic humanism, (iii) a concept of social and moral values and (iv) a glimpse of fundamental truths.

The eastern system of education aimed at complete realisation of the self. Iao Tze had emphasized the contemplative character of man in his scheme of education. Tao's concept foresaw the naturalistic trend of education as championed by Rousseau in recent past. Confucius propounded the theory of cultural recapitulation of the past in education. Buddhism marked its stamp on Chinese philosophy of education by its idea of self-discipline, propriety of personal conduct, a deep religious feeling and profound faith in human power. The aim of education in Japan was to acquire the Infinite Light within man. Honen, Shinran, Eisai and such great educators of Japan believed in the existence of an ideal world beyond reality. With the impact of Buddhism in Japan, loyalty, self-denial, temperance, steadfastness of mind and strong will became the major qualities to be inculcated through education. Religion was the main influence in the philosophy of life in the ancient Egypt. Education in consequence aimed at the development of certain moral qualities in man and educational practices were limited to instruct the young people in religious rituals. Hebrew educational theory originated from the concept of God. The Quran on the other hand maintained that man was not only created in the image of God but he was an agent of Him on earth. The aim of education was to acquire knowledge or useful insight as a corollary to God's commandments. Islam had the first credit to manifest the east-west unity. So far as India was concerned, spiritual destiny dominated her rich cultural heritage. The Gita

taught the Indians the ideal of 'Nishkama Karma'. Sankara held self-realisation as the highest aim and the Jain school denied the inclusion of external objects in a real scheme of education. The pure knowledge and insight were attainable only through reaching the stage of Supreme self. Vaishnavas subscribed to the ideal of self-realisation through the practice of love and humility. Swami Vivekananda, Tagore, Sri Aurobindo and Gandhi recognised the importance of character building and sought to discover the inner consistency of science and spiritualism through education. In western tradition the ultimate aim of Greek education was to ennoble life with individual liberty, free thought and civic virtues. Later on Christianity emphasized on the development of man's pure heart. The philosophy of Plato, Aristotle and their followers ingrained the spirit of scientific inquiry and reasoning in the western education, on the other hand Christianity endeavoured to make education a means of forming moral and religious character. The scientific west realised, at last, that man could not be a complex of body, life-force and mind, he also possesses a soul within. The renaissance educators, Rousseau and Froebel, championed the cause of natural virtues and spiritual possessions of child in education. The western tradition beginning from the ideas of Socrates, Plato, Aristotle and Christian mystics and maturing in modern times in the philosophy of Nietzsche, Bergson, Hegel and Royce had throughout accepted in essence, the true dignity of soul in human existence. The infusion of the eastern spiritual thought and the western scientific thought would create a common philosophy of education but a deep charm has till now separated the two. Education can only bridge the gap and regenerate itself striving for a common, full aim of man's life.

10. *GOVINDARAO, C. D., English Novelists and Education, Ph.D. Eng., Mys. U., 1955.*

The study was undertaken to bring into light the thoughts on education present in the writings of Jane Austen, Charles Dickens, Thomas Hughes, Samuel Butler, George Meredith, Thomas Hardy, Arnold Bennett, John Galsworthy, H. G. Wells and Virginia Wolf.

It is a piece of library research. Analyzing the writings of the novelists, it was found that education was an important consideration to them all. Jane Austen and Virginia Wolf, emphasized the role of

education to make good wives and noble mothers. A woman, according to Virginia Wolf, is to humanise man and therefore, should continue to be woman only. Charles Dickens and H. G. Wells wielded their pen to demolish the evils in the field of education. They focussed the attention of the public on the educational halls by describing graphically such institutions as the Dothoboy's Halls and the Cavendish Academy. They were guided by their faith in education as the panacea of all human ills. Thomas Hughes and Samuel Butler had a common theme of typical English public schools but their treatments were different. While Hughes described the public schools and the universities with admiration, Butler scorned them. But both were aware of the bad and good points of the system. Hardy and Meredith dealt only with the fundamentals of human nature. Hardy brought out in his novels the tragedy of modern education which alienated the educated from their uneducated folks. Meredith laid bare the educational fallacies of his time and pointed his ideal school in one of his poetic comedies. He believed that "the schoolmasters plough to make a better world." Both Bennett and Galsworthy showed in their novels how "change is the only constant in life." The gap and the conflict between the youth and the age were their common theme, and they pointed out that the lack of imagination, the source of all change, was the root cause of the problem. Both the writers pleaded for the development of imagination in individual so that he would be able to see himself in the position of others. Education should, therefore, train the faculty of imagination of the individuals. It was finally put that the deep and extraordinary concern of the English novelists in education had established the truth that knowledge exists in the soul of the literature.

11. KUZHANDAVELU, K., *A Comparative Study of the Educational Philosophies of John Dewey and Mahatma Gandhi*, Ph.D. Edu., Madras U., 1965.

The basic assumption of the thesis was that a comparative study of Gandhi's philosophy with a well-tryed, well-formulated and well-accepted philosophy of education like that of John Dewey might throw light on the former and might help to understand it better. Comparisons were made between the two philosophies of education concerning (i) changing the old order, (ii) educational experimentation,

(iii) education through activity, (iv) school as a miniature society, and (v) education to build up a democratic society and in that context, the role of teacher, curriculum, discipline and higher education.

The method adopted for the study, was primarily library research but experience survey and trend analysis were also partly used.

The following were some of the salient conclusions that emanated from the comparative study: (i) Dewey's laboratory school was a model school which drew attention of many educators and popularised his ideas whereas Gandhi's scheme had no such model school. (ii) The Dewey school had the sincere and earnest support of the parents and admirers. But there had been no conscious attempt to educate the parents about the ideology of Basic education and its practices. To make Basic education a success, parents should be properly educated in the philosophy and methods of the scheme. (iii) In Dewey's school, several life occupations were introduced in which all students participated with interest and enthusiasm. In the scheme of Basic education, several village handicrafts were mostly neglected. Hence, besides spinning and weaving other crafts should also be introduced in Basic schools. (iv) A good number of literature on Basic education was very much wanting. The psychological and pedagogical aspects of Basic education should be given more emphasis. Research and experimentation should find an important place in Basic education. (v) Like Dewey's educational ideas which were popularised in the United States, not by the federal or state governments or through their support and help, but by Dewey, his disciples and fellow teachers, Gandhi's ideas also should become a teachers' movement without undue reliance on government and its ancillary agencies.

12. MATHEW, A. V., *A Comparative Study of Freud, Adler, Jung from the stand-point of Education*, Ph.D. Edu., Bom. U., 1944.

The objective of the study was to make a comparative study of the views and findings of Freud, Adler and Jung regarding the nature and working of the unconscious with special reference to those aspects of the study which are important from the standpoint of education.

The views of the three psychologists were collected from the English translations of their works and from the writings of their prominent followers.

In the beginning the origin and development of psychoanalysis (Freudian psychology) and its derivatives, Adler's individual psychology and Jung's analytical psychology, have been traced and a bird's eyeview on important contribution of the depth psychology to education is given. The author has tried to show the utility of a knowledge of depth psychology in maintaining a healthy psychic atmosphere in the home. It has been shown that parental love is not always disinterested. The childhood experiences of parents do interfere in the upbringing of the children. Over protection has been referred as an evil as it causes the reaction of insecurity. Both extremes have been shown to be harmful as the children develop exaggerated sense of right and wrong. The author has discussed the topics of super-ego, free association, Oedipus complex and compared the views of Freud and Piaget on moral sense. The development of super-ego is characterised by a sense of guilt. Introspection as opposed to projection, absorbing a person or thing into oneself in identification or introspection are analysed and how super-ego and sense of guilt account for the prevalence of anxiety and how it becomes abiding cause of fear and frustration and its effect on social relations is shown. The problem of laughter and fun in the classroom are discussed and a comparison of the views of Freud and Adler on this point is made. Freud's views regarding dreams have been explained and some examples of interpretations of dreams by the three psychologists are given. Referring to Adler's individual psychology, the author has mentioned about the sense of inferiority, the assertion of superiority, the family constellation, individual psychology and social relations and various forms of reaction to inferiority. Dealing with "style of life", the author has shown how the style of life is depicted even in infancy. Its relation to social interests, sex and its evidence in school as also in attitude to work and thought are described. Coming to Jung, the author has touched the concept of disintegrated personality as well as the question to what extent parents and teachers would help in this regard. The stages of integration have been explained and the place of the organised self, community, feeling and consciousness and unconscious in the integrated personality have been discussed. Jung's personality types, namely, extroverts and introverts and their special features are explained. The depth psychologists, specially Jung, have many helpful things to suggest for the right ordering of conduct in adult life. The need to thinking of death as transition along with

how and why Jung tried to foster and strengthen the spiritual life of his client is explained.

13. NAYAK, P. K., *A Critical Study of the Theory and Practice of Basic Education with special reference to the Psychological Basic Needs and the Structure of the Society aimed at by the Constitution of India, Ph.D. Edu., Madras U., 1956.*

The study was designed to analyse the state of affairs of the existing system of elementary education and its unsuitability, nature of the present society and the claim of Basic education, nature of social structure of the Basic classrooms, whether institutional programmes therein represent modern trends in educational theory and practice and finally, the trends in personality development and behaviour resulting from the Basic school experience.

The data of the overall study were collected through visits to schools, interviews with the workers in the field, observation, tests of basic skills in reading, writing and arithmetic, attitude and personality tests, rating scale and a questionnaire. The sample for comparative study based on tests and questionnaires was drawn from boys in four Basic and four non-Basic schools and consisted of about 170 from each group.

The major observations were summarised as follows: The cardinal aim of Basic education was the development of each child's inherent potentiality to the full. Basic school contributed to the child's security, a personality need by making it homelike and attractive with varieties of activities of citizenship, crafts and group games. The concept of economic structure behind Basic education was decentralised agriculture and commerce supported by cottage industry. The children learnt democracy in Basic schools by actual practice through democratic planning of work. In the comparative study it was found that in matters of self adjustment, social adjustment and life adjustment the Basic school children were better, but in the matter of 'belief in the ideas of social order of our conception', Basic and non-Basic school children were undifferentiated. Also, there were no significant differences between the two groups in intelligence, reading, arithmetic ability, critical thinking, and knowledge of current affairs. The study on the whole suggested that Basic schools would provide better opportunity for the development of children, and there were no traumatic sym-

ptoms in the development of academic skills and life adjustments of the pupils due to the new method.

14. PANDYA, R. C., *Measurement of Modern Educational Values from Different Viewpoints*, Ph.D. Edu., Bom. U., 1959.

The objective was to consider the historical philosophical, psychological and practical values in education, with a view to analysing the concept and content of modern education. The material was collected from different books, reports, periodicals and scholarly disseminations.

Educational values, as the researcher found them, were conditioned to time and culture, they were not permanent. But education had always been regarded as an instrument for raising and cultivating the standards of social efficiency, thought and life. In the course of the three hundred years, from the fourteenth to the seventeenth century, different aspects of social efficiency were emphasised at different times and they were cultivated through education. By the end of the nineteenth century, the aspects of morality and viability pertaining to social needs and the understanding of the purpose of human existence were reflected by the values in education. The workable solution of the problems of sex, competition, discipline and loyalty was looked upon as the concern of a scheme of educational values. The analysis of the concept of educability through the consideration of its various constituents—instinctive, affective, intellectual and social—established that educability itself had educational value on psycho-social grounds. The construct, general intellectual factor, had an obvious bearing on the correct organisation of educational values. The instinctive tendencies of preservation, protection and projection laid the instinctive foundation of values, whereas instincts and their sources constituted organic educational values. By the twentieth century a set of new values emerged in the recognition of the importance of the school, the students and the teachers. It was accepted on all fronts that the school should be the aggregate of all purposive influences—physical, mental and social; the social aspects of school life could be only realised when the school was made a community centre. Though the educator's position in education was long recognised, his status was gradually lowered and he was made an agent in modern system. The existing paradoxical situation in education is attributed by the researcher to the lack of

understanding of the comprehensive aspects of educational values and it is opined that the reorganisation of education with the core values as primary aims would bring again harmony and poise in man's life.

15. RAMJI, M. T., *The Concept of Personality in the Educational Thought of Mahatma Gandhi*, Ph.D. Edu., Osm. U., 1968.

The present study sought to bring out the nature of personality conceived by Gandhi and expressed in his writings.

It is a piece of library research. To have a coherent view 4,300 statements of Gandhi pertaining to personality and education were analysed.

Gandhi's writings invariably highlight the intimate relationship between education and evolution of personality. In Gandhi's thought, we find special stress on the development of the self. According to him, the aim of life as well as of education is self-realisation and education should develop the self which is an important component of personality. The permanent basis of personality is the universal self which is a synonym of truth-force, life-force, love-force, goodness, knowledge, beauty, peace and pure delight. The universal life-force is the very basis of the life-force which is at the root of the genesis of personality. The genesis of personality is to be traced to the expression of a spark of life-force (through inheritance) in an individual. The individual self is the principle of life-force which is quite apart from 'mind' and 'body'. Again, the self (life-force) has two basic tendencies: higher and lower which operate in the human brain. The higher tendency manifests as thoughts and feelings which have the sense of identification of the individual self with the universal self. Owing to this sense, an individual experiences thoughts and feelings of goodwill, love, sympathy and kindness towards fellow human beings. Thoughts of purity oriented towards the maintenance of sound health are the expressions of the higher tendency. The above illustrative thoughts and feelings are conducive to social welfare and adjustment and to one's physical and mental health. Similarly, the lower tendency finds expression in thoughts and feelings which lack the sense of identification of the individual self with the universal self and owing to this factor, an individual entertains thoughts and feelings of anger, hatred, cruelty and jealousy towards fellow human beings.

These are detrimental to social welfare and adjustment and to one's physical and mental health. In Gandhi's thought, the term 'mind' is quite apart from the self (life-force) and it comprises two levels — the subconscious level and the conscious level. The subconscious level comprises the following: inherited tendencies, conscience (inner-voice), imagination, talents, capacities (faculties), aptitudes, interests, instincts, drives or urges and desires. The conscious level comprises the following: the emotional level, consisting of higher feelings and lower feelings; the intellectual level consisting of higher thoughts and lower thoughts and the sense of discrimination. This is the mental dimension ('mind' component) of personality. The third identified component of personality is the 'body' which is the total physical structure comprising hands, feet, mouth, genitals, skin, nose, tongue, eyes, ears, etc. and other physiological organs. Gandhi's thought points out that owing to the interaction between personality and the external social environment and the physical environment emerge manifestations of personality, which are: (a) higher or ideal manifestations, (b) lower manifestations and (c) abnormal manifestations. Higher or ideal manifestations are higher qualities such as total self-control (purity), non-violence, selfless service, truthfulness, fearlessness, detachment and simplicity. Lower qualities are hypocrisy (falsehood), cruelty, untouchability, lust, greed, anger, gloominess and pride. The third type of manifestations are abnormal or unhealthy symptoms or qualities such as self-indulgence, withdrawal from community life, brooding, sex-obsession, hypochondria, delinquency and criminality. The educational activities in Gandhi's thought, exercise their impact on the components of personality in the following way: intelligent productive manual work exercises its impact on the 'self' component of personality by stimulating the higher feelings of love and by promoting the formation of the higher, cooperative and joyful attitude to life as well as the formation of self-confidence (self-reliance), persistence, truthfulness and humility. Social work in the form of handspinning influences the personality by developing the quality of cooperation and promoting self-realisation. Again, social work in the form of helping the downtrodden exercises its impact on the 'higher self' by promoting the formation of the higher qualities of selfless social service, love and cooperation. Prayer is the process of feeling the unity of the individual self with the Universal Self (Truth), it fosters the formation of the three higher attitudes of life, namely, pure, universal, spiritual

attitude to life, peaceful attitude to life and joyous attitude to life. Again, it exercises its impact on the 'lower self' by purifying it, since prayer is a petition to the Universal Self for the purification of the self as well as for freeing the self from the layers of ignorance that envelop it. The teacher who is pure and courageous exercises his impact on the 'higher self' component of the personality of the educand by promoting the development of purity and strength of character of the educand. Music exercises its impact on the 'higher self' by enabling it to feel its unity with the Universal Self and by giving spiritual joy. Palate-control exercises its impact on the 'lower self' by promoting the cultivation of self-control in the form of controlling sexual desires. Intelligent, productive manual work exercises its impact on the mind by stimulating it and by promoting the balanced growth of the intellect and by promoting the formation of the scientific attitude to life. Social work in the form of handspinning exercises its impact on the 'mind' by composing passions and by promoting mental peace. Prayer exercises its impact on mind by eliminating impure thoughts, despair, fear, pettiness, meanness and deceit from the mind. A teacher exercises his impact on the mind component of the personality of the educand by fostering love for a subject in the educand. Music exercises its impact on the mind by pacifying anger and by leaving deep impressions upon one's mind. Regular physical exercises has its impact on the mind by keeping it active. The intelligent, productive manual work exercises its impact on the body by activating the physical body and developing dexterity of hands in the manipulation of tools and by promoting physical health. Social work in the form of hand spinning exercises its impact on the body since it soothes the nerves. Prayer exercises its impact on the body by curing physical diseases and by promoting the attainment of complete control over the sex organ. Music exercises its impact on the body by disciplining the voice. Drawing exercises its impact on the body by giving preliminary training to the hand in coordination and skill and by promoting the cultivation of good handwriting. Regular physical exercise has its impact on the body by promoting sound physical health. Palate-control exercises its impact on the body by promoting sound physical health. Thus, the educational activities in Gandhi's thought exercise their healthy impact on the three components of personality — the self, mind and body — and promote the healthy, harmonious development of the whole personality of the educand.

16. RASOOL, M. G., *The Educational Aspect of the Thought of Maulana Abul Kalam Azad*, Ph.D. Edu., Del. U., 1968.

It was Azad's association with Mohammedan Educational Conference at Aligarh (1889) and the Nadval-Ul-Ulema of Lucknow (1896) that made him pursue education as a systematic discipline. The core of Azad's philosophy comprising God, universe and man primarily laid its importance in building the metaphysics of his educational system. In order to achieve the mastery over the rest of the creation, man is endowed with the capacity of learning at three successive levels: the instinctive, the sensory and the intellective. In contrast to the first two levels, phased by the human and the subhuman species, learning through intelligence has been the prerogative of man. The concept of religion as the second epistemological concept of Azad emerged from that of knowledge. From its moral aspects religion envisages the integration of man's character at three successive levels: the individual, the social and the international.

From the metaphysical aspects it followed that the ultimate objective of education, as Azad saw it, was embodied in the ideal of fulfilment on the part of man as God's viceroy; along with others this goal sets a definite purpose to man's achievements in science and technology. Azad observed good, truth, beauty, benevolence and justice as the values to be inculcated through education. To widen the concept of education in its scope he introduced Quranic term 'Tadhkiya' which identifies education as a process of 'social integration'. He maintained education as something more than schooling. The process starts at home at the hands of mother. He believed character training of the pupil as an utmost necessity to evolve an integrated social organism. He believed that in the process of education heredity and environment and the interplay between the two were extremely important. His concept of content of education centred round a central subject, anthropology. The other subjects around it are language, religion, craft, social studies, general science and mathematics. The distinguishing feature of the core curriculum was a balance of science and humanitarian subjects. Any system of education, for its success, depends on a band of efficient, industrious and devoted teachers. To make a good teacher humane understanding is equally important. So far as methodology is concerned he was impressed by naturalistic method i.e., the directness of approach to experience of the learner to allow the growth of

the personality, through his own observation, direct participation and utilisation of his own judgments. The concept of Azad's discipline was mainly based on freedom, as conceived by Rousseau and it should function on true democratic lines, disallowing any sort of despotism or anarchy in dealing with them. Azad considered examination as a driving force in any scheme of creative nature in the fulfilment of its own objectives. For the present purpose, creation, education and examination constitute the three phased process of growth. The distinctive feature in Azad's life as an associate with education was that he brought his educational thought to bear upon his leadership in the field. The four important objectives that he promoted as the new goals of education in new India during the last phase of his leadership were democratisation of education, maintenance of educational standards, broadening of educational outlook and promotion of mutual understanding.

17. ROBINSON, B. A., *A Critical Study of Pragmatism in Education with particular reference to Basic Education*, D. Phil. Edu., Gau. U., 1970.

An attempt was made in the study (i) to critically analyse the Basic education and pragmatism in education as propounded by Gandhi in India and Dewey in America respectively, and (ii) to understand pragmatism as a general philosophy with its origin and development with particular reference to education in post Darwinian milieu, and in the present context of scientific and technological advancement along with the genesis, philosophy and practical implications of Basic Education in Indian education.

According to Basic education, the latent capabilities of the child was drawn out to the maximum by activities through a craft medium. Pragmatism in education was closely related to democracy, scientific method, and experimental intelligence. It has made education activity-centred. While Basic education pleaded its cause from the idealistic standpoint, pragmatic educational philosophy stood on the naturalistic and evolutionary basis, questioning the "universals, traditions, authority, faith and dogmatism and stressing the practicals, fragments, novelties, experiences and the present". Both the systems, when compared to the traditional system of education exhibited a common stress upon respect for individuality, dignity of labour and increased freedom

in education through actual experiences and productive activities in an informal atmosphere where individualism thrives. Both the systems emphasised integrated and correlated teaching with a view to reconstructing experience. They were not against academic studies on intellectual exercises but they were for ensuring them on saner grounds of actual experiences of individual in the context of the society. Both the theories of education might find a synthetic role for the proper guidance and positive educational enterprise towards a newer social order.

18. *SAFAYA, R. N., A Critical and Historical Analysis of the Psychological Speculations in Indian Philosophical Literature, Ph.D. Arts, Pan. U., 1965.*

The purpose was to study critically the psychological speculations in Indian philosophical literature.

Philosophical treatises beginning from the Upanishads have been examined following methods of psychology accepted by Indian philosophy, namely, experience, observation, reasoning, intuition, and introspection supplemented by observation and experimentation. The author has discussed the whole trend including the nature of Indian psychology, the ethical principles of life, namely, law of Karma, Sanskaras, Liberation. The self was discussed in terms of the subtle body, Buddhi, Ahankara, Chitta, Manas, gross physical body and the five cognitive and conative senses. Mental functions have been discussed under the headings of cognition, perception, doubtful perception, extra-sensory perception, determinate and indeterminate perception, memory, attention and reasoning. Mental health which employs Yoga to release the stresses and strains of life is also discussed. Yoga, it was felt, teaches self-analysis as the sure method of modification of the mind.

The investigator concludes that the entire Indian psychology is redolent with spiritualism. It is compared to a play of eleven acts, having a common theme and a common purpose but different characters. Its subject of study is said to be consciousness itself and its main aim is to teach how to know consciousness through consciousness. It gives insight into the depths of the human mind and spirit and does not wander on the periphery.

19. *SARAN B., The Gurukula System of Education in India and its Application to Modern Times, Ph.D. Edu., BHU, 1954.*

The main aim of the study was to analyse the Gurukula system of education and to explore the possibility of reinstating it in India in modernised form.

The study is a library research. The salient observations were: (i) Hinduism tried to reconcile physical and spiritual existence. Self-realisation was the chief aim of Hindu education, in short, it was individualistic in spirit but socialistic in action. (ii) The hermitages were not only schools of learning, but also a shelter for the needy. The aims of these institutions were mainly character formation. (iii) The curriculum and method of teaching were mainly based on the psychological principles of development of knowing, feeling and willing through 'karma'. (iv) The curriculum included the brahmacharya, brahmajana, spiritual science, moksha shastra, secular science, dharma, artha and kama shastra. The method of teaching was mainly oral. Discipline was maintained by love and persuasion although Manu permitted the corporal punishment. (v) Taxila, Ujjain and Varanasi became very famous centres of teaching medicine, astronomy and theology in the post vedic age. (vi) In the field of archeology and philosophy, the South Indians influenced the North Indians. (vii) The schools of Rajput painting came up during that time. (viii) The Gurukula system is compared with the education systems of the ancient Greeks, Romans, Egyptians, Hebrews, Assyrians and Babylomans, Persians, Arabs and Chinese. The educational aims put forward by western educators, such as Locke, Rousseau, Pestalozzi, Kant, Fichte, Herbart, Froebel, Dewey and Vittorino, are reviewed in order to show the superiority of the "Rushi" aim of God-realisation. The various aspects of Gurukula system that can be adopted in modern times are: (i) pupils should read and ask their guru in homelike atmosphere, (ii) religious outlook and the aim of God-realisation, (iii) democratic tone, and (iv) national solidarity along with interracial understanding. The Gurukula University should declare unequivocally in favour of the divine aim of education. A look into the future suggests a system of education with Indian background of Gurukula University, internationalism of Shantiniketan and the discipline of Doon School.

20. *SAYYID, F., Shah Waliullah's Philosophy of Education, Ph.D. Edu., Bom. U., 1952.*

The objective of the study was to explain the educational philosophy of Shah Waliullah, born in 1703. The material was collected from various references, mostly original Persian and Arabic sources.

Waliullah is known for his theological study but he was also a great educationist. According to the author he suggested a psychological bias to education long before Rousseau or Pestalozzi. He believed in the 'essential goodness' of a child's nature and gave a new theory to educational psychology. The child, according to him, was born in a state of conformity to 'Al Fitrah' or natural constitute with which he was created in the mother's womb and that every child was born with four qualities: (a) Tahral (purity), (b) Samahat (liberality), (c) Ikhbat (humility before God), (d) Adalat (justice) and that the educator should develop these and not refuse these and should guard against any untoward influence. His contribution to psychology was his theory of individual differences, based on the relative strengths of two ready-made urges in individuals: animal and angelic urges. He gives his own eight types of individuals embracing certain features of personality. Recognising the essential harmony between society and the individual, he sought to create an ideal individual (a practical man) by creating an ideal society and a just economic order that were interdependent. He wanted such economic conditions to be created for all as to give them a fair chance to develop. He considered education as a means to social efficiency and character building. The holy Quran is treated as the chief source and foundation of education. According to Waliullah's educational philosophy, educational training was for complete living, knowledge and that not leading to the quest of eternity was ignorance according to him. Knowledge for material gain was like a snake. Education was to be for social efficiency, character building and civic economy. The intellectual aim of education was also stressed. His conception of an ideal individual was of one who subordinated his animal to the angelic urge-purity and humility before God, liberality and justice. As regards instincts and appetites, he held that two urges were at work, one of which was common to other animals. They took root because of conflict or sometimes because of open collaboration. It was 'Persona' and 'Anima' that determined selection according to him as against instincts and appetites as believed by McDougall.

Man, according to him, was a composite of body, soul and instincts. Individuals differed because of God's gift. He divided individuals into eight types based on 'Persona' and 'Anima' by different combinations of (i) strong or (ii) weak persona in (a) collaboration or (b) conflict with (A) stronger (B) weak Anima. Thus, though all had both urges, they differed in regard to the strength and their relationship, whether of collaboration or conflict.

The author states that during the seventeenth and eighteenth centuries, everyone who cared for education did not go without it. Boys joined a school from the fifth or the sixth year. There was a net work of schools, where the rich and the poor could go. There were schools in mosques and madrassas. Education was considered a sacred trust. Teachers were respected like parents. The courses of study consisted of reading the Quran without giving its meaning, Persian with superficial Arabic, science of jurisprudence, logic, philosophy, astronomy, arithmetic and theology. Excessive use was made of memory, Corporal punishment was administered for this purpose. Even whips, hardened almond rods or split palm branches were used. The author gives an idea of school hours and the school going age from which it seems that children went to school as early as possible and stayed daily in school for long time. A school going ceremony was held on the fourth day of the fourth month of the fourth year. The students came from all parts of the country to wellknown teachers for their higher studies. The long journey had its social, cultural, religious and political benefits. The students lived on the charity of the gentry. Shah Waliullah propagated his philosophy through madrassas. He was a Muslim mystic. He believed in God and in life after death. He prepared pupils for complete living here and hereafter. He wanted the ideal individual to be produced in an ideal society and therefore wanted the society to improve. He gave psychological bias to education. He began with both lower and higher self in man. He regarded philosophy as being practical and contemplative.

21. *SETH, K. D., Idealistic Trends in Indian Philosophies of Education, Ph.D. Edu., All. U., 1953.*

The purpose of the study was to determine the aims of education based on the Indian philosophy of life.

The Indian aim of education owes its birth to the spiritual culture of the land. Philosophy, religion and education were all intertwined there. While the former two pointed to the goal of life, the latter played as the **instrument of its realisation**. The aim of all educational endeavours was self-realisation. The four ways of achieving it were Jnana Yoga, Bhakti Yoga, Karma Yoga, and Raj Yoga. A Yoga was meant for complete development of the man, and education aimed at the full development of man's personality. The guiding values of Indian life consisted of philosophy and religion, knowledge and character, interest and value of craft, and health and earthly affection. These values ascertained the cultural and moral aims, social and individual aims, knowledge aims, vocational and aesthetic aims and physical aims of education. To achieve the aims, Tagore thought that curriculum should represent the truth in all spheres of life, namely, physical, mental, moral and spiritual. Radhakrishnan selected content of study from the three primary sources (i) the nature which included natural sciences and technology, (ii) the society which included history, economics, politics and social psychology, and (iii) the spirit which included subjects like literature, fine arts, philosophy, ethics and religion. The knowing faculty of man composed of Sattva (knowledge), Rajas (passion) and Tamas (ignorance). The duty of the teacher was to inhibit Tamas, to discipline Rajas and finally to awaken Sattva. Yoga was the method to attain Sattvik illumination and Siddhi (success). The teacher placed before the pupil the personal example of ideal living. In education, women had equal status with men but the aim of their education was to inculcate the ideal of motherhood and virtue. In educational administration, the state provided freedom to the teacher in all matters of education. In conclusion, it may be maintained that scope of philosophy of education is confined to the enunciation of the first principles of education, viz., the ends and the means in general in order to provide the best education for every man. It also points out how India after attaining her freedom is in need of reviewing her spiritual ideals in order to impart nationalistic tinge to her scheme of education.

22. SHARMA, S., *Tulsi's Philosophy of Education*, Ph.D. Hindi, Raj. U.

This investigation aims at studying the philosophy of Tulsidas.

Information about the ideas of Tulsidas have been collected from the Ramayana and other historical documents in the field of literature. This study is a library research.

Findings of the investigation revealed that (i) according to Tulsi teacher is the principal and most important ingredient of teaching learning process. He compares teacher (Guru) with lord Siva. According to him, the Guru enlightens and broadens the boundaries of heart. (ii) The Guru should not only be the image of God on earth but he must also be very kind hearted; (iii) Guru must be learned and must be proficient in the science of teaching and must be away from all the wordly attachments. (iv) Tulsi emphasises character of the Guru. (v) In 'Manas' teachers have been divided into three categories—'Parmukh', 'Goan', 'others.' This categorisation is based on the level of character the teachers had. (vi) During Tulsi's period the standards of teacher pupil relationship had fallen down. (vii) Tulsi gave 'Trisutri formula' for defining teacher pupil relationship. According to him, firstly, both the teacher and the pupil must have all ideal characteristics. Second alternative may be that the Guru must have all ideal characteristics and the pupil may have a fewer characteristics as compared to this ideal Guru. In the third place, the Guru may have slightly lesser ideal qualities but the pupil must have all ideal qualities. (viii) Tulsi compared teacher pupil relationship with father-son/daughter relationship. According to him the teacher must have high affection for the pupil, and he must be kind. He gives illustrations of Viswamitra and Vashishta. At the same time the taught must have high degree of respect for Guru and all faith in him. He must be hungry of knowledge. Tulsi gives examples of Ram, Laxman and Bharat as ideal pupils. (ix) The investigator compares Tulsi with Dewey and Ross and says that according to Tulsi, school provides a simplified environment in which the child may best blossom. Its main function is to discover the good for each pupil and to devise means for attaining it. (x) According to Tulsi, Guru himself is an institution. (xi) In Manas, Tulsi has described ashrams and he emphasises practical experiences during stay at ashram. This concept of education can be compared with Basic education of Gandhi and the concept of work-experience laid down by Kothari Commission. (xii) In Manas teaching institutes have been categorised into three categories, viz., Guru Graha, Mandir and Ashram. (xiii) The Guru of Manas used to utilise and devote three fourths of his time and energy to

self study and professional growth. (xiv) Tulsi has also described three forms of inservice education, viz., (i) free meetings at most developed ashrams; (ii) state initiated meeting; and (iii) informal occasional meetings. (xv) Tulsi has emphasised inservice education. (xvi) Tulsi has also discussed curriculum teaching methods and medium of instruction in Manas (xvii) Tulsi did not specify curriculum unit. According to him each and every thing which can be defined in terms of skill must be a part of curriculum and he expected that every student must learn all these. (xviii) He emphasised Vedas, Puranas and Shastras. (xix) According to Tulsi education is a continuous process which goes on throughout life and as such he emphasised on flexibility of curriculum so that it can be modified and changed in order to adopt to the needs of specific situation. (xx) Tulsi gave top priority to Bhakti among all the subjects of teaching. (xxi) Tulsi believed in project method, play-way method, question-answer method and lecture method of teaching. (xxii) Tulsi accepted Arbi, Farsi, and Turki along with Sanskrit and 'Janbhasha' as media of instruction. (xiii) Tulsi has also appreciated the importance of regional languages as media of instruction in Manas.

23. *SIDDIQI, A. H., Mahatma Gandhi's Conception of Socialism with special reference to its bearing on Education and Politics, Ph.D. Soc., AMU, 1971.*

The study aimed at analysing the Gandhian concept of socialism with special reference to its bearing on education and politics.

Gandhiji's whole philosophy was woven round 'man'. By democracy, he meant the fullest play of individuality. Regarding the labourers, he maintained that in democratic socialism, a labourer must flower into an ideal human being upon his inherent reserves both of heart and head. He conceived of a classless stateless society where every one is a full bloom human. It was based on resisting the oppression but without hating the oppressor. The whole socialistic concept is based on the community unity and non-violent segregation of whites and high class Hindus. The political power, according to Gandhiji, is not an end in itself but a means to help people to better their lives. If in a hypothetical society, the life of its members becomes so perfect that their activities are self-controlled and regulated, there ceases to be any need for a state in which political power is

concentrated. In the ideal state there is no political power because there is no state. This classless and stateless ideal society should be established through the nonviolence and satyagrah.

The Gandhian concept of an ideal society with full grown manhood led to his educational scheme to have a self-supporting character with aims to be termed as 'bread and butter'. He believed that man's ultimate aim is to realise God and self and education should help one to understand the nature of self. The whole society will be a family of individuals and the relation will be the relation of interdependence. Gandhi has been said to be the greatest adult educator and he maintained that the village worker should be the embodiment of industry. He stood for the education of the masses so that everyone could come up to his fullest potentiality. His thought on socialism, state and its impact took shape in the scheme of Basic education. He found that the country was poor, disunited and weak, was in bondage and under foreign domination where Indian culture and ideals tended to be neglected. On the basis of his observation, the scheme of Basic education was put forward with a detailed note on aims of education, methods of instruction and curriculum.

24. *SINGH, S. N., A Study of the Educational Philosophy of Bertrand Russell, Ph.D. Edu., BHU, 1969.*

The investigator's main intention was to study, systematise, discuss, and examine the main aspects of the educational philosophy of Bertrand Russell.

This is a critical study developed on a comparative canvas with those of Plato, Rousseau, Spencer, Locke, Huxley, Whitehead and Dewey. Like Plato, Russell viewed education as an instrument to equip man to live a good life. Education, according to Russell, is for the formation of mental habits and outlook on life and the world. It is a positive activity which aims at the inculcation of such qualities as are essential for good life—a life inspired by love and guided by knowledge. He favours neither absolute freedom nor rigid discipline in classroom as both have got their own limitations. Mental freedom and freedom for creative impulses are his ideals. He is opposed to punishment and suppressive methods in education as they create psychological problems. He is opposed to religious education and condemns the role of traditional morality because that makes

children dogmatic, superstitious, narrow minded and timid. He stands for humanistic ideals which alone can enable men to live a good life. His philosophy of education aims at the elimination of those instincts, emotions and impulses which disturb the peace of mind and induce one to fight with others. The educational philosophy of Bertrand Russell is hardly marked for any originality. He has been influenced by Plato, Locke, Spencer, Huxley and Dewey though he frequently denied it. His theories are full of inconsistencies and contradictions. He puts up an alibi that a consistent philosophy is a sign of mental stagnation. Even in comparison to his own works in areas like mathematics, logic and philosophy, his philosophy of education stands at a very insignificant place. His concept of education is too narrow to incorporate all the ingredients of good life and the virtues he seeks to inculcate among children. They are also individualistic. He has not clearly specified the position of the teacher, the taught and the society in the process of education. His criticism of traditional religion and morality, though justified to some extent, is superficial and sweeping. He has concentrated himself more upon the individual than the society. With all his noble intentions he has not been able to develop any sound methodology of education. Hence ideas would rather remain utopian. But it is worth appreciating that he has drawn our attention to some of the weakest points of modern education. It is for this reason that he will be remembered in the history of modern educational thought.

25. *SUBRAHMANYAM, R. S., The Educational Ideas of Mahatma Gandhi and Rabindranath Tagore—a Comparative Study with relevance to Modern India, Ph.D. Edu., Madras U., 1958.*

An attempt has been made in this research to study the educational writings of the two thinkers as well as the critique on their works by other authors with a view to comparing their relative importance in the need of modern India.

The method of study is descriptive and analytic, based on intensive library research.

On the basis of the study, the following broad conclusions were arrived at: Gandhiji's contribution consisted in the life philosophy, the social outlook he sought to develop through craft and the mental temper he wished to inculcate. He made craftwork the pivot of his educational system, as he made

'Charkha' the symbol of the national struggle for independence. Education, as he conceived it, was no less than a struggle for freedom—freedom from ignorance, oppression and injustice. He would conceive education only as a dynamic force leading to a definite destination. The central purpose of Gandhian scheme of education was character building. Another important feature of his scheme might be noted in the direction of the productive work which was given its rightful place in the child's life. Tagore, on the other hand, emphasised the finer sides of life. His experiments in education had also definite social aims to build up a social structure with raw materials of indigenous culture galvanised with western ideas and to achieve the ideal universal society through education. Tagore conceived of true education as that which not merely gave information but brought one's life in harmony with all existence. The object of education, according to Tagore, was to give man the unity of truth. In view of the efforts that are being made in India today to reconstruct the educational system so as to meet the needs of free India, it was phenomenal that Tagore, more than a quarter of a century back, anticipated the most progressive educational principles and gave them concrete shape in his modest looking institution in Bengal.

26. *THACORE, C. M., Some Aspects of the Educational Thought of India, Ph.D. Edu., Luc. U., 1949.*

That there exists an Indian tradition of education embodying the culture of India is irrefutable. This tradition was adversely affected in the past by the political vicissitudes and foreign invasions. In the wake of nationalism towards the end of the last century, attempts were made to revive some of the past traditions and institutions of the motherland. Four notable such attempts, namely, Gurukula system, Viswa Bharati, Jamia Millia and Wardha system, were taken up for this study.

The four systems had been inspired by four outstanding educational thinkers. The credit for introducing the Gurukula system goes to Swami Dayananda, Rabindranath Tagore founded Viswa Bharati, Zakir Hussain the Jamia Millia and Gandhiji introduced the Wardha scheme of education. Following the classificatory system of W. F. Cunningham it might be said that the Gurukula was predominantly supernaturalistic, the Viswa Bharati huma-

nistic, the Jamia Millia idealistic and the Wardha scheme materialistic. While each system laid stress on the development of the individual in differing degrees, the social aims were, nevertheless, kept very much in forefront. How to balance the individual aims and the social aims in education would always be a critical question and the wise solution would be related to the needs and circumstances of the particular time. The question of freedom and discipline likewise calls for flexible balance. The cry for freedom of the child need not be thought opposed by demands of the society. True freedom comes through social activities which disciplines. The four systems attempted, in accordance with the genius of their propounders, to impact in contemporary Indian education the quality of nativeness in thought and practice to solve the questions of individual and social aims, freedom and discipline and so on. The Gurukula and the Viswa Bharati were preeminently examples of the ancient tradition of Indian education, and the other two, the Jamia Millia and the Wardha scheme borrowed partly the ideas from abroad but were firmly implanted in the soil of India. The study of the four notable nationalistic experiments in Indian education finally pointed to the urgency of rebuilding some seats of learning where the cultural heritage of India could be preserved and practised. These institutions would give Indians what Oxford and Cambridge gave to Englishmen—the soul and the genius of the soil.

27. VERMA, K. K., *Development of Educational Philosophy in Modern India from Raja Rammohan Roy to Mahatma Gandhi*, Ph.D. Edu., Pan. U., 1969.

The study sought to establish the basic assumption that the educational philosophy in modern India with all its idealistic trends exhibited a great cultural continuity.

From the methodological aspects, this piece of research is of library type.

Educational renaissance in modern India started from Raja Rammohan's time and through his well-directed efforts. Upto the Gandhian era, the development of educational philosophy assumed distinct pattern and passed through all the phases—fermentation, purism, reconciliation, crystallisation and lastly, the accreditation. The Indian concept of education, in continuity of its ancient heritage has been throughout humanistic, though it assumed diffe-

rent forms. In Modern India it took birth out of social necessity to improve upon the existing social structure and outmoded theology. Education was geared to bring about the uplift of women, the rural folk, the down trodden and the common man as a prelude to national awakening. The guidelines which evolved out of such educational philosophy were all secular in outlook and ideastic in trends. From the establishment of Brahmo Samaj to the Sarvodaya Samaj, the Indian educational philosophy, though having its classical and liberal swings, was all comprehensive bringing in its ambit socio-economic, psycho-political and ethico-metaphysical dimensions. Unlike the western educational philosophy it showed continuity on idealistic lines true to its ancient ideals. Similarly new dimensions, built by the twentieth century educational philosophy in India, were not devoid of humanistic and idealistic metaphysics. The new thinkers wanted to reinstate idealism and to bring it in conformity with the changed and the changing social order. It looked towards practical vedanta, rationalism and institutional instrumentalism, thus reconciling the apparent contradictions in a philosophy of fullness. The ideals of a 'gnostic being' and 'satyagarahi' so evolved, have no parallel in western philosophy.

The educational philosophy in modern India with all its idealistic trends exhibited a great cultural continuity, not static but dynamic enough to build a new social order. It espoused values like humanism, secularism, brahmcharya, freedom, truth, non-violence, individual dignity, service and duty. It was also realistic enough to consider the social base as important as its idealistic summit. Social reconstruction was its recurrent theme. Even when it became tinged with politics, it did not give up its all-comprehensiveness. The national temper of the country never took an isolated onward march. In the periods of great cultural confrontation, viz., the scientific culture of the West with the traditional culture of India, the response was to accept the new era leading to the enrichment of India and not weakening her cultural and spiritual norms. Thus, the Indian philosophy was neither a counterpart of western thought, nor mere alien transplantation in India. It had its stimulation turned inward to catch up with the changing times. From Roy to Gandhi, Indian educational philosophy represented a synthetic spirit to build a comprehensive system of education reconciling the east and the west with strong sociological base rich in metaphysics and having universal significance. It was metaphysical system, rooted in man's

experience of divine reality. It was consistently humanistic, harmonising the human relationship and self-cultivation. This educational philosophy was neither dialectical nor rhetoric. It elucidated the ancient ideals to be implemented in a modified and transformed form with basic values well laid. It aimed at social reconstruction and not experimentation, in an idealistic mould and not with pragmatic learnings for more immediate adaptation. The ideals like Brahmo, theosophist, Vedantin, sanyasi, full-man, yogi and satyagrahi by various modern thinkers of India bring into clear focus that the educational philosophy behind these concepts was neither pragmatic nor naturalistic. The modern Indian educational philosophy found its conceptual tools in its metaphysical inheritance, which was idealistic through and through. The Indian educational philosophy of the nineteenth and twentieth century used these ancient conceptual tools and conceived a national system of education indispensable for national regeneration transformed.

The western impact only cross-fertilised the Indian mind and did not transform it out of recognition. It can be well observed that from the period of fermentation of modern Indian educational philosophy to its period of accreditation there is no thinker either influencing or being influenced by others except for a casual contact between them. It corroborates the truth that India is a land of unity in diversity, spiritual enrichment being a common base, the various thinkers worked independent of each other and chose diverse ways and ideals to redeem the Indian society. The theistic idealism of the earlier movements followed by metaphysical idealism of Shri Aurobindo, aesthetic idealism of Tagore and economic idealism of Gandhi indicated the culture of head, heart and hand. The educational philosophy traversed a full cycle from social realism of Roy to idealistic socialism of Gandhi. It represented assimilation, reconciliation and resistance all in one. The various tendencies in our modern educational philosophy such as theistic and secular, the utilitarian and the ascetic, the worldly and the spiritual, the monastic and the humanistic, the metaphysical and the naturalistic, the social and the individual, the economic and the political, the nationalistic and the internationalistic, etc. have been presented in the comprehensive approach to education made by the modern Indian genius.

It leaves no doubt that revivalism rather than growth, unity in diversity and synthetic outlook of Indianness on all problems mark the development

of educational philosophy in modern India. At no time, it made a revolutionary approach to destroy the old or to condemn the new. It merely shows a synthesising tendency without ever being electrical and having its base on idealism. Such a tendency can only be humanistic and pacifist. The utopian ideals of Brahmo, Vedantin, theosophist, sanyasi, full-man, yogi and satyagrahi, all expounded the various shades of Indian life. The educational philosophy built on these, finds no similar continuity and pattern in the western world. The development was not sudden and dramatic but slow and gradual, constantly seeking inspiration from the past, avoiding the complexities and ambiguities of modern western social philosophy, viz., marxism, socialism, fascism and democracy.

There are utopian elements in modern Indian educational philosophy but they reflect the Indian temper and cultural inheritance within the framework of social self-realisation and spiritual self-realisation theories of education admitting that Raja Rammohan Roy and his successor's approach was intellectualistic, Dayanand's more sentimental, Vivekanand's more monastic and Gandhi's more ascetic; but all these were humanistic, emphasising individual and group welfare. The rigorous aspirations of an Indian, individually and collectively, were well laid in the educational thought. In conclusion, India's philosophy by temperament and by the same truth marks in her aims of education in her modern outlook from Roy to Gandhi, from Calcutta to Sevagram, inspite of the intense scientific impact of the west maintains a consistent Indianism.

28. VERMA, S., *Hedonistic Psychology and its Educational Implications*, Ph.D. Edu., All. U., 1953.

The purpose was to study hedonistic psychology and to propound a system of hedonistic education.

The term 'hedonism' as used in this study includes three states of happiness, namely, bodily pleasure, mental happiness and spiritual bliss. According to the investigator, the hedonistic education has the potential to build a truly happy society since it advises control, not merely of the physical forces but of the psychic force underlying the personality, as well. Since the hedonic desire and purpose are the mainspring of all movement in the universe, education merely based upon the instincts,

sentiments, aptitudes and ideas of the individual is not a full-fledged scientific education. The function of education is to link the individual with the objective as well as subjective self, to enable him to study himself and avoid internal as well as external obstructions, and to connect perceptual consciousness with the hidden energy, which is the source of all knowledge. In this context, the methods of studying three psychic energies, namely, subtle conscious psyche, the perceptual conscious psyche, and the sense motor conscious psyche are discussed.

The hedonistic education takes into account two important universal agencies—the psychic and the physical. The physical energy is the source and cause of pain. The psychic energy can avoid trouble since it has perceptual consciousness to feel pain and pleasure. Physical energy can also be a source of pleasure when conditioned or sublimated. Hedonistic education aims at providing the human beings with happiness.

The hedonistic education comprises the following stages. The embryonic stage in which good health habits and composure of the mind of the mother provides material and a conducive environment for the development and expansion of the psyche. The second stage is from birth to eighteen months in which the child needs personal care and

guidance. Care should be taken not to exceed the limit with regard to maternal love and sympathy lest it should serve as hindrance, conducive environment should be provided for the formation of sense perception. In the third stage, that is from eighteen months to three years, the child needs social education to enlarge the field of observation and action. The study of physical phenomenon begins in the fourth stage i.e., from three year to six years. In the fifth stage from six to fourteen years, the child's literary interest should be developed. Language and mathematics must be included in the curriculum. History and geography should be introduced partly through language and partly through excursion. The teaching of civics should be practical. Freedom, liberty and happiness should be the basis of teaching. Literature should be taught by appreciation lesson and the child should be given freedom to choose the language which he finds easy and interesting. Though in this system the man has the freedom to choose his field of education, he has to be a karma yogi. Besides these stages of conventional education, the spiritual or psychic education is also advocated, for which there is no particular stage. At every stage of hedonistic education the presence of an educator is essential.
