

## Philosophy of Education

A TREND REPORT

MANOJ DAS

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'The discovery of what is true and the practice of that which is good are the two most important objects of philosophy', said Voltaire. If 'philosophy' is replaced by the term 'education', the statement would be equally significant, so close is the tie between these two subjects.

Even the purely pragmatic branches of education—scientific, technological and such other disciplines—are within the scope of man's exploration of truths unknown, and as long as his findings are used for human welfare and progress, he is exercising in his education. Thus, his hitting upon the nuclear laws is an outcome of his educational quest, but his manipulating those secret laws for destructive purposes is an activity that indicates his lack of education.

As is well known, education and research in ancient India were always rooted in some basic issues, philosophical and spiritual in nature. An account left by Aristoxenus, a disciple of Aristotle, best illustrates the Indian attitude to human quest for knowledge:

An Indian seeker met Socrates in Athens and asked the illustrious savant, 'What is the scope of your philosophy?' Socrates replied, 'An enquiry into the phenomenon that is man.' The Indian laughed and then explained to the perplexed philosopher, 'How can you make any inquiry into the phenomenon that is man without first knowing God?'

The laughing Indian's pronouncement before Socrates was only an echo of the well-known Upanishadic doctrine about Brahma—knowing which alone one knows everything. (*Yasmin vijnate sarvam idam vijnatham* : Shandilya Upanishad).

There is ample evidence in the ancient literature to establish the fact that a distinct educational system based on this philosophy prevailed in India for a long time, although empirical and gross utilitarian trainings were not neglected.

Several historical developments combined to disrupt this trend long before the beginning of the British rule. From the early authorities of the East India Company who hardly understood India, to Macaulay launching a liberal system of education in the forties of the last century, and then from the beginning of the new wave of nation-consciousness to the last days of the Raj, India experienced a chequered progress of education. More and more people woke up to the fact that the principle underlying the educational system that Macaulay inspired had hardly any philosophy behind it: it just met the demands of a foreign rule. Then began the search for new values in education. Efforts were made to instil the national spirit in a system that would be modern too. It was not easy. Though the educational philosophy of the Vedic and Upanishadic India was not 'religious' in any sectarian sense of the term—for the temple-church-mosque-oriented religions as we understand them today did not exist then—it was difficult to extricate it from the long association it had developed with Hinduism.

However, there were enlightened minds who differentiated between the spiritual quest and religious dogmas and tried to trace the truths that lay hidden in the ancient principles of education. They had realized that anything old is not necessarily out of date. The sun is very old, yet it is far from losing its relevance to us. So is man's inner quest for light and

truth. The nature of the quest or the results obtained are as valid to us today as they were to the Upanishadic rishi a few thousand years ago. They belong to a calendar of consciousness that is different from the calendar of events on the surface of time.

Imaginative experiments were launched in which the philosophy of Indian education was sought to be brought alive in a practical system, in the context of modern times, for example, in the Gurukul institutions inspired by Swami Dayananda Saraswati and the Visva Bharati founded by Tagore.

While it must be said that these and some other experiments along similar lines have proved commendable, their impact on the educational climate of the vast country is meagre. The train of Indian education has continued to move slow, still along the rails laid down by the British, though with newly created diversions and better-equipped stations.

One educational philosophy that claimed to combine both the moral and the practical aspects of life was the Basic Education formulated under the influence of the Gandhian ideals. It is a fact that the system failed to inspire any massive support behind it. The changing life-style of the people, even in rural India, and the influence of science and technology seem to have presented the immediate obstacles to a desirable progress of this scheme, apart from the psychological factors.

However, from time to time great ideas in education have stirred the Indian mind. Perhaps the most original and stimulating educational philosophy of our time comes from Sri Aurobindo who says :

The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task-master, he is a helper and a guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him, he shows him how to acquire knowledge from himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface. . . .

The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature. There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities, capacities, ideas, virtues, or be prepared for a pre-arranged career. To force the nature to abandon its own dharma is to do it permanent harm, mutilate its growth and deface its perfection. It is a selfish tyranny over a human soul and a wound to the nation, which loses the benefit of the best that a man could have given it and is

forced to accept instead something imperfect and artificial, second rate, perfunctory and common. Every one has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.

The third principle of education is to work from the near to the far, from that which is to that which shall be. The basis of a man's nature is almost always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed. They mould him not the less powerfully because insensibly, and from that than we must begin. We must not take up the nature by the roots from the earth in which it must grow or surround the mind with images and ideas of a life which is alien to that in which it must physically move. If anything has to be brought in from outside, it must be offered, not forced on the mind. A free and natural growth is the condition of genuine development. There are souls which naturally revolt from their surroundings and seem to belong to another age and clime. Let them be free to follow their bent, but the majority languish, become empty, become artificial, if artificially moulded into an alien form. It is God's arrangement that they should belong to a particular nation, age, society, that they should be children of the past, possessors of the present, creators of the future. The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in national system of education.

(*'A System of National Education'*)

India cannot boast of having developed so far a scheme of national education in this light. But the attention of the research scholars of our day seems to be directed, again and again, to the records of the spiritual explorations of the past to derive from them some light that could be helpful to the current endeavours in education.

From 1944 till March 1983, there have been 67 studies in the area of philosophy of education for the doctoral degrees through the Indian universities. One of the distinct trends that emerges from this area is the exploration of the ancient lores.

Divekar (1960) made a critical study of the educational philosophy of the Upanishads and traced how the concept of knowledge itself was built round the concept of man. Dubey (1980) in his thesis on the educational philosophy in the Upanishads, after reviewing the educational principles embedded in these scriptures, pleads for reforming the current system of education in the light of the Upanishads.

While Charlu (1971) made a study of the educational philosophy of the Bhagavad Gita showing how one can learn not only through knowledge but also through

action, Venkateswarulu (1978) focuses on the educational philosophy reflected in the Mahabharata. His findings show that the education pupils received in that epic era was the practical application of the Upanishadic ideals.

Das's thesis (1975) on the concept of personality in the Sāmkhya-Yoga and the Gita, while showing the nature of personality according to the Sāmkhya-Yoga and the Gita, defines the two aspects of the personality—conscious and unconscious.

Saran (1954) had analysed the gurukul system of education and had highlighted its superiority over several other systems based on the western model and Shukla (1982) now makes a study of the integration of the yogic philosophy and the practices in the modern system of Indian education, showing the importance of yoga in education and the building up of a healthy personality, and pleading for imparting yogic lessons to teachers.

Safaya's critical and historical analysis of the psychological speculations in Indian philosophical literature (1965) was yet another examination of the Sanskrit sources, resulting in the conclusion that the Indian psychology and spirituality went together.

Rajasekaran's research (1980) on the educational philosophy of the ancient Tamils of the Cancam period shows how disciplined the life, social awareness and importance of moral and spiritual values marked the educational system of the Tamils and both the formal and the non-formal education were available to the people and in what way the kings patronized education.

The application of high ethical values to the practical problems of life was a great lesson imparted by Poet Thiruvalluvar, according to a thesis by Sivamohan (1978).

The other prominent trend in the philosophy of education is the evaluation of the educational doctrines of the celebrated savants.

Deopurkar (1964), in his study of the evolution of the philosophy of education in modern India, Seth (1953), in his study of the idealistic trends in Indian philosophies of education, and Verma (1969) in his thesis on the development of educational philosophy in modern India from Raja Rammohun Roy to Mahatma Gandhi, discussed the prominent educational ideas put forth by some of the illustrious thinkers. They were close to another set of nineteen papers produced till 1975. Nayak's (1956) thesis on basic education, Subramanayam's (1958) on the educational ideas of Gandhi and Tagore. Kuzhandavelu's (1965) comparative

study of the educational philosophies of John Dewey and Gandhi, Robinson's (1970) study of pragmatism in education with particular reference to basic education (also with a comparison between the ideas of Dewey and Gandhi), Siddigi's (1971) work on Gandhi's conception of socialism with special reference to education and politics, Ramji's (1968) thesis on the concept of personality in the educational thought of Mahatma Gandhi, Sharma's investigation of Tulsi's philosophy of education, Sayyid's (1952) work on Shah Wallullah's philosophy of education, Rasool's (1968) thesis on the educational thoughts of Maulana Abul Kalam Azad, Chaube's (1962) study of the recent philosophies of education in India comprising the reviews of the educational ideas of Sri Aurobindo, Dayananda, Vivekananda, Annie Besant, Tagore and Gandhi. Bhatt's (1973) and Singh's (1969) studies on the educational thoughts of Vinoba Bhave and Bertrand Russell, Hossain's (1973) work on Vivekananda's philosophy of education, Jha's (1973) analytical study of educational principles in Kamayani, Thacore's (1949) investigation of some aspects of the educational thought of India, constituted this trend.

The trend continues in the recent research as is evident from the works of at least ten scholars. Babu (1978) makes a study of Sri Aurobindo's philosophy of education and points out the importance Sri Aurobindo gives to the emergence of the psychic being—the hidden divine splendour—in man. While man realizing his psychic being results in his knowing himself truly, an integral system of education ought to bring about a synthesis of the empirical and the spiritual pursuits of man.

Nair's thesis (1980) is on Swami Vivekananda's educational ideas showing in his conclusion how the Swami visualized in the light of the Vedanta a progressive social reconstruction bringing about the enlightenment to the people. Rakhe (1983) makes a comparative study of the educational philosophies of Bal Gangadhar Tilak and Vivekananda, showing how according to both the aim of education was to bring out the best that was inherent in man. A study of Vivekananda's philosophy with reference to Advaita Vedanta as enunciated by Sankara and by the Buddhist philosophers is the subject of Dutta's thesis (1978) and he finds in Vivekananda the fulfilment of the ideas of the preceding two schools.

Ray's (1981) study is on the educational ideas of Rabindranath Tagore and their relevance to the contemporary thoughts and practices in education. He examines Tagore's ideas in the light of significant thinkers like Martin Buber, Whitehead and Peters

and also justifies the functions and festivals Tagore introduced in his institutions as contributory factors to bringing closer the elite and the folk and promoting integrations.

The educational philosophy of Swami Dayananda has been studied by Chauhan (1981). He discusses the Swami's ideas as well as the methods, means and surroundings he prescribed for the ideal education.

Dev (1981) studies the spiritual elements in the educational philosophy of Mahatma Gandhi, and observes that self-realization and God-realization which Gandhiji called Truth were the goals of his philosophy and the threefold means he set down could be incorporated in an educational system.

The educational thoughts of Jawaharlal Nehru is the subject of Abbasi's thesis (1980). He shows that to prepare a child for life and for meeting the world with a broad outlook was Nehru's idea of education. The scholar has culled from his writings and speeches the practical means he proposed for meeting this end.

Kalavati Devi's (1982) study of the thoughts of some Indian thinkers during the post-Renaissance period brings out the salient points in the educational visions of Jawaharlal Nehru, Zakir Husain, Radhakrishnan, and Vinoba Bhave.

A critical study of the contribution of Karmaveer Bhaurao Patil to the educational thoughts and practices in Maharashtra is the work of Kadiyal (1980). Although little known outside the State, the Karmaveer's contribution to education is commendable, limited to a few institutions though.

The two earlier surveys had seen several doctoral works on topics that did not constitute any specific trend. Sharma's thesis (1975) on the philosophy of work-oriented education in the context of democratic socialistic India fell into this category. There are several such studies among the papers we are covering in the third survey. There are two studies of two sets of institutions. Parmar's (1979) case study of Vallabh Vidyanagar as an educational complex with reference to the special role played by Dr. B.D. Patel and Patel's (1981) study of value orientation in the educational institutions run by the Sathya Sai Organization fall into one category. To another category fall

Ghosh's (1977) study of the distribution of four social values among certain selected strata of youths, and prediction of good citizenship with the help of the values and a study of some factors and processes as involved in the development of values by Roy (1980). Both the studies, despite their philosophical tones, might prove valuable to the students of current sociology.

A study of the impact of the Western educational thinkers on modern Indian education by Sharma (1980) makes an interesting supplement to the so many studies on Indian educationists highlighting their originality.

Yet another interesting study is made by Sastry (1980). It is a study of the classroom behaviour of teachers in relation to their philosophical beliefs in education. To the same category—verging on psychology—belongs Kalia's (1981) study of the values and ideals of early adolescents living in different types of home environment.

Equality of educational opportunity—a philosophical study that was undertaken by Seshadri (1980)—sheds light on an issue that is quite current in nature. Two of the most important conclusions he draws are, egalitarianism is not opposed to the true spirit of religion and great caution ought to be exercised while applying any merit criterion for selecting candidates for higher education.

The sole paper outside the Indian context, belonging to this area, that has come to our notice for the current survey is a study of the theory and practice of education in Herbert Read by Ramesh (1982).

In a vast country like India with a large number of universities, repetition of subjects in dissertations perhaps cannot be helped and there is no harm in a subject being reassessed in the light of new developments. However, absence of novelty and imaginativeness in the sphere of academic research is obvious.

At the same time the papers that have come under the third survey in the area of Philosophy of Education show some signs of an expanding horizon. There is a marked tendency to relate the values and ideas to the life in the context of our time and problems. The truth that the success of education depends on a change of consciousness is an idea that is gaining prominence.

## ABSTRACTS : 1—39

### 1. ABBASI, A.N.M.S., *The Educational Thoughts of Jawaharlal Nehru*, Ph.D. Edu., Guj. U., 1980

Objectives of the investigation were: (i) to study Nehru's views on the educational problems from different angles, (ii) to study the socio-economic and political events to understand his role in the field of education, (iii) to study the growth and development of education relevant with to the Nehru era, (iv) to study the educational philosophy of Nehru in the socio-political and economic context, (v) to study his educational thoughts critically in the light of his social and political activities, (vi) to study Nehru's thoughts on primary, secondary and higher education, (vii) to study his thoughts on professional, technical and science education, and (viii) to study his views on issues such as the language problem, national integration, youth problems and educational expenditure.

The historical method was adopted to study the different aspects of the educational thoughts of Jawaharlal Nehru. Both the primary and the secondary resources were tapped for data.

According to Nehru, the aim of education should be to develop a child for life, to develop human society and to broaden its outlook, to remove rigidities and to help in the growth of economy. The education of little children should be of non-formal type to develop their aesthetic sense and to train them in delicate manners. Primary education should be given for the spread of literacy, democratic understanding, self-control and tolerance and for bringing about economic and agricultural revolution. Secondary education should be vocationalized to solve the problem of unemployment and to check university enrolment. Women should be educated to raise them to the level of men, to enable them to fight for their rights, and to help them in looking after their children's education, their family and society. Technical education should be popularized for the perfect growth of modern India. Agricultural colleges should be fit enough to raise the agricultural prosperity of the country. Physical education should be given to reach the international standard of physical fitness. Art should be taught to develop the creative urge of mind. History should be studied as a guiding force for future actions. The language problem in India was due to economic reasons. Education and economy would enable the backward

classes to stand on their own legs. Education for national integration was necessary to strengthen the roots of secular democracy. Education for international understanding was required to broaden the vision of students. Students and youths should prepare themselves for the responsible citizenship of tomorrow. A teacher was the producer of proper manpower for the nation. The mass media played a vital role in educating the students and masses. More amount of money should be spent on the teacher welfare than on buildings, furniture and equipment.

### \*2. AGARWAL, U.R., *The Theosophical Philosophy : Contribution to Educational Thought and Practice in India*, Ph.D. Edu., Pat. U., 1977

The objective of the study was to trace the relationship of religion, science, society and education to the theosophical philosophy.

The study revealed : (i) Theosophy was concerned with high levels of reality and metaphysical truths not only for livelihood but life itself. (ii) All religions stemmed from the same source, therefore the main principles of different religions needed to be incorporated as one religion. (iii) Science provided facts while the theosophical philosophy prescribed methods and directions; the theosophical philosophy provided the direction but science was the process. (iv) A true theosophist was a true scientist as both aimed at the discovery of truth, true brotherhood and karma in dealing with the problems pertinent to different groups or sections of society and emphasized the divinity of man. (v) The sole objective of all education was to fulfil the need of the inner life, necessitating the need for a broader basis of education. (vi) Many movements were started for the revival of Indian culture which was made more convincing and methodical; the Downward Filtration Theory was applied for achieving nationalism and Indianism. (vii) The Harijans were given place by the provision of separate schools. (viii) The specific impetus to women's education was by the establishment of a girls' college in Delhi. (ix) Among other aspects the theosophical philosophy emphasized the importance of textbooks, evaluation, methods, curriculum, discipline, student-teacher relationship, and organizational pattern characterizing a full-fledged

theory; the other aspects highlighted were the religious and moral education, manual training, political consciousness without direct participation, co-curricular activities, the need for a high-powered textbook committee and the need for a three-language formula wherein English could be the medium of instruction.

\*3. ASTHANA, S.R., *Pragmatism in Indian Education since the Earliest Times*, Ph.D. Edu., Gor. U., 1978

The study was undertaken with a view to investigating how the pragmatism of man had affected the educational activity in India. The aim of the study was to explore the various pragmatic trends and approaches which marked the growth of education in India since the earliest times. But, perhaps more important was the aim to emphasize how the pragmatic approach could help us seek solutions for the present-day needs and aspirations through education. The basic source of the data for this study was the Indian history—ancient, medieval and modern. Standard works throwing light on the social, political and economic conditions of the periods were also used.

The study revealed that in this land, we, as a people, had great reverence and love for education. Also, whatever be the system of moral, social and religious beliefs, we always endeavoured to adapt and change with the contemporary condition of life. This second feature was responsible for the pragmatism which one found in education throughout its long history. On philosophical grounds ancient Indian thought stressed the constant application of knowledge (what in pragmatic school of thought is called experimentalism) which alone held the key to real happiness. The greatest emphasis was given to the formation of moral character. It was emphasized because the Aryans had realized that fundamental to the concept of growth in any walk of life was the need to have a sound integrated personality with a moral outlook.

The role of teachers in ancient system of education was that in themselves they were a set of noblest people. In methods of teaching and curriculum the pragmatic approach helped the system grow and change with the needs and aspirations of the time. In the Buddhist period, the emphasis was on harmony and cooperation permeating every aspect of education, which was one of the distinguishing features of education in the ancient Aryan society.

4. BABU, A.S., *A Study of Sri Aurobindo's Philosophy of Education*, Ph.D. Phil., SVU, 1978

The main purpose of the study was to interpret Sri Aurobindo's philosophy of education based on his philosophical texts and educational writings.

The methods followed included a careful study of all the works of Sri Aurobindo and interpretations of Sri Aurobindo's philosophy by the Mother, Pavitra and others.

The main findings of the study were: (i) The psychic being was the divine aspect of man. Each man was possessed of this divine nature and it was through the evolution of the psychic nature that man became the true individual. (ii) The psychic being did not emerge at once as a full-grown and luminous personality. It passed through a slow development and formation. Initially the psychic entity was a veiled aspect in man but as evolution proceeded the psychic being or the soul took form and developed a soul personality. (iii) For psychic realization it was necessary that the physical part of man be subsumed. (iv) With psychic realization man would be aware of truth, good and beauty. (v) As every human being carried, within him, the divine element, namely, the psychic being, the proper aim of life was to lead divine life. In all great people, in saints, in sages and in seers, it was the psychic consciousness that worked. (vi) The psychic being could be realized through education. (vii) The psychic consciousness was limitless and universal. The barriers of egoism and the effects of ego personality became demolished when the psychic being became predominant in the child's personality through psychic education. (viii) World-orientation and social-orientation through education were both independent and necessary pursuits, irreducible to any other pursuits. They had instrumental value and their perfection formed the basis or the ground for any further growth of the child. (ix) The reality and value of psychic education was metaphysical, transcendental, spiritual and intrinsic. (x) An exclusive concentration on world-orientation and social-orientation to the exclusion of psychic realization through education could train the individual into a perfect worldly being and nothing more. An exclusive concentration on psychic education resulted in a life negation though it assured spiritual perfection. (xi) The denials of the materialist, or the spiritualist, of each other, resulted in partial truths and not in an integral truth. (xii) In education, an empirical perfection and spiritual perfection had to find place for a harmonious and integral development of the human personality.

5. CHAUHAN, B.P.S., *Educational Philosophy of Swami Dayanand*, Ph.D. Edu., Mee. U., 1981

The main objectives of the investigation were: (i) to study the philosophical thoughts of Swami Dayananda according to his own *granths* and *bhasya granths* and many other writings on him, (ii) to study the educational philosophy in the background of his philosophical thoughts, (iii) to find out the nature of education on the basis of his *granths* and literature, (iv) to study the aims of education and teaching methods and techniques in the background of the aims of life propounded by Swami Dayananda, (v) to study the nature of the teacher and the taught, their duties and roles as viewed by him in his *granths*, (vi) to study the spiritual, religious and moral education inherent in his philosophy, (vii) to examine the curriculum and discipline in the background of his philosophical, religious, spiritual and educational thoughts, (viii) to examine critically his national system of education, revival of ancient gurukul system of education, revival of the study of Sanskrit and of Indian languages and not the foreign language as media of instruction, and (ix) to study his educational philosophy in relation to modern Indian education.

The study adopted the historical method of research. Data were collected from the writings of Swami Dayananda and the writings of other persons, journals, his letters, the official reports and the reports of commissions and committees and periodicals. Keeping in view the above-mentioned objectives, the literature was analysed and the data were interpreted on this qualitative basis. A questionnaire was also used as a supplement to know the views of the great Sanskrit scholars of gurukulas and prominent leaders of Arya Samaj to establish the validity of the study in regard to the objectives.

The study revealed that Swami Dayananda was not only a philosopher or a religious reformer but also a great educationist. He was a nationalist educator, being a follower of real Swaraj. He was the first to suggest a national system of education. He denounced the present caste system based on birth and untouchability. His concept of education was spiritual, religious, social, and knowledge-oriented. His idea on education was that the physical, social, religious and spiritual education should be essential parts of educational system. He advocated ancient gurukul system of education in which *brahmacharya* was an essential condition of the student life. He advocated love and service, inner discipline, self-realization and truth as the ultimate goals of life and

education. He stressed physical development which promoted long and healthy life. His system of education was democratic, based on equality. His educational system intended to introduce residential institutions among natural surroundings. He stressed that students between the age of six and eight only should be admitted to schools. Hindi should be the medium of instruction and the objective should be the study of Hindu culture and Sanskrit literature. Male and female students should be taught separately under certain bodily and mental discipline. They were to take a vow of *brahmacharya* and remain unmarried till the age of twenty-four years at least and the student was expected to be a vegetarian and away from luxurious things. Dharma or true religion should be followed in life. He advocated that the devotion to and worship of only one God, the realization of self (soul) and material reality should be the aims of education. *Moksha* would be the terminal aim of education which was to be achieved by self-realization. Education in his view was a continuous spiritual and social process which went on till complete development was attained and till *moksha* was achieved. And after the expiry of *mukti* period, it again started. He considered *shravana*, *manan*, and *nididhyasan*, logic, question and answer methods to be essential for the students and said that the teacher must follow the question and answer, explanation, story-telling, illustration and advice as his methods. He stressed the relationship of the teacher and the taught as of father and son based on love and respect. He advocated the need of well-defined curriculum for the teacher and the taught. He believed in a diversified curriculum which included various subjects relating to life and needs of the students. The nature of discipline for students was inner in which he fulfilled the aims of life.

6. DAS, K., *The Concept of Personality in Sāmkhya-Yoga and the Gita*, Ph.D. Phil., Gau. U., 1975

The major aim of the study was to determine the concept of personality as found in the Sāmkhya-Yoga and also the Gita.

An analytic-synthetic method was followed. The main texts, commentaries, etc., were studied.

The study revealed that : (i) the personality as found in the Sāmkhya-Yoga was a pattern of dynamic organization of psycho-physical constructs of nature, having a self or spirit as inherent principle of consciousness and teleology, working in and responding to the

environment in ways peculiar to its own for the experience and realization of the spiritual principle. (ii) The Sāmkhya and the Gita recognized both heredity and environment as factors in the constitution and development of personality. (iii) The physical basis of personality was given an important place in yoga. The yoga psychology mentioned only a few so-called instincts of comprehensive character. The unconscious was not a negative concept in the Sāmkhya-Yoga psychology. (iv) Consciousness was present, in varying degrees, in all things and beings. (v) The dualism of the mind and the matter in the Western psychology was reconciled in the Sāmkhya-Yoga and the Gita. (vi) Personality had two aspects, the conscious and the unconscious, the former was the principle of knowledge and the latter of activity. (vii) The Sāmkhya-Yoga and the Gita mainly stressed the training of the will or intellect so as to function according to the principle of reason and to avoid the forces of restlessness and ignorance. (viii) The mechanism of experience of personality and its perception derived new meanings in the Sāmkhya-Yoga psychology. Consciousness and self-consciousness as essential elements in personality were widely different in the Sāmkhya-Yoga psychology.

7. DEV, B. R., *The Spiritual Element in the Educational Philosophy of Mahatma Gandhi*, Ph.D. Edu., MSU, 1981

The purposes of the study were : (i) to investigate the spiritual foundation of the activities of the Mahatma, (ii) to prove that the actual purpose of all education was self-realization, a purpose which was impossible to attain without *sadhana* or spiritual discipline, and (iii) to show to what extent the spiritual foundation of Gandhiji's philosophy of life and education was both important and relevant to the purpose of all education.

Relevant information was procured through library studies, consultation with experts and a questionnaire. The investigator made a critical analysis and a philosophical analysis of the pertinent writings on and by the Mahatma. This was supplemented by the writings and materials by other thinkers and philosophers to promote Gandhiji's thoughts in the realm of spirituality.

Gandhiji's life was mostly an effort in spiritual growth to arrive at self-realization as well as God-realization, which is called the Truth. Considering this as the goal, the means he used were love and non-

violence, and all taken together, he called it the three-fold path which according to him was 'a religion of service' through which he wanted to establish a moral and spiritual order in the world society. The threefold path advocated by Gandhiji could be learnt and followed in the classroom situation. To help the child to be successful in life the teacher, who is the guide, must see to it that the child is motivated and he, as a teacher, is doing his work properly with love, self-respect, dignity as well as respect and consideration for others. Gandhiji wanted man to be proficient, efficient and productive by knowing himself and his environment. Only then the person would see the possibility of spiritual growth within himself.

8. DUBEY, M., *Educational Philosophy in Upanishads (Upanishado main shiksha darshan)*, Ph.D. Edu., Sampurnanand Sanskrit U., 1980

The objectives of the study were : (i) to study the educational philosophy of the Upanishads, (ii) to review the changes in the educational philosophy since the Upanishadic age, (iii) to search for the solutions of the educational problems in the light of the educational philosophy of the Upanishadic age, (iv) to evaluate the modern educational philosophy and suggest changes and reforms as indicated by the Upanishadic education, and (v) to compare the present-day westernized Indian educational philosophy with the Upanishadic philosophy and to determine the nature of education that our country needs. The study adopted the historical-cum-critical method. The necessary data were collected through extensive library work.

The study revealed that : (i) the Upanishadic philosophy of education aimed at arousing the spiritual vision of human beings for living an active worldly life but all for attaining salvation (*moksha*). For this purpose, it also aimed at developing character, truthfulness and proficiency in several worldly subjects for livelihood. (ii) Education was open for all castes, creeds and women irrespective of their socio-economic status. (iii) Generally the duration of study was twelve years. (iv) The entire educational system was residential. The students had to reside with the teacher (*guru*) in *gurukula* as members of his family. (v) The size of a class was five to six students. (vi) *Gurukulas* were substantially aided by the kings and landlords but they had no control on the educational policy and on the *gurukulas*. (vii) Education was free at all stages. (viii) The curriculum mainly consisted of two parts, *para vidya*-



subjects related to spiritual development and salvation and *apara vidya*-subjects like the Vedas, the Puranas, grammar, social customs, mathematics, production, ethics, logic, geography, military science, astronomy, music, aesthetics, architecture, science. (ix) The teacher-pupil relationship was extremely cordial and the teacher behaved like a father. (x) The methodology of teaching was *shravana* (hearing), contemplation, discussion, question-answer, formulation, debate, inductive and deductive logic, explaining, illustrating with examples, experimentation and learning by doing. (xi) The practice of acquired knowledge was immensely emphasized.

9. DUTTA, T.S., *A Study of the Philosophy of Vivekananda with reference to Advaita-Vedanta and Great Universal Heart of Buddha*, Ph.D. Arts, Gau. U., 1978

The major aim of this study was to highlight the philosophy of Vivekananda with reference to Advaita-Vedanta of Sankara and Buddhism of Lord Buddha.

A vast range of literature and studies related to this topic, volumes of speeches and writings of Vivekananda himself as also writings about him and his philosophy by eminent authorities, commentaries, biographies, etc., of Swamiji were the primary and secondary sources of data.

The study revealed that: (i) Swami Vivekananda stood for expansion, growth, progress and all-round perfection—physical, mental and spiritual. (ii) Swamiji was the future man. (iii) Swamiji was a person of deep reason, contemplation and judgment. His spirit had many facets like those of a diamond, having beauty and brilliance. One aspect reflected the Buddha's humanitarianism and the magnanimity of his heart, while the other, which was perhaps far more predominating, caught the vision of Advaita-Vedanta of Sankara. (iv) The edifice of the Indian philosophy was not monolithic. It had at least three dimensions—Advaita-Vedanta, Buddhism and the philosophy of Vivekananda. (v) The Indian philosophy was three-dimensional, the third dimension was given by Vivekananda but it came from Ramakrishna who was the fountainhead of Vivekananda's philosophic thought. (vi) Vivekananda completed the arch of the Indian philosophy which had its beginning in the Vedas, the Upanishadas, the Buddha and Sankara. (vii) The confluence of the Ganga and the Yamuna of the Indian philosophy was

effected in Vivekananda, yet the great current that came out of this confluence was a new flow.

10. GHOSH, N.G., *Distribution of Four Social Values among Certain Selected Strata of Youths and Prediction of Good Citizenship with the Help of the Values*, Ph.D. Edu., Kal. U., 1977

The objectives of the study were to examine: (i) the extent to which the youths were displaying four social values, namely, secularism, democracy, nationalism and socialism in their behaviour patterns, (ii) what factors were influencing their acquisition by the youths, and (iii) how far the value scores could predict good citizenship in the future.

The investigation was mainly an exploratory survey. The sample, drawn from the schools and the colleges in the urban areas of the districts of Nadia and 24-Parganas, West Bengal, on a stratified random basis, consisted of 720 students (360 male and 360 female) of Classes X, XI, the first year and the second year of B.A./B.Sc. and of ages between 14+ and 19+. The data were collected with the help of value test and the Good Citizenship Inventory developed by the investigator and Kuppaswamy's Socio-Economic Status Scale (with revised scoring key). A  $4 \times 3 \times 2$  (educational grades  $\times$  socio-economic status  $\times$  sex) factorial design and analysis of variance with equal replication in twenty-four treatments were used in the analysis of the data and the Aitken's method of pivotal condensation was used in the formation of multiple regression equation.

The major findings were: (i) The increase in the years of schooling had no direct impact on the acquisition of the values. (ii) Boys had significantly higher scores on all the four values than girls. (iii) Though the value scores of the youths from families with different socio-economic status did not differ significantly in all cases, it could be said, in general, that the youths with highest socio-economic status had high value scores. The youths from families with different socio-economic status did not, however, differ in the nationalism score. Democracy scores gradually decreased with the rise in socio-economic status of the youths. The youths belonging to the highest socio-economic status group scored lowest on secularism while the other two groups did not differ. This was true for socialism also. (iv) The four values could predict the emergence of good citizenship in India.

\*11. JABBAR, Z.K., *A Critical Study of Educational Implications of Existentialism*, Ph.D. Edu., AMU, 1976

The objective of the study was to analyse the main philosophical ideas of existentialism and to discuss the aims of education, method, contents and relationship between the teacher and the taught in existentialist schools and universities. For this purpose, a critical interpretative and evaluative study of books and authors was made.

The major conclusions of the study were: (i) Existentialism is the philosophy of the present-day man who is undergoing and experiencing internal and external tensions, conflicts and crises unknown to the earlier man. As such, it seeks a way out of the dilemmas of life to an authentic and more meaningful existence for man. (ii) Existential knowledge is a direct outcome of man's interaction with his world of experience. True knowledge is obtained through the transcendence of the self to various objects of this world so as to make them internally felt as if they were the part of one's own existence. (iii) The aim of existentialist education is to liberate mankind from all social taboos and cultural norms. The nature of this education will be governed by the philosophy of self-realization, which means that each individual will be educated so that he may critically examine his emotions and judge the realities of this world in accordance with his personal experience. (iv) The existentialist curriculum will include subject matter which helps in the development of the student's whole being. Art, literature, music, drama, religion and philosophy will be included in the curriculum because they are capable of satisfying existential students. Due consideration will also be given to the knowledge of medicine and pathology because of their importance for the physical and mental health of the individual. (v) The existentialists recommend Socratic method of teaching because it is through indirect method only that a genuine academic freedom is possible.

\*12. JAIN, K.C., *A Study of the Educational Philosophy of Lord Mahavir with relevance to Modern India*, Ph.D. Edu., Pan. U., 1980

The main objectives of the study were: (i) to interpret the philosophy of Lord Mahavir in terms of education, (ii) to examine the implications of the philosophy of Lord Mahavir and also to make a study of the basic concepts underlying the thought as they affect-

ed the existing schools of educational thought, and (iii) to find out the practicability of the educational philosophy of Lord Mahavir for use in solving the problems of modern India.

In the present study Lord Mahavir's educational philosophy was studied and its relevance to the modern times was critically examined. The study followed the techniques of research employed in a historical type of investigation. The methodology employed had two aspects: (i) documental, in the sense that the researcher collected all facts, ideas and deep philosophical concepts from the primary and secondary sources, and (ii) reflective, in the sense that the researcher made a deep analysis of all the ideas, concepts, principles, tenets, prescriptions, instructions, etc. in the teachings of Lord Mahavir, *vis-a-vis* the present social, economic, cultural and spiritual needs of the Indian society, especially the modern youth, with the expressed purpose of discovering, generalizing and formulating general principles and practices of education which followed the Jain thought and the teachings of Lord Mahavir.

The major findings of the study were: (i) Jainism was the religion concerned with practical life. (ii) It was interested in the purity of the human beings and believed in the values which were essentially adaptable to human life. (iii) It was concerned with human beings in the real life situation and made some practical suggestions so as to enable us to lead a happy and rich life. The ideals, goals, and values propounded by Jainism could make some contribution towards education. (iv) A comparison of Jainism with other schools of educational thought like idealism, naturalism, realism, pragmatism, humanism and existentialism was made. It was observed that there was absolutism in idealistic approach of Jainism when it enjoined self-realization as the ultimate goal of education. (v) The naturalistic approach of Jainism could be compared to that of Rousseau. Jainism granted complete freedom to an individual. The good and beautiful was what naturally flowed from an awakened spiritual purity. (vi) While comparing Jainism with pragmatism, it might be said that Jainism was a philosophy of action. It was a science and not a code of arbitrary rules and capricious commandments. It emphasized the conative and practical aspect of *sadhana*, and did not favour the traditional rituals and *karmakand*. No doubt, Jainism emphasized the importance of change and novelty, but its emphasis was on eternal truths of humanity, self-control and self-realization. (vii) Thus, we had, in Jainism, a happy reconciliation of the individualistic,

socialistic, naturalistic, idealistic and pragmatic views of education. All these views of education, if implemented in a true sense, could solve all the problems of Indian society and its youth. (viii) General principles and practices of education as conceptualized by the Jain thought and the teachings of Lord Mahavir, had much to give to the modern day educational system in the forms of its aims, curriculum, methods of teaching, the role of the teacher, qualities of the disciple, and discipline.

13. KADIYAL, R. A., *A Critical Study of the Contribution of Karmaveer Dr. Bhaurao Patil to the Educational Thoughts, Practices and Development of Education in the State of Maharashtra*, Ph.D. Edu., Shiv. U., 1980

The objectives of the study were : (i) to study critically Karmaveer Dr. Bhaurao Patil's work of comprehensive nature, and (ii) to assess his work in the light of the thoughts generated and the practices developed by him through his institutions—312 schools, 26 colleges and 68 ancillary institutions.

The case study approach was followed. The work of Bhaurao Patil and of the Rayat Shikshan Sanstha founded by him was treated to be the unit for the study. The case study presented a synthesis of biographical, historical and descriptive approach in the life of the unit in the past. It had, therefore, made an intensive use of the library for collecting the data.

The study revealed that Dr. Bhaurao Patil's contribution to educational thoughts could be summed up as: (i) The education of the masses was the first condition for emancipation from foreign yoke and for the unity of India, (ii) Education should be for the reconstruction of existing society into a casteless unified society through emotional integration of caste and communities. (iii) Enlightened masses were necessary for the survival of democracy, establishment of egalitarian society and stopping its dehumanization. (iv) Cosmopolitan hostels should be started since they were the real nurseries for moulding youngsters into the future selfless, secular, social workers or radical humanist educators for rural development. His contribution to educational practices were : (i) Cosmopolitan hostels were attached to schools and colleges. The inmates practised the principles of self-help, self-reliance and common brotherhood of man. (ii) The removal of untouchability and separatist tendencies was achieved through its inculcation in personal behaviour and other

practices like common cooking, common dining and common living. 'Humanity above all' was the basis of all these practices. (iii) The manual work put in the cultivation of waste land for agriculture gave the student lessons in basic education and social service. His contributions to the spread of education were : (i) For the spread of primary education he introduced the voluntary school scheme by making the rural people self-reliant. (ii) He developed a pattern for school and college complexes in the rural areas of Maharashtra.

14. KALAVATIDEVI, *Thoughts of Some Indian Thinkers during the Post-Renaissance Period*, Ph.D. Edu., Avadh U., 1982

After tracing the historical background of the present system of education in India, the researcher critically examined the educational thoughts of Pandit Jawaharlal Nehru, Zakir Husain, Radhakrishnan and Acharya Vinoba Bhave. The study was based on the original writings and speeches of the four thinkers and the researcher tried to synthesize their views and examine them critically.

The investigator's observations were : (i) Pandit Nehru was a liberal-minded person and he believed in the equality of educational opportunity for all. His views were very democratic. During his time there was all-round quantitative and qualitative improvement as regards the different aspects of education. However, during his regime there was greater expansion of facilities for the children of the rich than for those of the poor. (ii) Zakir Husain gave a practical shape to the ideas of Mahatma Gandhi and because of his efforts the basic education was accepted as a part of the national system of education. It was further observed that Zakir Husain tried to connect education with the needs of the country. (iii) Radhakrishnan's thinking had been influenced by Indian religion and Indian culture. But at the same time, his knowledge about the working of Western institutions had also influenced his way of thinking. Consequently, in his writings there was a synthesis of Indian and Western thinking. (iv) Acharya Vinoba Bhave had been profoundly influenced by the Gandhian philosophy, which he explained and extended. The plan for the Reconstruction of Education as proposed by Vinoba Bhave was very sound, scientific and practical and if it was accepted it could lead to the elimination of most of the evils in our educational system. The system of education based on Vinoba Bhave's thinking could lead to peace in our society and the development of international understanding.

15. KALIA, A.K., *A Study of Values and Ideals of Early Adolescents living in Different Types of Home Environment*, Ph.D. Edu., Pan. U., 1981

The major hypotheses of the study were : (i) early adolescents living with both the parents differ in their values and ideals from those early adolescents living with one of their parents and from those living in orphan homes, (ii) the values and ideals of early adolescents living in one-parent homes are different from those living in orphan homes, (iii) there are significant differences in the values and ideals of early adolescents in relation to their sex, and (iv) it is possible to identify certain common values and ideals prevailing among early adolescents living in both-parent homes, one-parent homes, and orphan homes.

The sample comprised 562 early adolescents in the age range twelve to fourteen plus. From both-parent homes 195 were selected (ninety-five boys, one hundred girls), 186 from one-parent homes (ninety-two boys, ninety-four girls), and 181 from orphan homes (ninety-seven boys, eighty-four girls). The tools used for collecting data were Adjustment Inventory (Mittal) Study of Values and a scale to assess the ideals developed by the investigator. For analysing the data descriptive statistics t-test, Duncan's multiple range test, and factor analysis were used.

The major findings of the study were : (i) The both-parent male adolescents scored significantly higher on theoretical and political values than those from orphan homes, who excelled in aesthetic and religious values. The former were higher in physical, educational, political, and economic ideals and the latter scored higher on family and sports ideals. (ii) The both-parent males and one-parent males were similar in their theoretical, economic, aesthetic, political, and religious value preferences, whereas social values were found higher in the case of the both-parent subjects. (iii) The both-parent early adolescent males scored higher on physical, educational, political, and economic ideals, whereas orphans scored higher on family and sports ideals. (iv) The one-parent male subjects scored significantly higher on theoretical and political values and excelled in physical, political and economic ideals, whereas those from orphanages gave high rating to social and religious values and sports ideals. (v) No significant difference was found between the both-parent and the one-parent females in values except in political values in which the former scored significantly higher. In the case of ideals the former group was found higher on physical, educational, and political ideals and the latter

group on family and sports ideals. (vi) The both-parent female respondents were found significantly higher on theoretical and religious values than those from orphanages who scored higher on aesthetic and social values. (vii) No significant differences were found in the values of female respondents from orphan homes and from one-parent homes except on theoretical value, in which the former group lagged behind. The one-parent female subjects scored higher on educational and religious ideals, and the other group on family and economic ideals. (viii) All the three groups showed significant differences on the basis of sex and adjustment.

16. KHANNA, P., *A Study of Kilpatrick, W.H., as an Educational Philosopher*, Ph.D. Edu., Gor. U., 1981

This study aimed at an analysis and interpretation of the educational viewpoints of William Kilpatrick, a strong advocate and supporter of the pragmatic school of philosophy.

The books and articles written by Kilpatrick along with the notes and comments on them were carefully studied. The researcher tried to trace the origin of Kilpatrick's philosophy and delineate his views regarding philosophy and education. His thoughts regarding the life process of human beings as foundation of philosophy, interdependence of the individual and the society, thinking as active and creative process, conscious morality as a social necessity, culture as the funded capital of civilization, and democracy as a social force were thoroughly probed. The study revealed the philosophical background of the project method of teaching and how Kilpatrick tried to synthesize philosophy and education.

17. KHOSLA, D.N., *Educational Philosophy of Sikh Gurus*, Ph.D. Phil., Mee. U., 1983

The objectives of the study were : (i) to study the norms and values, aims, content, teaching methods, teacher, taught as put forth by the Sikh gurus, and (ii) to arrive at the philosophy of education as perceived by the Sikh gurus.

To the gurus, the truth is the only norm and truthful living the peak of all excellence which determine the entire realm of values, which embodies truth, goodness, and beauty in itself. According to them, the

world is a pious place and man must enhance its piety and holiness by making truth the focus of all his conduct and character. Therefore the main aim of education is to awaken man to his true merit. Education must make man spiritually whole and awake him to perceive a perfect divine design in life and to realize the best in him which is God, the primal truth. The study of philosophy was the most important subject but the humanities and liberal arts, music and poetry, languages and literature, history and theology etc. were made integral part of the curriculum at the centres set up by them. They made the techniques of deductive and inductive logic, observation, demonstration, analysis and synthesis etc., as important tools of education. They explain the concept of the teacher or guru in two ways, namely, the Pawan Guru and the Human Guru. According to them, the guru is not an isolated individual, he is every moment a part of the divine and is wholly imbued with divinity whose touch transforms the very dross in man into a spark of divinity. The gurus use many terms to reveal the nature of their concept of *shishya*. The very term 'Sikh' apparently signifies a learner, a seeker after truth all his life, a student in pursuit of truth and righteousness in all his learning, education and in his life, conduct and character.

The gurus considered all educational questions ultimately to be the questions of philosophy and, therefore, their whole philosophy of education is guided by pure philosophical considerations like what is life really? what is man's true nature? and what is his true role? The Sikh gurus take into consideration the philosophy of various schools of thought, Eastern as well as Western, in building up their philosophy of education. They put it in practice in their own life styles, as also at their great centres of education and culture. They sought to reveal that education is not merely a preparation for life, it is verily life itself, a life full and whole, a life saturated with human excellence to the very core.

\*18. MINOCHA, S., *Comparative Study of Naturalism in Education as Conceptualized by Rousseau and Tagore*, Ph.D. Edu., Pan. U., 1981

The objectives of the study were : (i) to highlight the main features of the naturalistic philosophy of education of Jean Jacques Rousseau, (ii) to delineate the salient characteristics of the naturalistic philosophy of education of Rabindranath Tagore, and (iii) to compare the philosophical expositions of Rousseau and Tagore

on the basis of common elements as well as divergent views in the educational philosophy of these two thinkers.

The study was of comparative nature, dealing with the comparison of the naturalistic philosophy of Rousseau and Tagore. The purpose was to see to what extent the educational views of these two personalities were relevant to the modern times. The study followed the techniques of research employed in a historical type of investigation. The views of Rousseau and Tagore were subjected to critical analysis. The investigator analytically examined both the primary and the secondary sources for making a comparative study of naturalism as conceptualized by the two thinkers.

The major conclusions of the study were : (i) Jean Jacques Rousseau was the foremost exponent of naturalism in education. For him the inclusive and ultimate aim of education and good life was the natural development of the primitive propensities of the individual. (ii) It seemed likely that Tagore was influenced by the naturalistic philosophy of Rousseau and Wordsworth, though he did not borrow anything from them. His own poetic disposition inspired him to evolve an original philosophy of nature. (iii) In certain fundamentals Tagore and Rousseau agreed with each other. Both of them said that human beings had yearning for a union with nature. They advocated that nature should have freedom to educate the child up to a certain age. Knowledge through direct and personal experience had been emphasized by both the naturalists. (iv) Tagore substantially adopted Rousseau's ideas of return to nature, but included human nature, as well as external nature, basing the both upon a primal sympathy. (v) By preaching 'negative education' Rousseau in a way preached extension of 'childhood period'. Tagore, on the other hand, wanted richer atmosphere of experiences and ideas, which sometimes were even above the heads of children. (vi) Tagore was conscious of imparting education to women whereas Rousseau confined them to the learning of domestic chores and the care of husbands and children only. (vii) In the ultimate analysis, it may be concluded that Tagore was a more practical naturalist who worked on a vast canvas beyond the frontiers of a single individual to the universal human society, whereas Rousseau's naturalism was more or less a theoretical exposition of naturalistic education centred round an individual like a free-lancer with inherent futuristic dangers and limited gains. (viii) Both the writers advocated the view that real education is got from a stimulating atmosphere. Every child should learn freely and spontaneously from

the book of nature. (ix) Both the writers were of the view that the child should be free from all restrictions and impositions so that he might be able to express himself fully. (x) The special features of modern education such as child-centred education based on the psychology of the child, his developmental level, education according to individual differences, were propounded by the two philosophers, long ago.

19. NAIR, V.S., *Educational Ideas of Swami Vivekananda*, Ph.D. Edu., Ker. U., 1980

The objectives of the study were: (i) to trace the cultural revivalism in India in the nineteenth century and the reorientation of science and teaching of religion, (ii) to find out the philosophical bases of education, psychology of education, and socio-political and cultural aspects of education, and (iii) to find out the significance of Vivekananda's ideas in modern times.

The descriptive research technique based on intensive library work was mainly used for the collection of data. The primary source of data was the complete work of Swami Vivekananda and the secondary source included the works on Vivekananda and the interpretations and synthesis developed by recent scholars in various fields.

The major findings of the study were: (i) Vivekananda was the greatest synthesizer of his time as compared with his contemporaries like Tilak and Gandhi. (ii) His Vedic idealism was a philosophy of action combining the intellect of Sankara and the love of the Buddha. (iii) By his correct interpretation of the Hindu religion, Vivekananda tried to remove the superstitions from the masses. (iv) His philosophy of education was a combination of ethics, religion and morals. It also comprised naturalism, pragmatism and realism, each contributing its share to a man-making education. To him, the ultimate aim of education was self-realization. He firmly believed that character was more important than intellectual attainment, and duties more than rights. (v) According to Vivekananda, no teacher could educate a child because it grew according to its nature. His application of the analysis of the human mind as *sattva*, *rajas* and *tamas* had a great bearing on the modern educational psychology. (vi) Like Marx, Vivekananda was against class distinction but not in terms of materialistic interpretation of history. (vii) In line with the Vedanta philosophy, Vivekananda held that a progressive reconstruction of the social, economic and political life of the people alone would make them free from the worries and

cares of life. He anticipated the modern adult education programme for functional literacy to fishermen and ploughmen. By the enlightenment of the people Vivekananda wanted to raise the electorate from a subject culture to a participant culture.

20. PARMAR, D.M., *A Case Study of Vallabh Vidyanagar as an Educational Complex with reference to Special Role of Dr. B. D. Patel (Bhaikaka)*, Ph.D. Edu., SPU, 1979

The objectives of the study were: (i) to study Bhaikaka's thinking and to find out how far it was reflected in the development of the local institutions, (ii) to study the contribution of these institutions to the village upliftment, and (iii) to study the impact of Vallabh Vidyanagar and Vithal Udyognagar on the rural society.

For this, the investigator resorted to the documentary method. He also interviewed and tape-recorded the opinions of thirty-seven personalities who had directly or indirectly come into close contact of Bhaikaka. This documentary evidence was taped in eleven cassettes.

The major findings were: (i) Bhaikaka gave priority to self-reliance, experimentation and good staff for the making of students with a sound character. (ii) He was not completely successful in achieving his goal of village upliftment with the help of the rural university.

21. PATEL, K.M., *A Study of Value-orientation in the Educational Institutions run by Sathya Sai Organization*, Ph.D. Edu., SPU, 1981

The researcher undertook the study with the objective of (i) studying the impact of Sri Sathya Sai Baba's teachings on the development of the concept regarding life, among students, (ii) making a comparison of value systems of students studying in Sathya Sai organizations and other educational organizations and (iii) comparing the value systems of men and women students, hostellers and day-scholars and students belonging to different streams such as arts, science and commerce.

The study was limited to the final year students studying in colleges situated at Bangalore and Anantpur. Values and their characteristics, classification and gradation were thoroughly dealt with. The views

of Sathya Sai Baba on values and specially educational values were analysed. His views on the educational system and the characteristics of the educational institutions run by Sathya Sai organizations were also dealt with. The measurement of value-orientation was done through Allport-Vernon-Lindzey Test of Values with necessary adaptations. The impact of Sathya Sai Baba's teaching was also studied through questions. The analysis was done using appropriate statistical techniques.

From the observations, conclusions were drawn with regard to the impact of educational ideology of Sathya Sai Baba.

**\*22. PURANDARE, P.G.,** *A Critical Study of Rabindranath Tagore's Educational Philosophy*, Ph.D. Phil., Poona U., 1982

The objective of the study was to make a critical analysis of the ideological contribution of Rabindranath Tagore to the educational practice in India. The methodology consisted of library study of his writings and his practices and the educational innovations at Santiniketan.

According to Tagore, education was not only imparting information but formation of character and personality. With all the advancement of science and technology, what education everywhere lacked was its main purpose of moulding the man. Tagore was the first thinker in recent times who tried to revive the ideals of ancient Indian culture. His approach was mainly cultural. The Tapovan ideal or the Gurukul system that he advocated was a natural reaction to the mechanical system of education that the British imposed on India. The British system was prosaic whereas Tagore introduced music, arts and crafts, which was his great contribution to education.

Tagore's general philosophy dealt with the concepts about God and nature. For him, God was immanent in all beings. Man was His highest creation. Nature also was the manifestation of God, according to Tagore. He presented the unique idea of man-God or God-man or superman. His views on man originated from his internationalism and his genuine humanism. According to his ethical and aesthetic approach to life, man could realize himself and God through creative activities like poetry, literature, different arts like painting, music, dramatics, etc. According to him, aesthetics, the science of beauty, was the link between the human and the divine. He said that music was the noblest art which almost directly bridged the gulf

between the man and the divine. The greatest gift that God had bestowed on man was his consciousness. It was the source of ethics or morality which awakened the values of truth, beauty, goodness, love, etc.

The main principles of his educational philosophy were freedom and harmony with the natural and human surroundings. His naturalism was Indian in spirit. It was not the prosaic but the aesthetic approach. The Santiniketan and Visvabharati introduced music, art, craft, dance, drama and mainly aesthetic approach in the midst of nature. He emphasized the vocational education too, through Santiniketan. Tagore's aim of education was an all-round development or education for fullness. He wanted to equip his students with a balanced type of education in which the education of the head, the heart and the hand could be properly imparted. He stressed health education also.

There was a lot of novelty in his methods. The teacher and the pupils used to sit in the shade of a tree and the act of learning was carried on in the open. The students enjoyed full freedom. Examinations were not a matter of fear but children were allowed to write their examination papers in a free atmosphere. The medium of education was the mother tongue. The curriculum consisted of not only traditional subjects which could develop only intelligence but also subjects like music and dance which helped to realize the all-sided development of a child. Thus, the noble ideal of 'simple living and high thinking' was successfully attained by him through his experiments. Tagore's views on women's education, freedom and discipline, the teacher's role in the field of education and such other important educational topics were also noteworthy.

**\*23. PUTHIYATH, J.D.,** *Educational Philosophy of Swami Vivekananda*, Ph.D. Phil., Bom. U., 1978

The objectives were to study (i) the place of religion in education, (ii) the role of religion in the ancient systems of education as well as in recent philosophies in India, and (iii) the reconstruction of Indian education on the basis of Vivekananda's philosophy.

A study of various philosophical systems, and of philosophies and writings of eminent scholars and authors was undertaken. In this study: (i) Education was defined as physical health, the training of the intellect, and spiritual training for the youth, and religion was established as related to other interests, science and morality. (ii) Democracy was identified as

the best form of government implying freedom which was inseparable from responsibility, the sources of which were morality, philosophy, law and the like. However, religion was the lasting source of freedom and responsibility on which were dependent the programmes for democratic education. (iii) The foundations of Vivekananda's Neo-Vedanta were the scriptures and their interpretations. (iv) He believed that the child learned through self-education and things were made clearer by his own power of perception and thought; the teacher should be a helper and a guide; teaching should be adjusted to the needs of the children wherein the teacher had sympathy for the child. (v) He defined religion as realization and stressed the need for religious education without dogmas. (vi) Women's education, he felt, should be developed with religion as the core and all other training secondary to it. (vii) The answer to progress, he claimed, was through mass education which was not likely to be effective in poverty. (viii) He believed in the universal brotherhood of man, in the upliftment of mankind. Since the creation of a new society was a national objective, priority would need to be given to social objectives of education and their linking with development.

**24. RAJASEKARAN, V.,** *Educational Philosophy of the Ancient Tamils of the Cancam Period (B.C.300 to A.D. 300)*, Ph.D. Edu., Madras U., 1980

The study aimed at tracing the educational philosophy of the ancient Tamils of the Cancam period as depicted in the Cancam literature. The investigator content-analysed the works of 476 poets, their 5,381 poems compiled in six books—one grammar book (Tholkappiam), one book of ethics (Thirukural), two anthologies (Pathupattu, Ettuthogai) and two epics (Silappathigaram, Manimekalai). These works formed the primary sources and as secondary sources of information, commentaries on these works, translations, critical essays and research studies were used.

The main findings were: (i) The aims of education according to ancient Tamils were disciplined life, social consciousness, moral and spiritual values and patriotism. (ii) Formal and non-formal systems of education were in vogue. (iii) Language, music, drama, agriculture, weaving, commerce, architecture, medicine, home science, sculpture and religion were included in the curriculum. (iv) Lecture, exposition, commentary and questioning were the methods of teaching. (v) Listening, remembering, discussing with peers were the

learning techniques. (vi) The characteristics of good teachers were mastery of the subject, patience, pleasing manners, impartiality, thirst for knowledge, godly life, and the characteristics of good students were pure mind and body, affection for the teacher, good character and conduct, love for education, freedom from anger and egoism. (vii) The teachers enjoyed an enviable position in society as the kings listened to their advice. (viii) Research colloquiums were held in the Cancam in the presence of the kings.

**\*25. BAKHE, S.M.,** *Educational Philosophy of Lokamanya Tilak and Swami Vivekananda—a Comparative Study*, Ph.D. Edu., Sau. U., 1983

Tilak and Vivekananda were interested in education and gave much serious thought to the subject in the national context. Education was Tilak's life's ideal and it was, for both of them, the only agency to solve all human problems. So, it could even be that they had systematic philosophy of education which they could never state formally. Or, they had some ideas on education which reflected their peculiar genius and view of life. The present study was undertaken to make a careful study of the works and activities of Tilak and Vivekananda and to extract relevant material from available sources and to present it all in an organized form as a formal statement of their educational philosophy.

The main sources of the data were 'Complete Works of Lokamanya Tilak' in seven volumes, published by the Kesari Prakashan, Pune, and 'Complete Works of Swami Vivekananda, in eight volumes, published by Advaita Ashrama, Calcutta. The authorized biographies of Tilak and Vivekananda were consulted along with the studies on their life and philosophy and their contribution to Indian renaissance. The underlying assumption was that the theory of education might be discussed intelligently only in the light of the broad and basic philosophical concepts of these two great men. Such philosophical background as was necessary for an appreciation and understanding of their educational theory was introduced into the general theme of the work wherever appropriate. Their views had been compared with those of the growth psychologists—especially with Maslow, Rogers, Eric Fromm and Allport—in the course of discussion wherever appropriate.

The aim of education according to Tilak and Swamiji was to enable man to realize the highest in



him. The child was a self-entity, dwelling in the physical body and possessing the mind. These faculties were capable of being developed to the maximum tune of perfection. To Tilak and Swamiji the function of education was to tap and release the vast potential for actualizing and fulfilling one's capabilities and finding a deeper meaning in life. Education was an opportunity for fullest growth. Cognition was the central concern in human learning that was basically dissimilar to animal learning. Learning was basically a process of acquiring knowledge that started within the brain and not 'Out there'. Knowledge was a model we construct to give meaning and structure to our experience. The work of the teacher was to awaken the mind to its powers and use the external world as an instrument to this awakening. So what was of concern to the educator was not environment but endowment—it was the man himself. Man developed from within so that what we did for and to him was not so important as what he did for and to him. What man did was stimulated by inner interests so that the prime work of the teacher was to understand the motivation of the child. The teacher's task was that of serving individuals for their own self-development and benefit in an atmosphere of freedom. In this system, the infinitive 'to teach' means to cause the child to think, by presenting before it all the sides of a problem so that it might independently think itself through to its own personal conclusions. Teaching was a learned profession according to Tilak and Vivekananda. The higher the profession, the greater was the responsibility. Individuals were the real components of social structure and hence without the positively full-grown persons it was futile to expect social harmony and well-being. Maslow found that the pursuit and gratification of the higher needs lead to stronger, greater and truer individualism but he also found people living at the level of self-actualization as living mankind most idiosyncratically. If this be the case then this could be more true in the case of the *Karmayogi* who was a model for national education, whose ethical codes were deeply rooted in the metaphysics of the Vedanta—the Vedantic formula—*tat tvam asi*. Service to man was the condition of man's full spiritual development. Wisdom or highest learning or noble qualities were not the end in themselves. Moral heroism was the true fruit of education.

26. RAMESH, G., *Theory and Practice of Education in Herbert Read*, Ph.D. Edu., Osm. U., 1982

The study attempted to evaluate the work of Herbert Read in the application of art and aesthetics

to education. The major objectives were: (i) to critically evaluate the educational theory of Herbert Read and relate it to some of the vital problems of education, (ii) to critically evaluate the existing theories of art and compare Read with educators like Plato, Schiller, Dewey and Rabindranath Tagore, and (iii) to critically evaluate the education at different levels to highlight the significance of art or aesthetics in Indian curricula.

The data were collected mostly from the primary sources. The books written by Herbert Read himself were given preference over the rest. Almost all source books were consulted in one form or the other. In addition to these sources, the study had drawn on the material from the books on Herbert Read by different writers. Current journals in art and aesthetic education were also consulted.

The study revealed the following findings: (i) Herbert Read was known for his many innovations and concepts in the field of education. The core of his educational teaching was art as a medium of education. This included art-orientation methods and also art education media. According to him, art as a symbol had outshone all other influences upon education. (ii) Herbert Read craved for the natural environment of the school, home and society. He concluded that it was not possible to create a natural environment within the scope of the present technological society, but advocated several ways to make the present situation attain a maximum extent of naturality in all respects. (iii) Herbert Read in his philosophy of education referred to the role of a teacher as a guide in education, and like Rousseau he was not for the abdication of the teacher's responsibility. The status of a teacher was more significant in Read than in Rousseau. A teacher, according to Read, was concerned with triphasic activities in education, namely, expression, observation and appreciation. (iv) The status of morality in education was too high in his theory. He equated art with morality; 'what is rational is moral' for Herbert Read. He did not indicate the exact methods of art instruction and even communication in his theory and practice of education. (v) Read's idea of the pre-school education was rooted in artistic and aesthetic organization. Read believed that every child was potentially sincere, true and good. He recommended art, at the pre-school level to avoid the divisions of classes and subjects as far as possible except for purposes of supervision. The methods and techniques were so free and non-deterministic that they tended to evoke natural impulses and natural inclinations among the children. There was a clear-cut discussion of the pre-school, school and higher learning in Read's system of education.

- \*27. RAMNAUTH, D. B., *The Spiritual Element in the Educational Philosophy of Mahatma Gandhi*, Ph.D. Edu., MSU, 1981

See Abstract No. 7.

- \*28. RANI, A., *Impact of Idealistic Thought on Indian Education with Special Reference to the Contribution of Tagore, Aurobindo and Gandhi*, Ph.D. Edu., Gor. U., 1979

The study was designed to know the impact of idealistic thoughts of three Indians, namely, Gandhi, Tagore and Aurobindo, on Indian education.

In the investigation, first of all the origin of idealism has been mentioned, then various important elements of idealism and its historical background have been given. After that, the idealism in western traditions has been described. Then, the meaning of education, objectives, teaching methods, teacher, school and curriculum in idealistic education are given. Mahatma Gandhi's thoughts on idealism have been mentioned. It is followed by the thoughts of Rabindranath Tagore. Lastly, the educational outlook of idealistic Aurobindo and its application in Ashram's functioning are mentioned, followed by a discussion of the educational contributions of Gandhi, Tagore and Aurobindo in the modern perspective.

29. RAY, S.S., *A Study of the Educational Ideas of Rabindranath Tagore and Their Relevance to Contemporary Thoughts and Practices in Education*, Ph.D. Edu., Visvabharati, 1981

The major objectives of the study were : (i) to identify the exact educational ideas which Tagore accepted and tried to implement, (ii) to assess how far these ideas were relevant to the contemporary thought and practices in education, and (iii) to find out which of the educational ideas of Tagore were applicable in the prevailing socio-economic situation.

The study was conducted through content analysis of Tagore's writings including letters and reports of the then schools of Santiniketan and Sriniketan and content analysis of the contemporary and the present literature on education and an analysis of the units to find their relevance. The unit was a sentence conveying a complete idea ; the areas were philosophical, sociological, psychological and pedagogical ideas and concepts.

Some of the major findings were: (i) Tagore's idea of education for the ultimate human unity through communion with nature mingled with freedom and joy, and cultural collaboration with other people synchronized with the views of Froebel. (ii) His concept of education as an instrument of development of mutual cooperation, as well as for the prevention of alienation and segregation, was in conformity with the ideas of Martin Buber and Gunnar Myrdal. (iii) Tagore's acceptance of education as a tool of developing national integration and international understanding was quite consistent with the modern thoughts on education. (iv) Tagore's concept of the teacher as a guru was very close to the ideas of Martin Buber to whom the teacher was the initiator and maintainer of I-thou relationship for the development and emancipation of pupils but it was not possible as teaching was accepted as a profession and not as a mission by an absolute majority of teachers. (v) Tagore's concept of religion and religious education was relevant to the objective of building up a classless and true democratic society and was close to the ideas of Whitehead and Peters. (vi) Rabindranath's idea of education for socialization of the children was in conformity with the views of social psychologists like Oslen and Winfred. (vii) His efforts for inculcation of a feeling of freedom and belongingness to the institution in the minds of the pupils through cordial teacher-pupil relationship was consistent with the experimental findings of psychologists like Brewer and Lovell. (viii) His views on education in close coordination of the community for the distribution of the richness of the heritage and inculcation of the values of society were similar to the ideas of John Dewey. (ix) Tagore's introduction of creative, playful and productive activities in education for the conditioning and channelization of emotions, the prevention of emotional deprivation and securing of emotional stability of the adolescent pupils was in conformity with the views of developmental psychologists like Hurlock. (x) Tagore's view that reward and punishment do not provide any achievement and except for teachers' initiation, inspiration and encouragement no material reward was needed to motivate the students whereas punishment only deteriorated motivation, was similar to the psychological findings of Mussen and Peters. (xi) Tagore's idea about the role of school environment towards cognitive development was to some extent similar to the findings of Piaget. (xii) Tagore's emphasis on the development of social awareness, skilfulness, productive ability and social usefulness through education was relevant to the ideas of Whitehead and Mahatma Gandhi and the recommendations of the

Secondary Education Commission and the Indian Education Commission. (xiii) Rabindranath's idea of discipline through autonomy of students and through their active cooperation and participation was consistent with the recommendations of the Indian Education Commission of 1966 and the Gajendragadkar Committee on university governance. (xiv) The relevance of Tagore's emphasis on the mother tongue both as the medium of instruction and education for proper apprehension and understanding of the ideas received and the expressions of the same was beyond all question. (xv) Rabindranath's introduction of functions and festivals in his educational institutions and his efforts to turn them into cementing forces to bring the institutions close to the community, break the isolation between the elite and the folk, release the creative powers of the students and teachers, help social cohesion and cultural reorientation and pave the path of social and national integration were relevant to the Indian as well as the world situation.

30. ROY, D.K., *A Study of Some Factors and Processes involved in the Development of Values*, Ph.D. Edu., Kal. U., 1980

The study investigated the development of values cross-sectionally with the following objectives: (i) to inquire into some of the factors and processes involved in the development of values, and (ii) to examine the extent to which different factors contributed to the development of values and the processes in which they worked from stage to stage in the growth and development of adolescents.

The sample consisted of equal number of boys and girls of grades VII (12+), IX (14+) and XI (16+) from the families of different socio-economic strata of Barrackpore subdivision in the district of 24-Parganas, West Bengal. The hypotheses tested were: (i) the standard of values of adolescents was lower than expected and the development of the value system was positively related to the process of socialization, (ii) values developed with the advancement of age/grade, (iii) significant sex differences existed in the adolescent values but not in the process of socialization, (iv) the values of adolescents were positively related to the socio-economic status of parents, (v) social intelligence was significantly related to the development of values, (vi) the value system was related to sound mental health, and (vii) parents, teachers, peer groups and conscience were the sources of influence in the

development of values. The data were collected with the help of a situation-based questionnaire for the measurement of values, a social intelligence test, a picture projection test and a questionnaire-average ratings by teachers, all developed by the author. Other techniques and tools used were Kuppaswamy's S.E.S. Scale, Basu's Neurotic Inventory (F-test), De's Value Test, Ghosh's Good Citizenship Inventory, Bernreuter Personality Inventory, (short form), the sociometric technique, and an intelligence test by B.E.P.R. Calcutta. The covariance design was used for study involving two independent variables (age and sex) and three covariates (the independent variables the effects of which were controlled), viz., socio-economic status, social intelligence and mental health. Mean, standard deviation, contingency coefficient, correlation coefficients, chi-square, t-test, F-test, etc. were used in the analysis.

The major findings were: (i) The standard of adolescent values (tolerance, cooperation, obedience, religious devotion, honesty, and altruism) was lower than expected and the development of the value system was positively related to the process of socialization. (ii) Values developed with the advancement of age/grade. (iii) In the development of values, the most influential processes of socialization were rationalization and appreciation, imitation/identification and suggestion came next, and the process of alienation had no significant relation with grade/age. (iv) Boys and girls differed significantly in their values but not in the process of socialization. (v) Cooperation and honesty had significant negative correlation with SES while tolerance, obedience, religious devotion and altruism had no significant relation. (vi) Social intelligence had significant positive relation with devotion. (vii) The value system of adolescent students had significant positive correlation with sound mental health except in the case of religious devotion. (viii) The influence of parents, teachers, seniors and peer groups gradually decreased with the advancement of grade/age. (ix) The role of conscience increased with age/grade.

31. SASTRY, D.S.N., *A Study of the Classroom Behaviour of Teachers in Their Philosophic Beliefs in Education*, Ph.D. Edu., And. U., 1980

The major objectives of the study were: (i) to study the relationship between the teacher behaviour in the classroom and his philosophic beliefs in education, (ii) to identify the salient classroom behaviour patterns of conservative and liberal teachers, and (iii) to investigate

whether the relationship of educational philosophic beliefs and the teacher classroom behaviour varied in relation to sex, age, experience, professional qualifications, professional status and location of the school.

The secondary school teachers and the teachers teaching at the upper primary stage in the districts of East Godavary, West Godavary and Krishna formed the population from which a sample of 400 teachers was selected on a random basis for the study. The tools consisted of an opinionnaire to measure the philosophic beliefs and Flanders' Interaction Analysis Category System (FIACS) to measure the teacher classroom behaviour. The opinionnaire included eight dimensions, viz., the nature of human being, the aims of education, the purpose of the school, curriculum, methodology, freedom and discipline, evaluation, truth and goodness. The face validity of the tool was established on the basis of experts' judgment and the reliability was established using the test-retest method. The critical ratio and the product moment coefficient of correlation were used for the analysis of the data.

The major findings were: (i) The liberal teachers had higher I/D ratio than the conservative teachers. (ii) The liberal teachers used questions for initiation and instantaneous questions more frequently than the conservative teachers. (iii) The conservative teachers had a greater I/D ratio, talked more and more responsiveness than the liberal teachers. (iv) Students talked more in classes under the liberal teachers than those in classes under the conservative teachers. (v) The classroom communication in the case of liberal teachers was more interrupted with spells of silence or confusion than in the case of the conservative teachers. (vi) The conservative teachers responded instantaneously more often than the liberal teachers. (vii) Initiation from pupils had been more in the case of the conservative teachers. (viii) The conservative teachers put more emphasis on the content than the liberal teachers. (ix) The liberal teachers had a greater degree of flexibility of communication than the conservative teachers. (x) Students under the liberal teachers used more steady and sustained talk than those under the conservative teachers. (xi) Sex, age, professional qualifications, professional status or urban-rural location did not influence the relationship between teachers' philosophic beliefs and their classroom behaviour.

The objectives of the study were: (i) to analyse the concepts of equality, equality of opportunity and equality of educational opportunity, and (ii) to critically examine, in the light of such an analysis, and against the Indian socio-philosophico-cultural perspective, the issues relating to the policies and practices of equality of educational opportunity.

The philosophical method, both critical and analytical, was employed for the first objective while for the second objective the descriptive and comparative method was employed. Material for the study was collected after an intensive and critical review of available literature in the form of books, research papers and articles and the reports of national and international committees, commissions and conferences. The concepts 'equality', 'equality of opportunity' and some aspects of the concept 'equality of educational opportunity' were elucidated. The available analyses of these concepts in the Western philosophical literature were brought together, examined and synthesized with the Indian interpretations of the same mainly in the form of legal decisions on the subject. The logical features of the equality of educational opportunity were identified by noting the evolutionary shifts in the meaning of the concept and by critically examining its various interpretations in terms of specific educational prescriptions and practices during the different stages of its developmental history. The aspects of the concept that emerged were arranged in a developmental sequence (viz. free education, compulsory schooling, common curriculum, diversification, special education, school inputs and educational compensation, school effects and equality of results, the cultural dimensions of education, limits of schooling as an equalizer and de-schooling). Each of these aspects was then thoroughly examined from the point of view of its implications to the meaning of equality of educational opportunity. While dealing with the controversies relating to the policy and practice, the point of the controversy was first identified, the different points of view and the arguments advanced in support of them were examined to test for conceptual confusion and formal and informal fallacies were appraised with reference to the criteria of equality of educational opportunity and a reconciliation or synthesis worked out.

The major conclusions of the study were: (i) The idea of equality lays down the rule of impartial consideration, that no distinction should be made in the distribution of the good unless there were relevant grounds for doing so which involved an understanding of the logical relationship between the ground of

32. SESHADRI, C., *Equality of Educational Opportunity—a Philosophical Study*, Ph.D. Edu., Mys. U., 1980

differentiation and the nature of the good under distribution and also exercising normative judgments relating ultimately to one's notions of the highest good for the individual and the society. (ii) The concept of equality of opportunity applied to the distribution of such good as was merit-earned rather than need-demanded and the good that was necessarily limited, contingently, fortuitously or in more ways than one; it was a worthy social ideal to the extent it served as a means for the realization of the higher ends of the individual and the society. It could not, by itself, constitute the *summum bonum* of life. (iii) The equality of educational opportunity was the notion of equality of opportunity extended to the distribution of the good of education and the process of distribution both of which influenced and were influenced by the nature of education in general, and by the content and the type of education at the different stages in particular. (iv) Some of the problems inherent in the logic of equality of educational opportunity were the growth of a meritocratic and an egalitarian social order. (v) The equality of educational opportunity implied provision of free, compulsory and universal primary education as a minimum condition and also implied making special educational provisions for those with special merits and special needs. (vi) The equality of educational opportunity in its weak sense implied equalizing the access to education by the manipulation of the educational inputs so as to help the disadvantaged overcome their starting handicaps and compete fairly with others; in its strong sense it implied equality, not merely of access but also of results. (vii) School curriculum which was the epitome of societal culture should not be conceived in narrow elitistic and middle class terms but should be so interpreted as to make it fair for the students from all sections of the society. (viii) Egalitarianism was not opposed to the higher principles of religion, but only to ritualism, superstition, dogmatism and fatalism passing as religion in Indian thought and culture. (ix) The cause of equality of educational opportunity will be better served by an effective implementation of universal primary education and by restricted expansion of secondary and higher education such that it may not tend to be unfair to any section of the population. (x) Great caution needed to be exercised in the application of the merit criterion for the distribution of opportunities for higher education in view of the unsolved controversies relating to the definition, identification, measurement and development of merit and its relation to genetic inheritance and environment. (xi) Equality, being a moral princi-

ple, did not depend upon any empirical proposition asserting the existence or non-existence of genetically conditioned differences between men and women. (xii) The social purpose of women's education should not be different from that of men's education. (xiii) The argument for differentiated curricula for men and women was warranted by the sex differences and was not just a cover for the traditional prejudices.

33. SHARMA, N., *A Study of the Impact of the Western Educational Thinkers on Modern Indian Education*, Ph.D. Edu., Kur. U., 1980

The main objective of the investigation was to make a detailed study of the educational philosophies of the Western educational thinkers so as to determine the impact, nature and extent of their usefulness in the context of the present-day educational needs in India.

The study adopted a historical-cum-critical method. The necessary data were collected from the life and works of the Western educational thinkers. The study was delimited to the educational thinking of Comenius, Rousseau, Pestalozzi, Froebel, John Dewey and Maria Montessori. Their impact on the modern Indian education was studied with special reference to the aims of education, concept of curriculum, method of teaching, concept of discipline and organizational pattern.

The main conclusions were: (i) The Western educational thinkers, sometimes in the person of Comenius or Pestalozzi, at other times in the spirit of Rousseau or Froebel, and many a time in the name of John Dewey and Maria Montessori, had made themselves felt at the hands of modern Indian educationists for deciding the educational aims. (ii) While toeing the line of the Western educational thinkers, modern Indian educationists had recommended a set of studies based on the interests and abilities of the child at each stage of his growth and development. (iii) Modern Indian educationists had so redesigned their pedagogical practices as to give due recognition to the various teaching techniques propounded by some of the Western educational thinkers. (iv) With the impact of the Western educational thinkers modern Indian educationists realized the essence of real discipline in terms of suitable environment, smaller classes and better understanding of the real needs of the children at different ages. (v) After the Western design, the educational institutions had been so designed and developed as to make room for the all-round develop-

ment of the child. (vi) The philosophy of the Western education thinkers had, in a way, completely gripped the Indian mind and setting. The educational policies and practices spoke of their impact in one form or the other.

**34. SHUKLA, S.C.,** *Integration of Yogic Philosophy and Practices in the Modern System of Indian Education*, Ph.D. Edu., Kum. U., 1982

The study aimed at (i) a comprehensive study of the yogic philosophy and practices with a view to understand their implications for human life and for education of the individual, (ii) examining the significance of the yogic exercises for the development of a well-balanced personality and to estimate the scientific relevance of the yogic philosophy and practices on the basis of various researches conducted in different yoga centres and naturopathy, clinics, and (iii) to design a curriculum on yoga for various levels, (primary, junior, secondary and higher).

It was a library study. The main exposition of the system of Sāṃkhya and yoga in this study was based on the 'Sāṃkhya Karika', the 'Sāṃkhya Sutra' and the 'Yoga Sutra' of Patanjali with their commentaries and sub-commentaries. Two questionnaires (one for principals, experienced teachers and administrators and the second for yoga instructors and spiritual leaders) were used for arriving at the empirical conclusions regarding the integration of the yogic philosophy and practices.

The findings of the study were : (i) Yoga was important for the physical, mental and spiritual development of the human being. (ii) Yoga could be integrated with the educational system as a part of physical exercises performed by students in daily school life with co-curricular activities like N.C.C., N.S.S., scouting and the like in the form of meditation with the daily prayer up to secondary level and through lectures on moral values derived from the yoga philosophy. (iii) Yoga could be introduced as a separate or an optional subject in the curriculum. (iv) Yoga could also be integrated with the informal schemes of education. (v) At the primary stage, yoga should be taught through stories and playway methods. Some yogic exercises e.g. Siddhasana, Padmasana, Bhadrasana, Muktasana, Vajrasana, Svastikasana, Gomukhasana, Virasana, Dhanurasana, Gupta-sana, Bhujangasana and Jogasana could be performed by the students in schools at the age of seven. (vi) Yogic

*suksama-vyayama* should be encouraged for developing the power of the throat, eyes, and ears and will power and memory. (vii) A general introduction to the control on breathing and its utility in the daily life should be given through demonstration. (viii) The course content for the secondary level was clearly defined. (ix) At the higher level (graduation), students should be provided ample opportunities to learn and practise various philosophical and practical aspects of yoga. (x) The yoga department should be separate, with a well-equipped psychological testing laboratory. (xi) Yoga education should be an integral part of teacher education.

**\*35. SINGH, B.P.,** *Developing Aims of Education in India*, Ph.D. Edu., Gor. U., 1977

The main objective of this study was to discuss the aims of education as they had been developing in the different periods of Indian history according to the needs and aspirations of the people. There have been no definite aims of education in any particular period, but they all existed at all times with considerable variation in emphasis. An attempt had also been made to examine the extent to which education had been instrumental in fulfilling the needs of the people since the Vedic times.

The investigation is divided into five sections, namely Vedic, Buddhist, Muslim, British and Post-Independence. In every section, details have been given regarding the various aspects of education. The investigator has discussed the ways of determining the educational aims; the measures to be adopted for making current system of education more worth while; the emphasis on vocation-oriented education and work-centred education, responsibilities of education and improvement of education.

**\*36. SINGH, R.R.,** *Gurukul Education and Its Utility in Modern Age*, Ph.D. Edu., Avadh U., 1983

The purpose of the study was to evaluate the different aspects of gurukul education and to see which of them could be adopted in the modern system of education.

Information about the gurukul system in ancient India was collected from the English translation of the primary sources. The investigator also visited some of the gurukuls and interviewed the teachers and the

administrators there. He also collected the opinions of 150 educationists about the gurukul system of education and its ability to be useful in the modern context.

The main findings of the study were : (i) The guiding philosophy of gurukuls was universal welfare and good of all. This could be adopted by combining modern materialism with humanistic philosophy. (ii) Education in the gurukuls laid stress on character-building, morality and religion. These aims were worthy of adoption even in modern times. (iii) In gurukuls, physical development was ensured through physical exercises and spiritual development was ensured through religious instruction, philosophy and literature. (iv) The teachers were held in high esteem and they were dedicated to their profession. For the improvement of the modern system of education it was necessary to have dedicated teachers. (v) Discipline in the gurukuls was exemplary. There was need to have better discipline in schools these days also. (vi) There was a very close relationship between the teacher and the taught in the gurukuls. (vii) The gurukuls were managed by the teachers themselves. In the modern educational system, teachers should have an adequate share in the administration of the educational institutions.

**\*37. SINGH, S.N., *A Critical Study of Rabindranath Tagore as an Educationist*, Ph.D. Edu., Gor. U., 1980**

The study, using the primary and the secondary sources of literature on Rabindranath Tagore, critically evaluated his life and works, and then tried to build up his educational philosophy. The analysis was carried out under nine sections, namely, (i) the life and works of Tagore, (ii) The philosophical thoughts of Tagore, (iii) Tagore's idealism, (iv) Tagore's humanism and internationalism, (v) Tagore's naturalism, (vi) Tagore's integration, (vii) Tagore's educational philosophy, (viii) The impact of Tagore's educational philosophy on the various aspects of education, and (ix) Tagore's contribution to education and an evaluation of his educational philosophy.

The study revealed that Tagore's contribution to education was immense and it was perceptible in all the aspects of education in India and abroad. Tagore, as an educationist, was a blend of idealism and humanism who wanted the development of a true and total human being.

**38. SIVAMOHAN, V.S., *Educational Philosophy of Poet Tiruvaḷḷuvar*, Ph.D. Edu., Ker. U., 1978**

The primary task in the study was to make an analysis of the educational ideas of 'Tirukkuṟaḷ' (written by Tiruvaḷḷuvar) particularly as delineated in Arattuppāl and Porutpāl (the sections dealing with virtue and wealth).

The main classificatory scheme was the one adopted by the author himself, viz. *aram* (virtue), *poruḷ* (wealth/social status) and *inpaṁ* (bliss of love). All the chapters and individual couplets bearing specifically on education were brought together and discussed. The analytical categories adopted were the ethical and the spiritual values of life, values and duties with reference to social education and education and related themes.

The major conclusions of the study were : (i) Tiruvaḷḷuvar emphasized the ethical determination of material as well as non-material returns when he said that *aram* (virtue) will yield wealth, glory and even health. (ii) As against the fourfold stages of spiritual growth earmarked for the twice-born, Tiruvaḷḷuvar accepted only a twofold division—domestic virtue (*illaram*) and ascetic virtue (*туруvaṟam*) applicable to all without distinction of caste or creed. (iii) He categorically rejected the idea of feminine inferiority. (iv) Love was depicted as the cradle of life. It was a support for virtue and a weapon to win vice. It was the life principle in man, the skeleton of the ethical body and the internal organ of man. (v) Tiruvaḷḷuvar wrote from a kingship frame, but in actual practice there was every reason to infer that his work had an appeal to all human beings in administrative and social interactions. It was possible to cull out the education for political and administrative competences. Tiruvaḷḷuvar developed a theory of how social influences affected the individual. (vi) The distinct idealism of the poet was evident when he claimed that determination of action was actually determination of the mind. (vii) Citizenship, as treated by Tiruvaḷḷuvar, meant a good family upbringing as possible in any caste. (viii) In dealing with agriculture, he attributed high status to work. He insisted that the agricultural labour was the highest of all occupations. (ix) Certain effects of education and certain educational ideals treated in terms of improvement of social life were seen. Education, according to the poet, was a joy both in the process and the product. (x) The attitude to child-rearing revealed by the poet reflected a combination of naturalism and idealism. Childhood to Tiruvaḷḷuvar was not aberration or a waiting period for adulthood. (xi) 'Kāmattuppāl' was full of

valuable insights in communication, particularly the non-verbal type. Though it was set in the amorous meeting of lovers, it was full of intellectual insights. The eye was recognized as the chief medium of communication. 'Kāmattuppāl' was a rich source for depth analysis from the point of view of education in a higher perspective. (xii) 'Tirukkuṣaḷ' was a typical egalitarian work both with reference to society and education. If it could be 'reconstructed' both in letter and spirit, it would help us in a way to meet the modern needs. (xiii) Tiruvalluvar's concept of education emphasized expression or drawing out and clearly showed that the traditional education need not give us only passive learning models. (xiv) Formal education was important, but was not the be-all and end-all. There were very important forms of affective-conative education, and education in social relations. The highest norms of the educated man both in the positive and negative aspects showed that there can be the unlettered wise and the lettered fool. (xv) The complex skills emphasized in discussion and debate situations and in various social and civic competencies generalized value and much of them were relevant even today. (xvi) The education of the king, the minister and other officials provided valuable insights in political philosophy even today and for apt behaviour in administrative situations. Instead of simply listing categorical admonitions, Tiruvalluvar often emphasized the balancing of opposing forces, so that after learning the rules the statesman must be able to balance opposing rules (which are polar rather than contradictory) and arrive at the right decision in a complex situation. Similarly, virtue, material and social values and love sometimes seemed to oppose each other; they were complementary rather than contradictory.

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The major objectives of the study were to explain (i) the hierarchical system of body-mind-intellect-heart-will-ego-spirit, (ii) the effective and conative domains, (iii) the interrelationship among ethology, axiology and

ontology, (iv) the concepts of sacrifice, creativity, equity, equality, free-will and pre-destination, and (v) epistemology as a part of the educational philosophy that the Mahabharata reflects.

The methods of study included a creative endeavour to outline the social and the political system at the time of the Mahabharata, a psychological exploratory endeavour to understand the various characters and their interpersonal relationship and a critical examination of some of the salient situations and significant incidents so as to highlight the right human conduct, the right conduct of parents, the right conduct of teachers, the right conduct of students and the right conduct of the government according to the Mahabharata.

According to Mahabharata: (i) The conviction (Sankhya) of the existence of the self-same reality in all created beings was conducive to self-confidence, appreciation and humility which were basic to the right conduct which alone could bring about national integration. (ii) The course of *brahmacharya* released tremendous will power. (iii) There was nothing that a well-directed human will could not achieve. (iv) The cultivation of virtues and a proper code of conduct were more important than the achievement of skills or advancement in the cognitive domain. (v) Sacrifice as a means of creation was a law of nature and also a law of God. (vi) The qualities of Lord Krishna as the ideal educator and project-master had been delineated. (vii) The qualities of good students had been delineated. (viii) The educational philosophy that was in consonance with the Sankhya philosophy of life was most suited to India as her national educational philosophy. (ix) *Varna* was not by genes, it was by the qualities of the head, the heart and conduct. The division of labour was for efficiency. (x) Ashramas were an institution in appreciation of the principle of gradualness of human evolution. (xi) The disciplines of food and dress were essential for educators and the educand. (xii) The intellect that had undergone sublimation, the Vedas, the functional Brahmin and the love of God were the effective sources of knowledge. (xiii) The main methods of instruction at the time of the Mahabharata were parables, lively conversation, practical demonstration and pupil involvement in projects.