

Philosophy of Education

J.D. SHARMA

Agarwal, Kusum. 1992. **Educational philosophy of Ram Tirth**. Ph.D., Edu. Agra Univ.

Problem: It attempts to study the ideas on education contained in the philosophy of Ram Tirth.

Objectives: (i) To select, classify and discuss the philosophical and educational thoughts of Ram Tirth, and (ii) to give practical suggestions for Indianisation of education and educational philosophy *vis-a-vis* the educational thoughts of Ram Tirth.

Methodology: Critical study and analysis of the philosophical and educational ideas of Ram Tirth were used in the study.

Major Findings: (1) Education should be based on the ideals of life and should aim at bringing out the inner capacities and developing the personality of the child in order to develop the society ultimately. (2) Indian ideals should be included in the curricula at different stages of education. (3) Practical knowledge of Vedanta should be given to students. (4) There should be a balance of the material, spiritual, individual and social aspects in the educational process. Particular emphasis needs to be laid to the knowledge aspect. Love for the nation should be one of the main aims of education. (5) The curriculum should include philosophical as well as scientific subjects. (6) The teaching-learning process should give due place to interests,

motivation, traits, self-experience, exercise, proceeding from the known to the unknown, and the use of teaching aids. (7) Education should enable the individual to become economically self-sufficient. (8) At B.Ed. level, the prospective teachers should be given knowledge about the Indian philosophical views. (9) At M.Ed. level, a comparative study of Western and Indian philosophies should be included in the curricula. [SS 1365]

Ansari, A.A. 1988. **Educational philosophy as found in Islamic culture**. Ph.D., Edu. Univ. of Bombay.

Problem: The study examines and analyses the Islamic concept of knowledge and education — its aims, types, methods and practice — and outlines the philosophy of Islamic education.

Objectives: (i) To find out the importance given to education in the *Quran* and the *Hadiths*, (ii) to examine the concepts, types and aims of education stressed by the Islam, (iii) to study the role of the teacher and the expectations from students in Islamic culture, (iv) to study the role of the family with regard to education, the methods followed, the importance given to women's education, moral education, physical education and education of exceptional children in Islamic culture, (v) to study the concepts of discipline and internationalism as found in Islamic culture, and (vi) to suggest changes in the pattern of education to resolve its problems.

making education relevant and effective, and promoting higher education.

Methodology: The study adopted the historical method. The sources of data were the *Quran*, the books of the *Hadiths* and other relevant documents. Religious scholars were also interviewed.

Major Findings: (1) The aims of Islamic education were realisation of eternity, truth, perfect living and inculcation of democratic values. (2) Islamic education advocated the use of the inductive-deductive method, questioning, experimentation and discussion. (3) Different curricula were planned for different stages of education. (4) The teacher was the role model for students and enjoyed a high status in society. (5) The teacher-student relationship was cordial. (6) Most of the schools were single-teacher schools. The system was flexible, and the monitorial system was in prevalence. (7) Education was obligatory for males and females and was a lifelong process, though formal schooling started at five years of age. (8) Women's education and art education were given prominence. (9) The Islamic philosophy of education advocated development of universal and objective values as being the ultimate. (10) Islamic education made a significant contribution in the fields of mathematics, physics, philosophy, biology, astronomy, pharmacology and agriculture. (11) Islam advocated universal brotherhood and dignity of man, equality, social justice, freedom for all, tolerance, forbearance, welfare measures for the progress of humanity and the development of human nature in its entirety. (12) Islamic education gave importance to acquisition of knowledge. (13) Islamic education was by and large religion-centred and emphasised equilibrium between spiritual and material needs. [GJK 0224]

Bhagwanti. 1988. **Educational philosophy of Dr Radha Krishnan and its relevance for social change.** Ph.D., Edu. Agra Univ.

Problem: The study discusses in detail the educational philosophy of Dr Radha Krishnan

and justifies the relevance of his philosophy in the present social situation and its role in social change.

Objectives: (i) To determine the place of Dr Radha Krishnan as a thinker in the present-day world, (ii) to discuss the metaphysical aspect of the philosophy of Dr Radha Krishnan, (iii) to explain the social philosophy of Dr Radha Krishnan, (iv) to discuss the educational philosophy of Dr Radha Krishnan, and (v) to find out the relevance of the philosophy of Dr Radha Krishnan for social change.

Methodology: Critical study and analysis of literature related to the educational philosophy of Dr Radha Krishnan facilitated the study.

Major Findings: (1) According to Dr Radha Krishnan, philosophy is an art and a way of life. (2) Dr Radha Krishnan's philosophy is based on spiritual consciousness. (3) According to Dr Radha Krishnan, education must be based on the cultural values of the Indian heritage. (4) Dr Radha Krishnan pleaded for unifying the Western and the Indian ideologies. (5) Dr Radha Krishnan recognised man as a supreme creation and felt that his harmonious development depends upon cultural development. The individual should endeavour to adjust himself with his social environment. (6) According to Dr Radha Krishnan, education should be organised in a logical sequence. [SS 0796]

Bharote, A.C. 1992. **A study of the philosophy of Acharya Vinoba Bhave and its effect on education in the light/reference of the New Education Policy.** Ph.D., Edu. Nagpur Univ.

Problem: The study attempted to find out the influence of Acharya Vinoba Bhave's philosophy of education *vis-a-vis* the new National Policy on Education (NPE).

Objectives: (i) To study the educational philosophy of Acharya Vinoba Bhave, (ii) to study in depth the new National Policy on Education,

(iii) to study the general linkages between the National Policy on Education and the philosophy of Acharya Bhave, and (iv) to probe into the effects of Bhave's educational philosophy with reference to the National Policy on Education.

Methodology: Analytical study of the literature of and related to Acharya Vinoba Bhave's philosophy, the National Policy on Education and articles, letters, reviews, notes, etc., pertaining to the new National Policy were undertaken.

Major Findings: (1) The framework of the new National Policy on Education was designed with reference to new social needs and new challenges and tensions. (2) The core elements included in the National Policy on Education are in consonance with the thoughts of Acharya Vinoba Bhave. Many aspects of Vinoba Bhave's thoughts such as equality, secularism, democracy, socialism, lifelong education, education as per the needs of the child, dignity of labour, moral education, adult education, international understanding, teacher education, special facilities for women's education are included in the new National Policy on Education. (3) Vinoba Bhave's ideas, philosophy, thoughts and values such as secularism, socialism, democracy, etc., have been well taken care of in the new National Policy on Education. [GPK 1702]

Chavda, Jhaverilal Premjibhai. 1991. **A study of the educational thoughts of Dolararai Mankad and its implementation.** Ph.D., Edu. Saurashtra Univ.

Problem: This research work concentrates on identification of the educational thoughts of Dolararai Mankad and its importance for the education system.

Objectives: (i) To study the educational thoughts of Dolararai Mankad with reference to: (a) the philosophical base of education in life, (b) proposed steps for curriculum including approaches of methods of teaching and evaluation, (c) responsibilities of the teachers,

(d) philosophy behind hostel life, and (e) the functions of education for social upliftment, (ii) to know the opinions about the educational thoughts of Dolararai Mankad held by educationists and others associated with him, and (iii) to study the institutional work towards implementation of the thoughts of Dolararai Mankad.

Methodology: Critical study of the literature, and analysis of information obtained through questionnaires about (a) the educational thoughts of Dolararai Mankad, and (b) implementation of his educational thoughts in the institution Gangajal Vidyapeeth.

Major Findings: (1) Dolararai Mankad was in favour of rural-oriented education and a curriculum based on spiritual values. (2) A simple life was a special feature of the Gangajal Vidyapeeth. (3) Discipline based on *Karuna*, simplicity in student life, and *Vadil yojna* for cultivating hostel life were other significant features. (4) *Madhyam marg* (the middle course) instead of extremes for cultivating good habits in students was advocated in educational institutions. (5) Free expression and naturalist mode have been suggested in the educational philosophy of Dolararai Mankad. [DAU 0006]

Collins, Peter M. 1991. **Graduate studies in philosophy of education: History of philosophy of education.** *Indian Educational Review*, Vol 26(4): 109-17.

Problem: In developing a sequence of graduate courses in philosophy of education, various kinds of patterns ought to be considered in order to provide a suitable scope and meaningful organisation of the courses (The term "pattern" is intended to designate a general manner of proceeding in the development of sequence of courses in philosophy of education.) The present study attempts to discuss issues related to it.

Objective: (i) To study the role of history in research in the philosophy of education, and (ii) to describe and exemplify the intensely

personal character of philosophy of education and implications for research.

Methodology: Using the analytical approach for reviewing of relevant literature, the researcher has arrived at the following inferences.

Major Findings: (1) Four (three-semester-hours) courses which focus upon the interrelationship between philosophy and education could constitute the basis for a graduate programme in the history of philosophy of education in Western civilisation. These courses are: (a) ancient philosophy of education; (b) medieval philosophy of education; (c) modern philosophy of education; and (d) contemporary philosophy of education (with special attention to the diversity of meaning attributed to 'philosophy' and to the variety of modes of philosophical discourse). Emphasis needs to be laid on implications for current problems and development of the students' own philosophy of education. (2) In planning a particular course programme, the prominent role of philosophy courses, other than those in philosophy of education, must not be overlooked. (3) It appears obvious that in a graduate programme in philosophy of education, a coherent and logical sequence of courses ought to be developed, and its implementation ought to be fostered through sound teaching and research. [SKB 1917]

Collins, Peter M. 1992. **Prolegomena to research in philosophy of education.** *Indian Educational Review*, Vol. 27 (3): 1-15.

Problem: The study seeks to classify certain fundamental considerations underlying research in philosophy of education and suggesting some implications for research in philosophy of education.

Objectives: (i) To clarify some fundamental considerations underlying research in philosophy of education, (ii) to note the role of history in research in philosophy of education; and (iii) to describe and exemplify the intensely personal character of philosophy of education and some

implications for research in philosophy of education.

Methodology: The researcher has used the analytical approach in reviewing the relevant literature and tried to answer the research questions.

Major Findings: (1) The prevalence and difficulty of identifying educational research with empirical investigation are related to the need (in life and in education) for a philosophy open to the transcendent, for example, religion and theology. (2) A section of the paper entitled "History of philosophy of education as organised confusion" is dedicated to explaining and exemplifying the radical divergence among philosophers in the history of thought, and to observing some factors contributing to the state of affairs. (3) The utility of studies in the history of philosophy of education for the development of one's own appreciation of philosophy of education and for doing research in the field has been highlighted. [SKB 1536]

Dash, Gayadhar. 1990. **Educational philosophy of Sri Aurobindo and its experiment in Orissa.** Ph.D., Edu. *Utkal Univ.*

Problem: The study centred upon various aspects of the educational philosophy of Sri Aurobindo and its experiment in Orissa.

Objectives: (i) To highlight the main features of the integral education advocated by Sri Aurobindo and expounded by the Mother, (ii) to mention specifically the ideas of Sri Aurobindo and the Mother concerning the school plant, school pattern, curriculum, methods of teaching, the teacher, environment, discipline, institutional management and evaluation, (iii) to survey some integral education centres in Orissa and to analyse the practices and peculiarities of these centres for ascertaining the strengths and the weaknesses of the experiment, (iv) to ascertain the sources of finance for the integral education centres, (v) to know the motivational factors that encourage parents to send their children to the

integral education centres, and the students to study in these centres, (vi) to find out the internal and external factors obstructing the institutional management and development of the integral education centres, and (vii) to suggest guidelines for the all-round growth and development of the integral education centres in the state of Orissa.

Methodology: A stratified random sample of 26 principals, 60 teachers, 50 parents and 100 students was taken from 15 urban schools, 10 rural schools and one tribal school of Orissa. Questionnaires were administered to the teachers, students, parents and principals of the integral schools. The tools used for the study included questionnaires, opinionnaire and observation for specific purposes. The statistical techniques used included percentage and standard error of percentage.

Major Findings: (1) Sri Aurobindo's philosophy of education, termed as 'Integral Education' involves the psychology of the whole man and the philosophy of life. Integral education is true education which leads to self-integration, i.e. integration of all the aspects of the human personality. Yoga and education are identical in Sri Aurobindo's philosophy of education. (2) Integral education has five principal aspects: physical education, vital education, mental education, psychic education and spiritual education. (3) The three principles of integral education are: (a) nothing can be taught, (b) the mind has to be consulted on its own growth, and (c) from the near to the far, from that which is to that which shall be. Instruction, example and influence are three instruments of teaching. (4) The technology of integral education includes the society, the teachers, parents, administrators, learners and all the activities of the school. (5) All integral education schools of Orissa were co-educational. Only 11.54% of the schools were English medium schools and the remaining were Oriya medium. All integral schools were following their own syllabi up to Class VIII. (6) The teachers were using the question-answer method in the teaching-learning process and 41.66% teachers

were trained in integral education. (7) No school followed self-discipline. (8) The New Life Education Trust was the central controlling body for all the integral schools of Orissa. (9) Parents affirmed that they had no knowledge about integral education. Only 40% parents and 80% teachers suggested that the parents should undergo special training in integral education. (10) The performance of the students studying in integral schools was good. (11) All integral schools had emotional background. [KCP 0440]

Dhal, P. 1990. **A comparative study of the educational philosophies of Rabindra Nath Tagore and Maharshi Aurobindo.** Ph.D., Edu. Rohilkhand Univ.

Problem: The study compares the educational philosophies of Tagore and Aurobindo specially with reference to the nature of education, aims, curriculum, teaching methods, etc.

Objectives: (i) To compare the educational aims, curriculum, teaching methods, the teacher-pupil relationship and school organisation proposed by Tagore and by Aurobindo, (ii) to discuss the merits and demerits of the educational philosophies of Tagore and of Aurobindo, and (iii) to suggest educational implications of the philosophical thoughts of Tagore and of Aurobindo in the present context.

Methodology: Analytical and comparative study of the literary works of Tagore and Aurobindo, as also of certain other thinkers was undertaken in the present study.

Major Findings: (1) Both Tagore and Aurobindo emphasised 'truth', 'beauty' and 'goodness' as the ideals of education. They stressed that education must develop equally the body, the feelings and the intellect. (2) Both advocated that the medium of education must be the mother tongue. (3) Education must be based on Indian culture, literature and fine arts and due importance be given to co-curricular activities. (4) Both Tagore and Aurobindo were supporters of women's education. They emphasised that

there should be no differential curricula for boys and girls. (5) Both thinkers supported religious education. They defined religion as love and respect for all mankind. (6) Tagore suggested that education must be achieved through nature. However, Aurobindo opined that books were important for providing systematic knowledge. (7) As regards teaching methods, both thinkers advocated psychological methods. Aurobindo also suggested the "successive method of teaching". (8) Both felt that the teacher must be a guide for the students. (9) Both favoured residential schools located in a peaceful environment, preferably in the lap of nature. (10) Both preferred self-discipline. [BS 0949]

Dhiman, Sushil, 1988. **Phenomenology in relation to education: A study in philosophical methodology**. Ph.D., Edu. Univ. of Delhi.

Problem: The study is mainly confined to the method of phenomenology making use of content wherever needed and mainly limited to Husserl's presentation of phenomenology with a view to building a theory of education.

Objectives: (i) To explore phenomenology in the total context of philosophical perspective, (ii) to analyse distinctive features of phenomenology as a method of philosophy, (iii) to replicate the applicability of the phenomenological method to education, (iv) to study the language and culture, memory and imagination as problems of education, and (v) to provide a basis for building a theory of education.

Methodology: Review of related literature followed by analytical and synthetic description were followed in the study.

Major Findings: (1) Husserl's philosophy includes: (a) an analysis free from presuppositions, (b) philosophy as a rigorous science, and (c) intentionality. (2) Husserl's notion of 'neoma' can be summed up as: (a) it is associated with an act directed towards its object, if it has any, (b) it is a generalisation of the idea or meaning to the fields of all acts, and (c) its two major

components are a 'neomatic sinn' and a 'neomatic correlate of mode of givenness' of the object in the act. (3) The phenomenologists put into a bracket everything and perform an 'epoche', called phenomenologic reduction, carried out in two stages, viz. (a) Transcendental Reduction (TR), and (b) Eidetic Reduction or Eidetic Variation (EV). (4) Husserl's interest in the subjective consciousness, i.e. the inner world of the child gives it a place of honour in the learning process (of the learner), that is, the child and his educative programme. When learning takes place, there is a change in the person's viewing, seeing, feeling, etc. that is, in his phenomenological world, which is his unique feature. (5) The cultivation of imagination on the basis of 'free phantasy variation' as pursued by phenomenology can give us some insight into the learning process of the children, i.e. their subjective world. (6) Any faithful study of education must lead us into phenomenological analysis of what constitutes the essential structures of an individual's inner consciousness. (7) A common ground between phenomenology and education is the phenomenon of 'language' which serves as a vehicle of thought as well as culture. Phenomenology restores the dignity of experiencing man. Without subscribing to any structured deterministic theory building, it does prepare the ground for theorising in education, ontologically or epistemologically by way of voyaging into the inner consciousness of each individual. [RDM 0352]

Dutta, Sunil Krishna. 1991. **Upanishadic philosophy of education and Vivekananda's philosophy of education**. Ph.D., Edu. Univ. of Kalyani.

Problem: The study compares the Upanishadic philosophy of education with the neo-Vedantic philosophy and educational ideas of Vivekananda.

Objectives: (i) To present an account of the Upanishadic metaphysics, epistemology and axiology (including all the Vedantic philosophies.)

(ii) to present an account of the metaphysics, epistemology and axiology of Vivekananda's philosophy, (iii) to present an account of Vivekananda's educational philosophy in its aim, discipline, curriculum, methods, moral education, teacher education, women's education, vocational education and mass education, (iv) to make a comparative study of the educational philosophies of the Upanishads and that of Vivekananda, and (v) to exhibit the relevance of the neo-Vedanta in present-day India.

Methodology: Comparative and analytic study of the literature on philosophy with particular emphasis on the educational philosophy of Upanishads and that of Vivekananda.

Major Findings: (1) Vivekananda identified Vedanta with *Karmvada* and applied it for practical purposes of social and individual progress. (2) Instead of confining his ideas to the usual expression of 'tolerance', Vivekananda went a step ahead and proved that all philosophies were true and aimed at the same. This served as the basis of universal education. He reiterated his conviction in the powers of goodness. (3) One could begin elevation of his soul at any point or from any plane. Freedom is the activity of breaking out of the shell that envelops a man layer by layer. His journey ends with meeting God. [PDR 0624]

Dwivedi, Kamla. 1991. **A comparative study of the educational philosophy of Gandhiji in the world perspective.** D.Lit., Edu. Kanpur Univ.

Problem: The study compares the educational thoughts of Gandhiji with the educational thoughts of prominent educational thinkers of the world.

Objectives: (i) To analyse Gandhiji's philosophy of life, (ii) to study analytically the educational philosophy of Gandhiji, (iii) to compare the educational thoughts of Gandhiji with the educational thoughts of the great educational thinkers of the world, (iv) to make a comparative study of various schools of thoughts

in education and of the educational thoughts of Gandhiji, and (v) to study the relevance of Gandhiji's educational thoughts in the context of the contemporary period.

Methodology: It is a philosophical inquiry, using an analytical approach, involving critical interpretation of abstract and subtle ideas contained in the original works of Gandhiji and also certain other great educational thinkers.

Major Findings: (1) Gandhiji's philosophy of life is basically spiritualistic but up to a certain point it is pragmatic and experimentalistic. His whole life was an experiment with truth, love and *ahimsa*. (2) Gandhiji developed the meaning of education: In South Africa, he defined *satyagrah* as the best education. In India, in the wake of the 'non-cooperation movement' and 'civil disobedience', he defined education as a means to achieve complete freedom. In 1937, Gandhiji gave his best gift to the nation — basic education based on a revolutionary philosophy of work. In 1944, he gave the idea of 'lifelong education'. (3) It transpired from a critical analysis of the ideas of Gandhiji and prominent educational thinkers in the West that his thinking did not suffer from the limitations of time and space. He identified himself with the whole of mankind. [KD 0309]

Gogate, V.V. 1991. **A critical study of Samarth Ramdas's contribution to the field of education.** Ph.D., Edu. Shivaji Univ.

Problem: The study addresses the contribution of Samarth Ramdas to the field of education during the 17th century and delineates the importance and relevance of his ideas to present-day education.

Objectives: (i) To study the educational thoughts of Samarth Ramdas as expressed in his writings, (ii) to study and assess the contribution of the *mathas* founded by Ramdas to the field of education, and (iii) to evaluate the educational thoughts and views of Ramdas in the present context.

Methodology: Analysis of literature of or pertaining to Ramdas from primary and secondary sources, and interviews with personalities who studied Ramdas and his writings comprised the methodology.

Major Findings: (1) Concept of Education: Ramdas laid stress on real knowledge and according to him, education and knowledge were synonymous. (2) The ultimate aim of education is self-realisation. The objectives of education are: enhancing social work and the dignity of labour and acquiring physical fitness. (3) Ramdas gave the topmost importance to listening, reading and writing, music, and study of religious books. (4) Ramdas stressed that the teacher should fulfil the pupil's expectations. He defined the teacher in two categories, viz. (a) Guru and (b) Satguru. The Guru provides materialistic prosperity to his disciples, the Satguru provides spiritual prosperity to his disciples. (5) As regards teaching methodology, Ramdas advocated discussion, recitation, listening, question-answer and play-way methods. (6) Ramdas stressed that the disciple should be active, hardworking, honest, regular, broadminded, inventive, noble and intelligent. (7) Ramdas emphasised learner-centred education, and learning based on experience. (8) Discipline was the key to success in the Ramdas cult. The student and the teacher were complementary to each other. The teacher had to fulfil the need of his disciples. (9) Ramdas advocated moral education for development of the individual and also for social development. (10) Ramdas realised the significance of human psychology and applied its principles in his teachings and preachings. (11) Ramdas's attitude towards women was much ahead of the times. In the Ramdas cult, women were active in social and religious work. (12) Ramdas stressed the physical well-being and development of the individual as contributory to the strength of the kingdom. (13) Ramdas stressed the size of the family as also on proper planning in life for prosperity and happiness. (14) Ramdas followed the *Shalaka Pariksha* evaluation system, with a

slight difference by putting stress on seminars, *kirtans* and conferences. (15) Aiming at a harmonious social system, Ramdas emphasised on enlightening every individual through religious leaders. (16) He established the Ramdas cult through *mathas* as the educational training and religious centres in Maharashtra, free from active politics. [CMY 0890]

Kanchan, L.R. 1988. **Critical study of the philosophical, psychological, social and cultural relation between education and religion.** Ph.D., Edu. Univ. of Bombay.

Problem: The study investigates the relationship between education and religion through a study of the views of students, teachers and educationists about God, prayers, religious rituals, moral and religious education and the relationship between science and religion.

Objectives: (i) To identify the recent trends in religion and education, (ii) to identify the formal and informal agencies in religious education, (iii) to find out effective means of integrating religious concepts in the existing school curricula, (iv) to find out how religious education is imparted in different schools, (v) to identify the socio-cultural psycho-philosophical dimensions of religion and education at the micro and macro levels, and (vi) to identify solutions to problems related to implementation of religious programmes in schools, colleges and religious institutions.

Methodology: Review of relevant literature has been the main source of information added to the collection of relevant data using personal contacts. The collected data were suitably treated.

Major Findings: (1) Most of the students agreed that prayer was irrelevant; belief in God grew with age and maturity; and that all religions were equal. (2) They felt that secularism could resolve many of the problems of the country and advocated religious education as part of the educational programme. (3) To most students, religion meant doctrine, ritual and dogma.

(4) Many students felt that science and religion were not contradictory. (5) Most of the teachers endorsed the importance of religion in life and felt that religious education, and more so value education, should form part of the curriculum. According to them the provision for religious education was inadequate. They felt that there should be no distinction between moral and religious institutions. (6) Many teachers agreed that modern education was negativistic, focusing on individual efficiency and standard of life and not on character and life itself. They lamented that teaching had become a profession, not a vocation, and teachers lacked dedication. (7) The home had ceased to be an agency of socialisation and parents and children were distanced from each other. (8) Youth were found to be drifting with no values or goals in life. Parents were more secular in their views and did not allow religion to affect their decisions. (9) Educationists were anxious about the deteriorating standard of education and assailed over-emphasis on technology rather than on human resource development and condemned the role played by the mass media in negating the objectives of education. (10) It was observed that values can be developed in students through certain co-curricular and cultural programmes. [GJK 0229]

Kaur, Ravinder Jeet. 1992. **A comparative study of the educational philosophies of Sri Aurobindo and Mahatma Gandhi and their relevance to the modern educational system.** Ph.D., Edu. *Punjabi Univ.*

Problem: The study compares the educational philosophies of Sri Aurobindo and Mahatma Gandhi and discusses their relevance for the modern education system.

Objectives: (i) To study the general philosophies of Sri Aurobindo and Mahatma Gandhi, (ii) to compare the philosophies of Sri Aurobindo and Mahatma Gandhi in respect of metaphysics, epistemology, axiology (ethics), logic and aesthetics, (iii) to compare the educational

philosophies of Sri Aurobindo and Mahatma Gandhi in respect of (a) the aims of education, (b) the curriculum, (c) methods of teaching, and (d) role of the teacher, and (iv) to judge their relevance in relation to the modern system of education.

Methodology: Analysis of information from primary and secondary sources having a bearing on the theme.

Major Findings: (1) Both Sri Aurobindo and Mahatma Gandhi aimed at all-round development of the individual. Sri Aurobindo stressed the spiritual aspects, while Mahatma Gandhi emphasised social perfection. They stressed the training of the senses and applied the principle of character training through moral action and pure living. (2) Both stressed lifelong education and self-realisation as the highest aims of education. (3) Both emphasised that the society and education should help in the transformation of man. (4) Sri Aurobindo stressed an integrated curriculum which should include activities, subjects and spiritual experiences, all in a unifying whole. Mahatma Gandhi stressed that all the subjects should be taken from day-to-day materials so that they could be linked with the past and taught in such a way so as to make them useful in the future. Whereas Sri Aurobindo suggested reading, writing, history, geography, mathematics, music, painting, photography, psychology, an overall view of modern science and rules of conduct, Mahatma Gandhi suggested the mother tongue, Hindustani, social studies, history, geography, mathematics, drawing, painting and music. Sri Aurobindo recommended English as the medium of instruction. However, Mahatma Gandhi suggested the mother tongue as the medium of instruction. (5) Both emphasised religious education, spiritual training and aesthetic activities. (6) Both preferred students' participation in the teaching-learning process and suggested methods such as activity, observation, self-discovery, cooperative learning, learning by doing, learning by self-experience. (6) Both assigned a respectable and responsible

job to the the teacher and discarded punishment. (7) The following aspects of the theories of Sri Aurobindo and Mahatma Gandhi have relevance in the modern education system: (i) all-round development of the personality of the child, (ii) compulsory education at least from 6 to 14 years, (iii) lifelong and continuing education, (iv) free and congenial atmosphere, (v) pupil's participation to the maximum extent, (vi) vocational education, (vii) work experience, (viii) physical education, (ix) rural upliftment, (x) cultural and moral development, (xi) creativity; (xii) aesthetic expression, and (xiii) study of science, technology, and literature. Mahatma Gandhi's emphasis on socially useful productive work is very relevant in modern society. The theories of both of them are relevant in respect of national and international integration, value education, non-formal education for rural and unorganised sector. (8) The educational philosophies of both have several commonalities in respect of concept of education, aims of education, curriculum, methods of teaching and the role of the teacher. [AK 1713]

Lohakare, S.S. 1991. **A study of the educational philosophy in Samarth Ramdas Swamy's *Shri Dasbodha* with reference to the values of life.** Ph.D., Edu. Nagpur Univ.

Problem: The study depicts the utility and importance of the educational philosophy in the context of the values in life as stated by Samarth Ramdas Swamy in his book *Shri Dasbodha*.

Objectives: (i) To study critically the educational philosophy of Samarth Ramdas as depicted in *Shri Dasbodha*, and (ii) to find out the position of inclusion of the educational ideas contained in *Shri Dasbodha* in the curriculum of Marathi for Classes V to X and utility of the educational philosophy in the curriculum.

Methodology: Critical analytical study of *Shri Dasbodha* articles, letters, criticism, notes and other documents related to the book supplemented by interviews of followers of the *Shri Dasbodha* literature served the study.

Major Findings: (1) The values cherished by Samarth Ramdas, inter alia, include (a) personal values—selflessness, industriousness, simplicity, self-evaluation ability, self-control, purity, leadership, judiciousness, faith in science, efforts, rationality, (b) social values—comprehensiveness, equality, friendship, sacrifice, (attitude for) secularism, brotherhood, tolerance, good mannerism, (c) moral values—responsibility, truthfulness, sympathy and love for nature, (d) spiritual values—faith in God, indifference, love and aesthetic attitude. (2) Educational philosophy depicted in *Shri Dasbodha* includes spiritualism, realism, pragmatism and naturalism. (3) The study found inclusion or reflection of certain elements of the educational philosophy of *Shri Dasbodha* in moral and spiritual values recommended by: (a) Shri Prakasha's Committee (1960), (b) the Kothari Commission's Report (1964-66), (c) the Standard IX textbook's Marathi poem *Ram Rajya*, and (d) the values cherished in Indian life in general. A lot of similarity was found in the concept of public welfare envisaged in the Report of the Education Commission (1949) and the concept of 'Anand-Van-Bhuwan' of Ramdas. [GPK 1701]

Mahalingam, K. 1992. **Educational thoughts of Gandhiji and their relevance to contemporary education.** M.Phil., Edu. Annamalai Univ.

Problem: The study highlights the impact of the educational views and principles of Mahatma Gandhi on educational policy and the contemporary educational system in India.

Objectives: (i) To study the educational principles of Mahatma Gandhi and their relationship to the philosophies of naturalism, idealism and pragmatism; and (ii) to study the impact of the Gandhian educational principles on reports of the various Indian Education Commissions, on Indian education policy and on the contemporary Indian education system.

Methodology: Critical analytical study of Mohandas Karamchand Gandhi's publications on education, Gandhiji's views on education

described in the books by various authors, and several publications on Indian and Western educational philosophies and educational policies were used in the present study.

Major Findings: (1) Gandhiji's educational views reflect idealism. (2) Gandhiji's educational philosophy is consistent with biological naturalism. (3) Gandhiji advocated a pragmatic approach towards the education of Indians through Basic Craft as the centre of education. (4) Gandhiji's views on education are reflected in various forms in the reports of : (i) the Zakir Hussain Committee, (ii) the Education Commission 1964-66, (iii) the Ishwar Bhai Patel Review Committee 1977, (iv) the Adishesiah Committee 1978, (v) the National Policy on Education (NPE), 1986, (vi) the Report of the Ramamurty Committee, 1990 for review of NPE 1986, and (vii) the introduction of vocational courses and their success upholds Gandhiji's pragmatic view on education in India. [MDa 1342]

Manay, Shakuntala N. 1991. **Value education in the light of Sri Aurobindo's philosophy with special reference to home science education.** Ph.D., Edu. *Osmania Univ.*

Problem: The study examines the merits and demerits of home science from the standpoint of Aurobindo's philosophy and views on values.

Objectives: (i) To examine critically the merits and demerits of home science education, and (ii) to find out whether or not home science is value-oriented.

Methodology: Critical study of the literature has been used in the study.

Major Findings: (1) Home science education is not value-oriented. (2) The programme of value education is to lift consciously lower consciousness at the level of matter and at the vital psychic level to higher knowledge by becoming conscious of truth. [SSS 1024]

Mathur, Suman, 1989. **Relevance of the educational ideas of Atharva Veda.** Ph.D., Edu. *Agra Univ.*

Problem: The study seeks to discuss the educational ideas of the Atharva Veda and examines their relevance.

Objectives: (i) To select, classify and discuss the philosophical and educational ideas of the Atharva Veda and to present an outline of the educational philosophy and educational system of India, (ii) to give practical suggestions for making education helpful in national progress, (iii) to show how the philosophical and educational views of the Atharva Veda will be helpful; and (iv) to develop the feeling of Indianism and love for Indian culture and civilization.

Methodology: Analytical study of the relevant literature was used in the study.

Major Findings: (1) According to the Atharva Veda, the universe is made of three elements, viz., (i) *Brahman* (God), (ii) *Jeeva* (individual), and (iii) *Prakriti* (nature). (2) If we follow the basic ideals of the philosophy (contained in the Atharva Veda)—metaphysical, epistemological and axiological—we may be able to develop a complete and ideal man. (3) Knowledge must be constructive and related to life. (4) Man should take simple food for acquiring pure knowledge. [SS 0816]

Mehta, Asha. 1988. **Study of socio-psychological factors related to the teacher's philosophical orientation and educational output.** Ph.D., Edu. *Kumaun Univ.*

Problem: The study investigates the teachers' philosophical orientation and educational output and their relationship with some socio-psychological factors.

Objectives: (i) To study the nature of the teacher's philosophical orientation, and the relationship between the teacher's philosophical orientation and psychological factors, (ii) to study

the relationship between the teachers' philosophical orientation and social factors, (iii) to study the teacher's educational output, and its relationship with psychological factors, (iv) to study the relationship between the teacher's social factors and their educational output, and (v) to study the relationship between the teacher's philosophical orientation and their educational output.

Methodology: Teachers from 53 intermediate colleges from three districts were selected by the cluster sampling technique. The tools used were: Cattells 16 PF Questionnaire (Hindi adaptation by Kapoor), Socio-economic Status Scale by S.P. Kulshreshtha, Social Adjustment Scale by Pramod Kumar, Sociometric Status Scale and the teacher's Philosophical Orientation Scale and Personal Data Schedule developed by the investigator. The educational output of the teachers was measured by analysing the results of the 1985 examination of the U.P. Board of High School and Intermediate Examinations. Data were analysed using the chi-square test and the Mann Whitney U-test.

Major Findings: (1) Analysing the nature of the teacher's philosophical orientation on the basis of different philosophies and sex; the different philosophical orientation approaches were found to be similar. (2) The psychological and social factors were not significantly related with the teacher's philosophical orientation. (3) The psychological and social factors were not significantly related to the teacher's educational output. (4) The teacher's philosophical orientation and educational output was not significantly related. [AB 1560]

Mehta, Neelam. 1990. **Experience as a major premise in education: A philosophical investigation.** M.Phil., Edu. Univ. of Delhi.

Problem: This 'philosophical investigation' seeks to analyse 'experience' *per se* (holistically) and in its ontological and epistemological aspects taking into account the assumptions of the

representative schools of philosophy and synthesising the viewpoints to provide premises for education.

Objectives: (i) To explore and identify the varied philosophical standpoints vis-a-vis experience and to analyse and interpret them into working propositions for education, (ii) to attempt the possibility of a synthetic exposition of experience, and (iii) to interpret and situate experience in the total context of education.

Methodology: The study used mainly the analytical and interpretive approach in identifying varied philosophical standpoints vis-a-vis experience. The exercise of synthesis paved the way for reconstruction of viewpoints to provide premises for education.

Major Findings: (1) Experience is an 'act of acquisition of knowledge' as well as 'realisation'. (2) Ontologically, each philosophical position has taken stock of an aspect of the human personality (Being) from a particular viewpoint revealing the pinnacles of the meaning of being 'Human'. (3) The crux of experience for all schools of thought is the meaning of experience, which in each case is constituted differently in a problematic situation. (4) Epistemologically, the meaning of experience, constituting the knowledge of the experiencer (Being), is essentially obtained from the natural world and remains available to him in different forms. The propositions, thus obtained, are located with significance for theory as well as practice, and for pedagogy as well as curriculum. (5) The contribution of reconstruction is mainly epistemological in nature. The phenomenological existential paradigm has highlighted the epistemological as well as the epistemic content of 'pre-suppositionless perception' in education. This paradigm has emphasised 'experience' in its 'authentic form'. (6) Neither of the paradigms could do away with the subject-object dichotomy which seems to have got resolved in a continuum in the Hegelian Dialectic which accords ontological status to all types of experiences as part of the Absolute Mind — Reality. (7) This philosophical

interpretation of experience leads to a sort of synergism in the whole process of education. [RDM 0361]

Nand, Vijai, 1992. **Educational ideas of Dr Rajendra Prasad and their relevance to modern India.** Ph.D., Edu. Agra Univ.

Problem: The research work concentrates on identification of the educational ideas of Dr Rajendra Prasad and their importance to the present society.

Objectives: (i) To select, classify and draw conclusions from the educational ideas of Dr Rajendra Prasad, and (ii) to determine the relevance of the educational ideas of Dr Rajendra Prasad in modern India.

Methodology: Critical analytical study of the writings, speeches and autobiography of Dr Rajendra Prasad and of the writings of others about him enabled the researcher to complete the study.

Major Findings: (1) Dr Rajendra Prasad pleaded for healthy nationalism and preparation of the youth to serve and work for the freedom of the country with the ultimate aim of the youth to dedicate themselves to the cause of the country. (2) Dr Rajendra Prasad's ideas reflect a deep desire to improve the education system in general and educational standards in particular. [SS 0765]

Pandey, Vivek. 1991. **A critical study of existentialist philosophical thoughts and its educational implications.** Ph.D., Edu. Univ. of Allahabad.

Problem: The study seeks to analyse critically, existentialist philosophical thought and its educational implications.

Objectives: (i) To study those situations and influences which provided a special feature to

the philosophy of existentialism and the existentialists' philosophical thought, (ii) to discuss the philosophies of some important existentialist philosophers, (iii) to cull out educational implications from the philosophical thought of some important existentialist philosophers, and (iv) to examine critically the utility of existentialist thought in contemporary Indian context.

Methodology: The procedure used is that of historical and philosophical research relying on primary and secondary sources and subjecting them to external criticism.

Major Findings: (1) Jean-Paul Sartre considered education essential for creating awareness about man's existence and preparing him for life's struggle. It is essential for ensuring freedom—the freedom of making a choice. (2) The nature of education should be such that it inculcates self-confidence, freedom of choice, awareness of self and preparation for life, its struggles and the pain that is inherent in making a choice. (3) The teacher is only a guide who should protect children's self, rather than imposing his own 'self'. (4) Education need not be tied down to a curriculum. Sartre advocated a relationship between the child and the curriculum which is independent of each other. He emphasised the utility of the humanities and literature for inclusion in the curriculum. (5) Existentialists are opposed to scientific subjects. They do not disapprove technical and religious education. (6) Teaching methods should be such as to suit children, encourage thinking and cater to the individual's needs (e.g. dialogue). (7) Sartre believed that *samskars* should be instilled at the school stage. He advocated education without schools (abolition of schools in the present form). (8) There is a need to combat all those forces in culture and society that tend to dehumanise men by denying them freedom. (9) In the Indian context, through existentialists' objectives of education, we can strike a balance between spiritualism and materialism. (10) The

existentialist way of education is capable of making an individual practical and disciplined. [PCS 1930]

Patel, M.U. 1990. **A critical study of the educational philosophy of Manubhai Pancholi 'Darshak'**. Ph.D., Edu. Gujarat Univ.

Problem: The study seeks to provide a precise account of the educational philosophy of Manubhai Pancholi 'Darshak'.

Objective: To pinpoint the basic educational thought of Manubhai Pancholi 'Darshak'.

Methodology: Critical study of the works of 'Darshak' was used in the study.

Major Findings: Like Gandhiji, 'Darshak' based his philosophy of education on tentative try-outs and tests that were inspired by deep reflection on educational problems as well as by the quest for an ideal educational framework. [JHS 0725]

Prabhune, R.G. 1990. **A critical study of the literature of Sane Guruji from the educational point of view.** Ph.D., Edu. Shivaji Univ.

Problem: The study addresses itself to a critical examination of the philosophical, sociological, psychological and educational significance of Sane Guruji's literature.

Objectives: (i) To identify the educational objectives in Sane Guruji's literature, (ii) to explore the educational philosophy, sociology and psychology of Sane Guruji's literature with a view to finding out its usefulness in the educational field, (iii) to assess the beauty of expression of Sane Guruji's literature from the educational point of view; and (iv) to identify the educational values in Sane Guruji's literature and assess its usefulness in reconstruction of the nation and the society.

Methodology: Analytical study of speeches,

stories, novels, Sane Guruji's literature and criticisms thereon, supplemented by a study of the writings and interviews with persons known to Sane Guruji or acquainted with his work. A questionnaire was used to find out the influence of Sane Guruji's literature on the minds of adolescents. Feedback from educational experts, literature experts, social workers and critics of Sane Guruji's literary work was also obtained through a questionnaire.

Major Findings: (1) According to Sane Guruji everything is based on the foundation of love. A teacher cannot teach successfully without love. The basic values—love, knowledge and power—are needed for living successfully. (2) Sane Guruji's literature's sociological aspect depicts his generous attitude towards the poor, the oppressed, the untouchables and the workers. (3) Each individual should get an opportunity to receive education of his/her expectation. The education system which gives an opportunity to the child to develop his personality traits is the best system. (4) According to Sane Guruji, to sow the seeds of truth and reality and develop moral values with them is education. (5) Sane Guruji accepts nature as a great teacher. (In this respect his thoughts are similar to the thoughts of Rousseau.) (6) Accepting the principles of *Vardha Shiksha*, Sane Guruji emphasised on productivity, dignity of labour, virtues, researchability, etc. (7) There is an element of sophistication in his doctrine of knowledge. Self-realisation is the acquisition of knowledge. (8) Sane Guruji stressed that education should be an economically productive process and would positively influence parents to send their children to schools willingly. (9) According to Sane Guruji, education should be well woven for character building. (10) There is substantial similarity in the thoughts of Sane Guruji and the provisions of the National Policy on Education (1986). Some of the common aspects are: (a) development of desirable values and attitudes, (b) building a new society which will give social, economic and political justice to the people, (c) reducing

inequalities, and (d) equality of opportunity. [CMY 0887]

Rao, S.S. 1988. **The concept of Gandhiji's basic education: Its theory and practice.** Ph.D., Edu. Univ. of Bombay.

Problem: The study traces the historical background of primary education in Maharashtra and focuses on the concept of basic education and Gandhiji's views on it.

Objectives: (i) To examine the origin, historical background and fundamental principles of basic education, (ii) to find out the extent to which the principles of basic education were adopted in the Kothari Education Commission's Report (1964-66) and the National Policy on Education, 1986, (iii) to find out the reasons as to why implementation of basic education was ineffective; and (iv) to find out how basic education can be implemented in a modified form.

Methodology: Critical study of the relevant literature supplemented by informational inputs through interviews with educationists.

Major Finding: The factors responsible for the ineffective implementation of the basic education programme were: (a) unsuitability of the schools selected for implementing the programme, (b) opposition by public because of fear of low standards of achievements, (c) administrative difficulties related to syllabi, inappropriate selection of crafts, and financial non-viability, (d) lack of awareness on the part of the community and lack of initiative by the leaders in implementation of the basic education programme. [GJK 0232]

Samadder, Sunanda. 1990. **Educational contribution of Pandit Ishwar Chandra Vidyasagar: Analysis of humanism, materialism and scientism in his educational philosophy.** Ph.D., Edu. Univ. of Kalyani.

Problem: The study attempts to make an analysis of the educational philosophy of Ishwar

Chandra Vidyasagar from the standpoint of humanism, materialism and scientism.

Objectives: (i) To analyse the political, social, economic and educational background of Bengal at the time of Ishwar Chandra Vidyasagar, (ii) to state the educational contribution of Vidyasagar as a humanist educator, (iii) to pinpoint the pragmatic rationalism and scientism in the educational philosophy of Vidyasagar, and (iv) to determine the relevance of the educational ideals of Vidyasagar for the present day education.

Methodology: Analysis of Ishwar Chandra Vidyasagar's work has been done in the study.

Major Findings: (i) Ishwar Chandra Vidyasagar was a radical educationist. (2) In his zeal for enrichment of Indian education with Western knowledge through the vernacular, Vidyasagar unconsciously became the creator of Bengali prose literature by developing textbooks and translating books into Bengali for the beginner students of vernacular education. (3) Vidyasagar was the founder of vernacular education, mass education, women's education, and teacher education in Bengal. (4) He was a radical reformer as is evident from the transformation brought about by him of the Sanskrit College. (5) Vidyasagar was, inter alia, a journalist educator. His (a) report and notes on Sanskrit College, (b) letter to Ballantyne, and (c) notes on vernacular education show that he rejected the teaching of Hindu philosophy and opted for post-renaissance utilitarian philosophy and the achievements of modern science. (6) Vidyasagar shared with the West its distrust for authority. [PDR 0638]

Saxena, Sudha. 1988. **Astitvavaada—Sartre ke jeevan darshan ke shaikshikya nihitartha (Existentialism—educational values of the life of Sartre).** Ph.D., Edu. Agra Univ.

Problem: The main theme of the work is the study of the philosophical and educational ideas of Sartre.

Objectives: (i) To study the conditions that affected the philosophy of life and the educational ideas of Sartre, (ii) to select, classify and analyse the conditions that affected the philosophy and educational ideas of Sartre; and (iii) to study the educational values propounded by Sartre.

Methodology: Selection, classification and analysis of the philosophical and educational ideas of Sartre from his works.

Major Findings: (1) Sartre's ideas about power may be summarised as (a) Being itself or *Etre-Pour-Soi*, (b) Being in itself or *Etre-en-Soi*, (c) Being for others or *Etre-Pour-autrui*. (2) He has discussed about ideas of nothingness. (3) Consciousness is not the outcome of nothingness but there is some pre-consciousness. (4) Freedom is a basic thing. (5) Education should be individual-centred. [SS 0832]

Shankar, Hari. 1991. **Comparative study of philosophical and educational views of Maharishi Aurobindo and Rousseau.** Ph.D., Edu. Kumaun Univ.

Problem: The study investigates the philosophical and educational views of Aurobindo and Rousseau and compares them.

Objectives: (i) To study the nature of mind, yoga and divine life with reference to the philosophy of Aurobindo, (ii) to explain the nature of *Jeeva, Jagat* and *Brahma* by classifying the philosophical views of Aurobindo, (iii) to explain the epistemology, metaphysics and axiology of philosophy of Rousseau, (iv) to express the nature of *Jeeva, Jagat* and *Prakriti* according to the philosophical views of Rousseau, (v) to express the social and political views of Aurobindo and Rousseau, (vi) to discuss the educational philosophy of Aurobindo with reference to various aspects of education, (vii) to express Rousseau's views on various aspects of education, and (viii) to compare critically the educational and philosophical views of Aurobindo and Rousseau.

Methodology: Critical study and analysis of

relevant literature were used. Philosophical and descriptive methods were used in the study.

Major Findings: (1) According to Aurobindo (a) the ultimate aim of life is to feel spiritualistic consciousness for development of the personality; (b) scientific researches done in any of the countries should be adopted by all. He emphasised spiritualistic *samskars*, Vedic values and yoga in the development of man. (2) The philosophy of Rousseau was naturalistic. Emphasising that nature is the universal power, he advocated natural values and behaviour and opposed traditional spiritualistic values. In education, the child's freedom, needs, capabilities and interest are important. A child is different from a man. (3) Both Aurobindo and Rousseau accepted the importance of the child's freedom and internal nature. (4) Aurobindo believed in the supreme power of *Brahma*; while, according to Rousseau, nature is the universal power. (5) Aurobindo and Rousseau had different views on women's education. While Aurobindo presented a broader viewpoint on women's education and equality, Rousseau's viewpoint on women's education appeared to be narrow and unpsychological. (6) Both educationists accepted the importance of education in a nation's progress. However, Rousseau did not accept the interference of society in education. [AB 1563]

Sharma, Adarsh. 1990. **Nature and development of personality in the Bhagwad Geeta: Educational relevance in the present society.** Ph.D., Edu. Kurukshetra Univ.

Problem: The study seeks to find out the educational relevance of the nature and development of personality as found in the *Bhagwad Geeta*.

Objectives: (i) To study the emergence of human personality from the metaphysical reality and its basic constructs, (ii) to know the theory of the cause of various kinds of behaviour, of man, his anxiety-prone and anxiety-free behaviour and creativity, (iii) to identify the enunciation of the

programmes and means for salvaging a person from his worldly crisis, (iv) to study the specialisation of the traits of an exalted personality after regimented means, (v) to study the validity of the teachings of the *Bhagwad Geeta* for the present society, and (vi) to find out the contribution of the *Bhagwad Geeta* to educational philosophy.

Methodology: Critical study of the original Sanskrit text of the *Bhagwad Geeta*, available traditional Sanskrit commentaries for understanding the text, and the works of modern scholars were used in the study.

Major Findings: (1) According to the *Bhagwad Geeta*, the personality of man has three constructs: the physical body, the subtle or psychic body, and the soul (*Jeeva*). (2) The all-pervasive conscious principle, called *Brahman*, is inherent with the creative potential (*prakriti*) of speculation (*sattva guna*), formulation of limitation (*rajas guna*) and finalisation or destruction (*tamas guna*). (3) The *sattva*, *rajas* and *tamas* that define the three dispositions of the inherent creative potential (*trigunmayi prakriti*) are interlocked. (4) The all-pervasive consciousness is said to be the absolute witness principle. (5) This principle, through its creative potential, idealistically creates infinite units of psychic constructs and subtle elements of earth, water, fire, air and ether which, through the creative agency, further develop into gross physical forces of the universe, and various plants and creatures. (6) The personality, through its tricolour-empiric faculties comes into contact with the multifarious things and beings of the universe and reacts and ensures man's variegated relations, e.g., mutual, social and worldly. (7) The desire of fulfilment of an aspiration generates a new concern-prone behaviour which generates a new aspiration. (8) The educational aim of the *Bhagwad Geeta*, is to remove the all-round ignorance of man and develop rapport with society, the universe and the universal principles. (9) A synthesised assimilation of *jnana*, *vijnana*, spiritual values and material assets recommended in *Bhagwad Geeta* can help in developing a

comprehensive curriculum for achieving a harmonious relationship with society, nature and spirit. (10) The *Bhagwad Geeta* acknowledges the ideal studentship of Arjuna that can be incorporated with the situational learning of students. [CLK 0327]

Sharma, Indira. 1992. **A critical evaluation of J. Krishnamurti's thoughts on education.** Ph.D., Edu. Agra: Dayalbagh Educational Institute.

Problem: The study sought to analyse critically the thoughts of J. Krishnamurti on education.

Objectives: (i) To state and analyse J. Krishnamurti's general philosophy, (ii) to state and analyse J. Krishnamurti's thoughts on education, (iii) to trace the uniqueness in the educational thoughts of J. Krishnamurti, (iv) to evaluate critically the educational concepts of J. Krishnamurti from the point of view of their practicability in contemporary education in India, and (v) to find out how the educational philosophy of J. Krishnamurti as implemented in the KFI schools.

Methodology: Critical study of J. Krishnamurti's thoughts from primary sources (books, letters, diaries written by him and his recorded talks and conversation) and from secondary sources (authentic reports, books written by other authors, journals, KFI bulletins, magazines and papers); collection of information through (a) five-point rating scale for the teachers, parents, students and the principals, (b) an open-ended questionnaire for students, (c) interviews with the teachers, parents, students and the principals, and (d) field observation of practices, and (e) analysis of information/data.

Major Findings: (1) J. Krishnamurti has denied the existence of a permanent soul and holds the view that the ultimate reality is homeless immensity, akin to energy discovered by science. His views about religion and God are unsecularly secular. (2) The truth is a pathless land and one has to achieve it by understanding the self, unconditioning his mind from false propaganda, beliefs, dogmas, traditions, ideals

and by being psychologically free from greed, anger, jealousy, violence, ambitions, etc. There is no need of any *Guru* and any organised religion. (3) Education means understanding of life and self to see the significance of life as a whole, i.e. 'flowering education' should help the individual to see life as it is at the present moment with total attention and a choiceless awareness of reality. (4) The function of education is to uncondition the mind of the student from ideals, images, false beliefs, propaganda, religions, nationalism, and patriotism, and cultivate intelligence not only by gathering information but also by sensitivity, harmony between technology and inner self, freedom and order. (5) The school should be a home for the student where he can flower in the environment of love, affection, sympathy and cooperation. There should be no forced discipline. (6) Education should not be imparted in an environment of fear, competition, comparison, ambition and reward. It should not create jealousy, envy, hatred and wars in the long run. (7) The teacher and the student should function at the same level communicating through questioning and counter questioning. There should be no *Guru* and *Shishya* but both should learn at the same level. (8) The teacher should be physically and economically secure in the school and free from all personal problems. He should be devoted and must take teaching as a way of life and not as a profession. (9) The concept of education given by J. Krishnamurti is to a great extent practised in the KFI schools. There are limited students (20) in each classroom and there is no fear of examination. (10) The educational concepts can be practised in other schools by (a) minimising the number of students in each class, (b) awakening the psyche of the teachers, (c) creating an atmosphere of love and sympathy, and (d) by teachers acting as guides and well-wishers of students. [GSDT 0874]

Sharma, Suneeta. 1990. *Bharatiya Shiksha Me Dwandatmakta: Ek Adhyayan (Dialecticism*

in Indian education: A study). Ph.D., Edu. *Devi Ahilya Vishwavidyalaya*.

Problem: The study sought to find out dialecticism (in philosophy, curricula, etc.) in Indian education.

Objectives: (i) To explain the Marxist theory of dialectical materialism and to show its relationship with education, (ii) to identify the existence of the principle of dialecticism in various fields (literature, sociology, politics, economics), (iii) to accelerate debates related to dialecticism in various fields of education, and (iv) to show the dialecticism existing in the aims, philosophy, curriculum, expenditure, in the women's and rural sectors of Indian education.

Methodology: Critical study of the relevant literature is resorted to in the present study.

Major Findings: (1) The cardinal principles of dialecticism are: (a) there is continuity in the developmental process; (b) mobility is self-befitting, and (iii) change is qualitative and quantitative. (2) Dialecticism affects the individual's thought and philosophy. (3) Democracy is the final outcome of authoritarianism. (4) Education affects society and vice versa. (5) Capitalists control the production system and wealth. They also control the social and the political system in order to exploit the society. (6) Literature is the medium of dialecticism. (7) There exist controversies in Indian philosophy of education and regarding the factors affecting it. The Indian philosophy of education is flexible and undecided in nature. (8) There is no clarity in the meaning and aims of Indian education. (9) Many significant factors are not reflected in Indian curriculum, implying the existence of dialecticism. (10) Debates are going on in the field of economics of Indian education. (11) The negligible attention paid to Indian rural education is due to existence of dialecticism. (12) There is lack of clarity about women's role in society and the role of women's education, and hence a debate in this field. [PKS 0652]

Sharma, Uma Rani. 1989. **A comparative study of the educational ideas of Sarvapalli Radhakrishnan and Bertrand Russell.** Ph.D., Edu. Univ. of Allahabad.

Problem: The study sought to compare the philosophical and educational ideas of Sarvapalli Radhakrishnan and Bertrand Russell.

Objectives: (i) To study the educational ideas of Sarvapalli Radhakrishnan and Bertrand Russell, and (ii) to compare the educational ideas of both the philosophers.

Methodology: Analytical study of the relevant literature is resorted to in the present study.

Major Findings: (1) The aims of school education for Bertrand Russell were to help the pupil to reveal the mysteries of nature; use his leisure wisely; excel in various vocational skills; earn his livelihood; acquire all the qualities of a good citizen. He pleaded that knowledge should be imparted for intellectual purposes. (2) Sarvapalli Radhakrishnan emphasised moral and spiritual training. (3) Both philosophers stressed the need of arousing motivation among children. (4) They suggested that language and literature could be taught with the help of drama; and history and geography with the help of pictures, story telling and other audio-visual aids. (5) Both philosophers laid stress on games and sports for the healthy development of the body. (6) They emphasised a proper balance between freedom and discipline for education of children. (7) According to Russell, the purpose of universities was to train men for certain professions and to pursue learning and research with rigour without having regard for its immediate utility. Radhakrishnan outlined a curriculum for university education. However, Russell did not plan any such curriculum. (8) Both the philosophers differed on many counts insofar as methods of teaching at the higher level were concerned. Radhakrishnan attached a good deal of importance to lectures and meditation at the undergraduate level. Russell disliked lectures and did not talk about meditation. (9) In the case of

teachers, Russell gave higher priority to research. Radhakrishnan, however, felt that teaching was more important. (10) Radhakrishnan was more concerned for women's education vis-a-vis Russell's ideas in this regard. [PCS 0940]

Singh, Darshan. 1992. **Contribution of Bhagat Bani to philosophy of education.** Ph.D., Edu. Punjabi Univ.

Problem: The study focuses on the relevance of views of the *Bhagats* on different aspects of education, as entailed in *Bhagat Bani*, for improvement of the present-day education system.

Objectives: (i) To analyse the basic ideology of the *Bhagats* from metaphysical, axiological, epistemological and logical points of view, (ii) to examine the contribution of the *Bhagat Bani* to the philosophy of education with reference to aims of education, curriculum, place of the teacher and the concept of discipline, (iii) to study the relevance of the views of the *Bhagats* on education in the context of present-day education; and (iv) to rejuvenate the present structure of education in the light of the noble and living message given by our Indian saints known as *Bhagats*.

Methodology: Analysis of the literature as incorporated in the *Adi Granth*, the holy book of the Sikhs, as the primary source. The secondary sources included commentaries, speeches, lectures, discussions and articles published in various periodicals, journals, newspapers, books, dissertations, encyclopaedias and other allied publications.

Major Findings: (1) The metaphysics of *Bhagat Bani* is primarily concerned with the fundamental questions about the mystery of life, death, suffering, truth, soul, God, nature and the universe. The metaphysical approach of all the *Bhagats* is based on the perception of intuition and meditation which ultimately lead one to explore the mystery of all that is beyond

the range of human experience. (2) *Bhagat Bani* analyses the cause of evil and falsehood by presenting living examples concerning the model of an ideal life. (3) *Bhagat Bani* preaches brotherhood of man and fatherhood of God. It rejects all barriers and pre-judices of caste, colour, birth and lays emphasis on equal status of man and woman in society. (4) The philosophy of *Bhagat Bani* offers a unique concept of education, i.e. upliftment of individual through moral and spiritual elevation and purification of human life through transformation and regeneration of the individual psyche. *Bhagat Bani* throws light on various aspects of education, such as aims of education, curriculum, discipline, the teachers, non-formal education, etc. (5) *Bhagat Bani* is a complete philosophy of life which aims at conceiving, formulating and implementing multiple aims of education, i.e. physical, intellectual, moral, spiritual, vocational, social and cultural aims and truth — the supreme aim. These aims are identical with those propounded by the latest Education Commissions and the National Policy on Education. (6) The curriculum, as envisaged in *Bhagat Bani*, includes as core subjects, correction of morals, examination of daily behaviour, reconciliation to the will of God and spiritual elevation of man. It, inter alia, includes the study of philosophy, moral and religious education, mother tongue, literature, history, culture, music, nature study, life sciences, craft and sociology. (7) The concept of discipline in *Bhagat Bani* may be termed as conscious modification and contemplative purification based on self-examination by the learner. (8) *Bhagat Bani* visualises an ideal person in the teacher who inspires, guides and helps the seeker of truth through the divine merit of his learned scholarship, prophetic vision, intuitional insight and vast experience. (9) *Bhagat Bani*, inter alia, emphasises non-formal and informal education. (10) *Bhagat Bani* lays emphasis on education for emotional and national integration, love, tolerance, forgiveness, self-dependence, secularism, non-violence, and universal brotherhood. (11) *Bhagat Bani* emphasises

the motherly, sisterly, friendly and human potential inherent in the personality of women. (12) The views on education for humanity and self-improvement as entailed in *Bhagat Bani* are relevant in present-day society. [AK 1591]

Singh, Pahup. 1992. **Shankar Vedant me vishwa-bandhuttva ki bhavana aur shiksha: Ek adhyayan (Feelings of universal brotherhood and education in Shankar Vedant)**. Ph.D., Edu. Agra Univ.

Problem: To study and pinpoint educational aspects and ideas as described in Vedantic philosophy.

Objectives: (i) To identify and classify the ideas related to education and world brotherhood contained in Shankaracharya's books *Vivek Churamani* and *Bhashya Granth*, (ii) to elaborate the educational ideas of Shankar, and (iii) to explain the need for world citizenship in the present context and to give suggestions to propagate this feeling.

Methodology: Descriptive and explanatory — presenting Shankar's *Vedant* in the light of metaphysics, epistemology and axiology; identifying the educational views of Shankar and emphasising their relevance; drawing conclusions and giving suggestions for propagating the ideas of world citizenship.

Major Findings: (1) Education should be helpful in removing ignorance and enlightening the human mind; in developing the capacity to lead a regulated life; to know practical truth; to develop personality; to develop good habits, power of determination, morality and capacity of self-analysis; to establish world peace, and to achieve salvation. (2) In order to facilitate learning the process of teaching should focus on aspects such as from the simple to the complex, from the known to the unknown, from the practical to the spiritual, and from the general to the specific. (3) Shankar's philosophy lays emphasis on the direct method of teaching as also on the deductive

method. (4) The teaching techniques propagated by Shankar, inter alia, include reinforcement, lecture, introduction and stimulus variation. (5) The teacher should act as the guide of the pupil. (6) Students should observe self-discipline. [SS 1363]

Singh, Vidya. 1992. **A comparative study of idealism in education as perceived by Plato and Sri Ma.** Ph.D., Edu. *Agra Univ.*

Problem: The study compares the idealistic philosophies of Plato and Sri Ma in order to find out the relevance of their ideas in the present-day Indian society.

Objectives: (i) To study the concept of idealism as given by Plato, (ii) to study the concept of idealism as given by Sri Ma, and (iii) to make a comparative study of idealism in education as given by Plato and Sri Ma.

Methodology: Analytical study of the literature has been used in the study.

Major Findings: (1) Idealism believes that there is a divine power behind all good things in the world. (2) According to idealism, the aim of education is to enable everybody to develop to the highest. (3) The educative process must help the growth and development of the child in a free atmosphere. (4) The teacher is considered to be the personification of reality for the child. (5) The pupil is treated as a spiritual being. (6) Discipline is an important aspect of education. (7) Both Plato and Sri Ma supported the question and discussion method. (8) According to Plato, the process of education can never be completed as it continues throughout one's life. He lays more emphasis on the teaching of mathematics and science. (9) According to Sri Ma, the aim of education is to achieve perfection. She stressed that curricula should include physical, vital, spiritual and physics-related activities. She lays emphasis on teaching of Sanskrit also. (10) Giving prime importance to the teacher, Sri Ma suggested that the teacher should be a living example

for the child. (11) Measures must be taken to adopt discipline in school as well as in personal life. (12) There is a similarity in the idealism of Plato and of Sri Ma. Their educational thoughts are relevant to the present-day Indian society. [SS 1352]

Tewari, Rakesh Chandra. 1991. **Educational implications of Buddhist philosophy.** Ph.D., Edu. *Univ. of Allahabad.*

Problem: The study examines the educational implications of Buddhist philosophy.

Objectives: (i) To study the metaphysics, epistemology and axiology of the Buddhist philosophy, (ii) to bring out implications of the Buddhist philosophy for educational objectives, curriculum, and teaching methods; for the concept of the student and the the teacher; and for adult and continuing education, (iii) to study the contribution of Buddhist philosophy to modern system of education, (iv) to analyse the aspects of women's education and co-education as available in Buddhist literature, and (v) to give precise description of some important centres of Buddhist education.

Methodology: Using the historical method, the primary and secondary sources of information were used in achieving the objectives of the study.

Major Findings: (1) The four noble truths are: (a) there is suffering, (b) there is a cause of suffering, (c) there is cessation of suffering, (d) there is a way leading to cessation of suffering. (2) If the cause of *dukh* (suffering) is removed, there would be cessation of suffering. The suggested noble eight-fold path comprises: (a) right faith, (b) right resolve, (c) right speech, (d) right action, (e) right living, (f) right effort, (g) right thought, and (h) right concentration. (3) According to the Buddha, the main cause of misery is *Agyan* (lack of knowledge). He emphasised character building, personality development, preservation of culture and all-round development. (4) Education was imparted in

Sanghas and Viharas which were located quite a distance away from towns. Buddhist education was not caste-ridden or sect-ridden. (5) The primary education curriculum included learning of the alphabets, studying *Siddhan Chang* and *Shabd Vidya*. After 16 months the knowledge of philosophy was imparted. (6) The curriculum of higher education was very wide. The subjects were so integrated that they took care of both worldly as well as spiritual needs. The subjects, inter alia, included military training, Ayurveda, the four Vedas, *Vedang*, history, astrology, *shakun vigyan*, *Pratik shastra*, *swapna vigyan*, *dhoom ketu* and *ulka vigyan*, astronomy, mathematics, discussion method (techniques); *sankhya-yog-nyay*, and *Vaisheshik* philosophies, music, the language of birds and objects, medicine and surgery, painting, literature, and the art of waging wars. (7) The methods of teaching included poetry, *sutra vidhi*, the lecture method, the discussion, the teacher-taught dialogue, inspection and comparison, individualisation of instruction, teaching by advanced level pupils, etc. Of these, the discussion method was thought to be ideal. (8) Education was free. (9) The teacher-taught relations were cordial. (10) Evidence of the existence of adult education and continuing education is evident from the ten *Jatakas*. [PCS 1931]

Tewari, Urmila. 1989. **Educational philosophy of J. Krishnamurti and its implications for modern system of Indian education**. Ph.D., Edu. Panjab Univ.

Problem: The study sought to delineate implications of the educational philosophy of J. Krishnamurti for the modern system of Indian education.

Objectives: (i) To make an analytical study of the educational philosophy of J. Krishnamurti and investigate its practical utility and relevance in the modern era, (ii) to analyse critically the modern system of education in India, (iii) to make a critical study of the implications of the educa-

tional philosophy of J. Krishnamurti for the modern system of Indian education, (iv) to compare the educational implications of the philosophy of Krishnamurti and thoughts of other prominent modern Indian thinkers, (iv) to present a theoretical model for Indian education, based on the philosophy of J. Krishnamurti, along with parallel viewpoints of modern Indian educational thinkers, and (vi) to suggest the practicability of the theoretical model to be evolved.

Methodology: Analysis of literature pertaining to educational ideas of J. Krishnamurti. Feedback through questionnaires from the teachers, students and the non-teaching staff of J. Krishnamurti's two most popular residential schools in India (Rajghat School, Varanasi, Uttar Pradesh and Rishi Valley School, Chittoor Distt., Andhra Pradesh). Content analysis technique was used to analyse the educational ideas of J. Krishnamurti.

Major Findings: (1) J. Krishnamurti contributed significant ideas relating to education. (2) He was against conventional education and pleaded for the 'holistic approach' to education. (3) According to Krishnamurti, education should help the individual to see life 'as it is' at the 'present moment' with total attention and a 'choiceless awareness of reality'. (4) Contrary to the traditional viewpoint about the relationship between the teacher and the taught, Krishnamurti's view was that the teacher and the student should function at the same level, communicating through questioning and counter-questioning until the problems are exposed in depth and understanding revealed, illuminating the minds of both. (5) No competition should be encouraged in schools, and students should set their own pace of learning. The students should not be given prizes, ranks, marks and certificates, thus enabling them to work through intrinsic motivation and not through extrinsic motivation. (6) For harmonious development of the individual, along with academic excellence, great emphasis should be laid on co-curricular activities. (7) Krishnamurti felt that the ultimate aim of education was the spiritual realisation of self and of life. (8) Some

of the books of J. Krishnamurti, e.g. *The Beginning of Learning*, *This Matter of Culture*, *Life Ahead*, *Letters to the Schools*, *First and Last Freedom* could form a part of the curricula for

school education. His books, *Education and the Significance of Life*, *Krishnamurti on Education*, *Letters to Schools* can form a part of the teacher education programmes. [JNJ 0288]

Also See

Bhattacharya, Sudip. 1991. **Open university—
Its scope and possibilities: An analysis of Tagore's educational thoughts**

in evolving a conceptual framework of open university in India. Ph.D., Edu. *Visva-Bharati*. [AS 1652] (See in Chapter 28.)