

Research in Philosophy of Education

A TREND REPORT

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INTRODUCTION

Any serious attempt at a comprehensive review analysis and appraisal of research trends in a field like the philosophy of education, given its contentious nature, should be guided by certain basic reference criteria: How well do the research studies conducted under the rubric 'philosophy of education' represent the domain of this field of inquiry? How adequately do they reflect its spirit and method(s)? And, how far are they socially relevant and useful? Each of these interrogatives will be examined in some detail here. In the process, the state of the art of this field will be expounded and the general trends indicated by the researches conducted thus far analysed. This will be followed by a trend analysis and appraisal of the new research studies included in the present survey, a brief note on recent developments in the field and an exploration of possible research issues of contemporary relevance.

THE DOMAIN OF 'PHILOSOPHY OF EDUCATION'

Concerns Reflected in the Research Studies

If anyone uninitiated into academic scholarship in philosophy of education scans through the titles of the hundred and odd research studies thus far conducted under this banner he will, in all likelihood, get the impression that all there is to philosophy of education research is to 'study' the 'educational philosophy' or the educational thoughts and contribution of this or that

thinker (generally one venerated in history) or scriptural text, either individually or in a comparative frame. So complete is the domination of this type of research that it has almost come to define this area. More than 75 per cent of the research output is accounted for by studies of this kind.

For the purpose of analysis, researches in philosophy of education can be divided into three classes: (i) 'critical' or simply 'study' of the educational philosophy, educational thoughts/ideas/contributions of individual thinkers, individually or in comparison with others, (ii) exploration of epics, historical periods, religious and philosophical systems for their educational philosophy, ideas etc., and (iii) thematic and conceptual studies. Almost half the researches fall under the first category with the rest divided between the second and third. Looking at the same thing in a different way, hardly 25 per cent of the researches have their focus on problems and issues cutting across philosophical schools and personalities; all the rest concern themselves with the study of the educational philosophy of thinkers and systems, quite a few of them being repetitive. Gandhi, Tagore, Vivekananda, Upanishadic education and Basic Education alone account for as many as 33 studies! Others who figure under this category include Nehru, Bhave, Aurobindo, Dayananda, Bhaurao Patil, Azad, Tilak, Waliullah, Tulsi, Shankara, Thiruvalluvar, Besant, Narayana Guru, Kalelkar, J. Krishnamurthy, Ramakrishna and Gopabandhu Das. Amongst the Western philosophers/educational thinkers studied, are Dewey, Kilpatrick, Rousseau, Freud, Adler, Jung, Read, Russell, Green, Bosanquet, Whitehead, Bergson. The philosophical and religious systems of the past that have

been explored for their educational contributions include vedic, upanishadic, Jain and Buddhist; the Sankhya-yoga schools; the smritis, Gita, Ramayana, Mahabharata, Koran, and Guru Granth Sahib. While some researches have employed the 'ism' framework of idealism, naturalism, existentialism and pragmatism, others have dealt with philosophy of education itself as a single over arching theme like, 'Evolution of Philosophy of Education in India', 'Fundamentals of Educational Philosophy', 'Educational Thoughts of Indian Thinkers', and 'Recent Philosophies of Education in India'. As regards the third category, concepts and educational ideas that have become the focal points of research include freedom, ideology, explanation, human nature, personality, national integration, life-long education, distance education, equality of educational opportunity, and educational theory.

How representative is this range of topics of the domain of inquiry, and how adequately does it reflect its characteristic concerns? Answering such questions would obviously entail an inquiry into the very conception of the nature and scope of this field, into the meaning of 'philosophy of education' itself.

It is not the intention here to enter into a detailed discussion on the meaning and scope of philosophy of education. Much has been said and written on the issue but differences persist. Nor is it intended to stipulate any 'definition' of philosophy of education or prescribe rules of procedure for 'doing' it. One is too well aware of the hazards involved in any such attempt and the futility of any search for an objective, universally acceptable definition of philosophy. The purpose of the sketchy discussion on the nature of philosophy which follows is only to indicate broadly the spectrum of issues and problems that have engaged the attention of philosophers, past and present, world-wide. Hopefully, such an exercise would also make one aware of the rich research possibilities of the field.

An approach to such an undertaking that suggests itself is to consider philosophy of education as the application of philosophy to education—its goals, processes, concepts, theories, institutions. 'Philosophy' here refers both to its tools and techniques and also the 'knowledge' gained through their application. It may be, as the logical analysts maintain, that philosophy does not produce any knowledge, knowledge of a positive kind that is. But one also cannot deny that philosophical effort does result in some sort of wisdom which is not restricted to conceptual enlightenment alone.

Historically, philosophy has expressed itself in several modes—speculative, normative and critical. On the speculative plane, philosophers have concerned themselves with sweeping general inquiries into what lies beyond immediate human experience—into the nature of the noumenal world, existence of God, relationship between matter and spirit and so on—to present a synoptic view of the universe and man's relationship with it. The resulting world-views, however, had their basis not on uncritical thinking, fantasizing or unanalysed feeling, but were rooted in sustained, disciplined, systematic analysis of experience in its diverse manifestations—science, art, literature, religion, politics. In the sphere of education, the metaphysical philosophers have contributed grand visions of education and educational utopias for their realization. The educational ideals and prescriptions of Tagore, Gandhi and Aurobindo, for example, were anchored in their metaphysical views about man, his possibilities and his destiny.

Normative philosophy is concerned with the establishment of norms, standards and guidelines, for the conduct of human affairs. Values, both moral and aesthetic, become the chief concern here. The normative philosopher says *what* human dispositions are excellences and worthy of cultivation and *why* they are to be considered as such, adducing metaphysical justification if required. Education essentially being a process of transmission of what is considered as good and worthwhile (knowledge, skills, values, attitudes, behaviour patterns), normative educational philosophy has primarily concerned itself with inquiries into the ethical dimensions of the ends and means of education.

As critical analysis, philosophy of education becomes a meta-level activity of clarification and criticism of concepts, theories, arguments appearing in the primary, on-going activity of 'education'. The predominant mode today in philosophy (and in philosophy of education) is the critical, analytical mode. The analytical philosophers engage in formal tasks such as elucidation of educational concepts, appraisal of the logical status of educational statements and validations of educational theories. They conceive their task as one of understanding and illuminating the language and discourse of education.

To equate philosophy with any one mode, therefore, would be dogmatic and a gross misrepresentation of its nature as it has unfolded in history. Nor would it be proper to think that these modes operate exclusively. No philosopher can be described as a 'pure' metaphysi-

cal, critical or normative philosopher. On the contrary, philosophizing activity is a blend of several modes albeit in different proportions. A normative prescription, for example, may require metaphysical justification. Despite the predominantly critical temper of modern times, it would not be improper, therefore, to assign to philosophy a much wider role than mere language or concept analysis, a role that would include legitimate constructive and normative functions also. Philosophy of education would, in that case, in addition to being a second order activity of analysis, also accommodate integration of such analysis with socio-historical and normative studies of education.

Such a comprehensive view of philosophy of education would indicate a wide range of research problems and issues than mere study of an educational thinker or system in a general, holistic way. Philosophy of education should raise important issues having relevance for education and tackle them philosophically—offering arguments, clarifying concepts, putting forward metaphysical views with intellectual support and offering grounds for normative assertions. It should provide a frame of reference for orienting ourselves, for gaining a sense of direction in education, a set of standards for the validation of our aims and values, justifying our curricular activities in terms of intrinsic and instrumental criteria and enlightening us about concepts like democracy, equality, secularism, freedom and authority as they operate in education.

As meta-level reflection, especially, philosophy of education offers a variety of topics for the researcher. Almost every aspect of education—its conception and meaning, aims, content and process—holds out possibilities for logical and conceptual examination. Apart from these, there are also philosophical insights to be gained about the relationship of education itself with other spheres of human activity, social, political, economic, and religious. Educational discourse is highly complex in nature and cuts across the empirical, *a priori* and normative forms of inquiry. Clarification of concepts, analysis and appraisal of arguments, statements and theories, synthesis and integration of such understanding with substantive issues of the educational process and practices—curriculum, systems of schooling, the process of learning and teaching, school management, educational institutions and normative guidelines on aims, curriculum, methods, institutions and teachers—can all be legitimate objects of philosophical inquiry in education.

Looking at the nature and kind of research efforts and outputs against the background of this territorial vastness of philosophy of education, it is difficult to withhold the judgement that the area remains largely uncharted.

METHODS OF PHILOSOPHICAL INQUIRY

An Appraisal of Researches from the Methodological Angle

Even more important, perhaps, than the subject (topic) of research is the issue of method, although the distinction between the two may not always be clear cut. Philosophy of education essentially is an activity or a method, a disciplined, systematic way of thinking about a problem leading to illumination of conceptual meaning and understanding and appraisal of issues of educational policy and practice. Research should exhibit this spirit of the method and meet its exacting requirements: semantic clarity and meaningfulness, consistency and rigour of thought, consciousness of assumptions and methodological awareness. The question is, how well do our research studies stand up to these requirements.

That research in philosophy of education suffers from lack of methodological rigour and generally poor quality (apart from scanty output) has been pointed out on several occasions by reviewers of research in this area (Premnath 1968, Manual 1974, 1979, Buch 1986, Das 1986). The trend report in the Second Survey in this series noted that

- much of what goes on in the name of philosophical research is actually historical or descriptive research without the norms and rigour expected in these types of researches;
- the researches are mostly at an informational level, stopping short of employing higher techniques of philosophical inquiry;
- they are mere compilations of ideas not extending beyond a first-level interpretation;
- they are repetitive, without indicating where the new contribution lies or increasing depth of understanding or adopting any new line of approach;
- the 'critical methods' employed in some of the studies appear to take a simple commonsense approach without the rigour befitting philosophical criticism;

— some research endeavours in this area appear to have been prompted more out of the desire to escape the stringent methodological requirements of the other research areas.

Since the publication of this report more studies have appeared some of which were included in the Third Survey, but the overall picture that emerges does not warrant any substantial review of the earlier appraisal. 'Philosophy of education' researches continue to suffer from methodological anaemia and absence of the enterprise necessary to break away from the beaten track.

This is no place to go into the cause of this state of affairs. Yet, no proper evaluation of the quality of researches, especially from the methodological point of view, can be made without an acquaintance, at least, with the general factors that have made 'philosophy of education' what it has come to be today.

Philosophy of education, in the first place, is one of the later additions to the field of educational studies and a tradition of research in this field is yet to be established. It is only recently that it has come to acquire academic respectability and to be recognized as a branch of applied philosophy. Historically, its roots lie in the unsophisticated amateur philosophizing engaged in by practical educationists whose primary interests were the improvement of educational practices. What is articulated today as philosophy of education (or, more commonly, 'educational philosophy') is actually a creature of teachers' training colleges and university departments of education. This view has not gone beyond looking upon philosophy of education as the study of 'isms' and their 'educational implications'. On this view, philosophy of education is the application to education of the speculative theses—metaphysical, epistemological, axiological—of the different philosophical schools to derive directives and recommendations on educational aims, curriculum and methodology. As far as its teaching is concerned, it is offered as one of the foundation courses, either by itself or in combination with sociological foundations of education, usually at the M. Ed. level. At the first degree level, the current trend is to subsume some of its content under a general course on education. When it comes to actual curriculum transaction, things become more difficult. Neither the teachers nor the students, for the most part, possess sufficient prerequisite acquaintance with the methods of philosophical inquiry and logic. The result: all mis-

cellaneous, undifferentiated discourse on educational aims, content and methodology gets peddled as philosophy of education. Certainly these are not conditions conducive to the nurturing of academic scholarship in the philosophy of education.

Be that as it may; it has already been pointed out that 'Study of the Educational Philosophy of.....' type studies dominate research activity in this field. There is no doubt that such study is a worthy philosophical pursuit. But what precisely it means 'to study the educational philosophy of.....', and what specifically it involves in terms of the intellectual tasks to be performed in such an undertaking, are by no means clear or obvious. The meaning one gives to 'study of the educational philosophy of.....' naturally depends on one's conception of the nature and scope of 'philosophy of education'. But whatever be the philosophical model one chooses—analytic, speculative or normative—mere collection and compilation of ideas and thoughts of a thinker would not amount to doing philosophy in the true sense of the term. To organize the ideas in terms of philosophical principles, to examine their philosophical presuppositions and assumptions and to synthesize the different ideas into a coherent system, are some of the tasks involved in the study of the educational philosophy of an individual or a practice. Whether it is the study of Basic Education or the educational theories of Tagore, essentially the philosopher of education is expected to present a consistent and coherent account of the ideas, their basic assumptions, their validity and appraisal, with reference to a set of norms and values. Such systematic, rigorous philosophical study, unfortunately, is more an exception than the rule. Again, if it is the appraisal of an educational philosophy, the framework or criteria with reference to which the evaluation is carried out should be clearly set out.

It is also disquieting that the researcher sees an 'educational philosopher' in anyone who has had something or other to say about education and hypostatizes an educational philosophy where none exists. A mere collection of stray sayings on education does not make an educational philosophy. It requires much more sustained, systematic thinking on educational matters, the firm foundation of a philosophy of life, knowledge and value, and a conscious, committed articulation of one's position on the means and ends of education.

A welcome trend is the increase in the number of researches with focus on themes—concepts, problems, principles, keeping personalities and institutions only

in a perspective. Such endeavours can prove philosophically more satisfying and rewarding too. This is not to say that thematic research would automatically pass the test of quality. Even a theme, say, national integration or life-long education, may be handled only superficially. There is no foolproof stopping of such a possibility. Nevertheless, the challenge of philosophical exploration of ideas and themes should not go unaccepted.

The Nature of Philosophical Inquiry

The question of method is a crucial one in philosophy of education, especially for research. It is sometimes asked whether 'research' can be applied to philosophical types of studies at all. 'Research' no doubt has acquired its particular connotation by being applied to studies of the empirical type. But in the broad sense of disciplined inquiry, there is no reason why it should not be applied to studies of the philosophic type as well. This is purely a semantic question. There should not be any objection to talking about philosophical research as long as one is clear about the logic of the particular form/forms of inquiry through which the research problem is studied and the kind of 'knowledge' that it leads to.

The methods question in philosophy of education assumes importance because educational problems can be researched from several disciplinary perspectives education being the kind of interdisciplinary area that it is. The aims, ideals and values of education, for example, could be looked into, apart from the philosophical, also from the sociological, historical and psychological angles. The value system of a society can be sociologically described and explained. The goals of an educational system can be studied as they evolve historically. The study of attitudes towards Gandhian philosophy would essentially be a psychological rather than a philosophical undertaking. The subject of enquiry alone therefore does not entitle a research to be deemed philosophical. What characterizes philosophical research is the level and depth of critical analysis, the probing into the basic assumptions, concept elucidation, synthesis of views, justification of normative assumptions and prescriptions.

Much of the difficulty in method stems from the undifferentiated conception of educational studies and loosely referring to all miscellaneous talk about education that cannot be classified as belonging to sociology, psychology or any of the other fields of inquiry as philosophy of education. The discourse is sometimes em-

pirical (several studies on philosophy of education have surveys, attitude measurement and other empirical activities as part of their research), and at other times historical. Scholarly pursuit of a field of study is based on respecting the logical and epistemological distinctions that separate the different forms of inquiry—empirical, conceptual, historical, descriptive, experimental—and violation of this ground rule will certainly not enhance the cause of knowledge in any field. This, however, should not be taken to mean that empirical, historical findings are irrelevant to philosophy of education. Far from it. No worthwhile philosophizing about educational issues would ever be possible in the absence of knowledge of relevant empirical findings. The point being made is that the philosopher of education *qua* philosopher should not put on the robes of a historian or a scientist, although he can peruse knowledge from these fields for his own work as philosopher.

There are as has already been noted, a variety of tasks that are associated with philosophy of education synthetic, analytical, speculative-synoptic, critical-constructive, and normative-evaluative. Historically, however, it came to be interpreted as a system of beliefs on reality, knowledge and value and their 'educational implications'. Researches based on the 'systems' model have taken the form of searching for articulated 'isms' in an educational thinker or system, for example pragmatism in Gandhi's educational thoughts or naturalism in Tagore or idealistic trends in Vedic education. The research subject is approached here within the framework of a philosophical school. Alternatively, a particular philosophical system—Buddhism, Gita, Upanishads, Sankhya, Jainism—has been explored for its educational principles and prescriptions.

Progress in philosophical thought inspired by a variety of factors have projected to the forefront a view of philosophy that puts its analytical-critical function at the centre. Philosophy of education on this view is the activity of analysis, clarification and criticism exercised on the concepts, statements and theories of education. The analytical movement has been one of the most influential in the history of philosophy and it represents the contemporary spirit in both philosophy and philosophy of education. It will not be out of place here, therefore, to explain the approach in some detail.

The analytical philosopher of education, to start with, accepts and respects the epistemological distinctions that characterize different forms of inquiry—empirical, *a priori*, normative. He then clearly demar-

cates the logical and conceptual issues relating to the subject of his study which alone are his concern *qua* philosopher. This can be illustrated with reference to an educational issue of great contemporary relevance, viz., equality of educational opportunity. This problem can be studied from various stand points—historical, sociological, economic, psychological—as, in fact, it has. Now what does *philosophical* research into such a down-to-earth problem mean? Obviously, it does not mean accumulation of factual data bearing on the problem (although this does not mean, as has already been observed, that the philosopher of education can afford to be ignorant of empirical findings from these fields). On the contrary, what it means is that he addresses himself to certain basic questions pertaining to the subject which clearly fall outside the purview of observational and experimental methods. What then, are these questions?

First, there are conceptual issues to be clarified. 'Equality of educational opportunity' is a notoriously vague and complex concept. Empirical knowledge in this field cannot even begin unless the logical and conceptual issues like 'What do equality and equality of opportunity mean?' and 'What constitutes an "equal educational opportunity"?' are first analysed and clarified. It is the task of philosophical research to make explicit the hidden dimensions of this concept and their logical implications.

Secondly, equality of educational opportunity like most other educational problems is largely a normative problem. Judgements on it, therefore, necessarily involve value assertions and discussions on it are often hortatory. These cannot be settled by appealing to empirical considerations alone. They need the rigour of philosophical inquiry. Further, a rational justification as to *why* equality of educational opportunity should be accepted as a value or an excellence, should come from philosophy.

Finally, the ideal of equality of educational opportunity has given rise to a number of controversies regarding the several aspects of our education like merit-based admissions, the common school system, nurturing of talent in special institutions, the institution of Navodaya Vidyalayas, reservations and quotas in institutions of higher learning, affirmative action and compensatory education programmes, to cite only a few. Many of these controversies derive their force, partly at least, from a lack of conceptual clarity. The 'analytic guillotine' helps us to see our way clearly through these controversies and this is an essential first

step in their resolution. It is also the task of research to identify the point of the controversy, to examine the different points of view and the arguments advanced in support (or against) them, to test for conceptual confusion and fallacies in reasoning, to make an appraisal of programmes and practices with reference to how well they satisfy the criteria of equality of educational opportunity and to work out a reconciliation and synthesis.

Granting then that there are distinctly philosophical questions in education—logical and conceptual, normative and speculative—how does one go about one's task? What, in other words, are the different tasks involved in doing philosophy and how are these to be performed? The import of these questions is not to call for the complete description of a 'method' arranged in a logical and operational sequence. Such a rule-of-thumb method, frankly, does not exist. Nor would it be desirable, philosophically, to be prescriptive and deterministic in these matters. Nevertheless, examination of the work of philosophers of education, especially those whose work is based on the analysis of 'ordinary language' does indicate the existence of distinct ways of thinking and tackling problems: analysis of concepts, appraisal of arguments, validation of theories. One may discover in this the hazy contours of a 'method' for those who wish to embark upon research in this field. As the burden of this presentation is to dispel the notion that philosophy of education research has no guidelines of a rigorous method, an attempt has been made here to make explicit the mechanics of this method in terms of operations and tasks involved while dealing with different aspects of education.

The Mechanics of Concept Analysis

Aspect	Tasks
I. Elucidation of concepts	<p>Isolating the conceptual from fact, value, moral opinion. Examination of the meanings of words with reference to vagueness, ambiguity, emotive overtones.</p> <p>Formulation of the defining characteristics of the concept by identifying the logically necessary conditions to the extent possible by—</p> <ul style="list-style-type: none"> —supplying the context, —appealing to the standard example, —searching for the paradigm case, and —searching for counter-examples, contrary cases. <p>Mapping the boundaries of the concept</p>

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- creation of imaginative cases,
 - invented cases,
 - suppositional cases, and
 - counter-factual instances
- II. Appraisal of educational statements and arguments
- Study of the logical grammar of the sentences to determine their logical status (whether they assert propositions or are imperatives, value judgements or emotive expressions).
- Analysis of educational slogans and metaphors, appraisal of educational arguments and resolution of controversies—identifying the point(s) of the controversy, checking for conceptual confusion, fallacies of reasoning, formal validity of inferences.
- III. Justification of educational prescriptions & preferences
- Justification in terms of values, appeal to reason, formal requirements of consistency.
- IV. Validation of educational theories
- Elucidation of concepts involved. Examination of the assumptions of the theory. Are they sound? Are they testable or metaphysical? Are they morally acceptable?
- Justification of the prescriptive conclusions of the theory in terms of the assumptions. Consistency of arguments, internal coherence of prescriptions.

It is certainly not the intention of the above presentation to strait-jacket philosophy of education into an arbitrarily delimited method within the boundaries of linguistic analysis. Nor is it the intention to suggest that philosophy of education conceived in any other way cannot give specific methodological directions. As has been repeatedly emphasized throughout this presentation, philosophy of education is systematic, disciplined inquiry, whatever be its mode, analytic or synthetic. The choice between different interpretations of philosophy is certainly not a choice between rigour and no rigour. If the case for the analytical view of philosophy of education has been forcefully presented here it is for the simple reason that research output in this area is woefully lacking in high-quality critical analytical studies. Several reviewers of research have in one voice argued for the adoption of 'sophisticated methodologies in terms of logic, linguistic analysis and criticism' (Aval 1968, Premnath 1968, Manual 1979, Buch 1986). Furthermore, analysis is not alien to Indian philosophical tradition. A host of areas in Indian education are crying out for philosophical enlightenment (these have been set out elsewhere) and the sooner the challenge is accepted the better it would be for the development of clear and informed thinking on issues of educational policy and practice.

SOCIAL RELEVANCE AND USEFULNESS OF PHILOSOPHY OF EDUCATION

Of what significance can philosophical research in education be to the educational practitioner and theoretician? What, in other words, is the use of a philosophy of education? It cannot be denied that philosophical research should justify itself, apart from its intrinsic worth as an intellectual excellence to be pursued for its own sake, also by its practical utility to the educational policy maker and practitioner. That philosophy of education can be useful in this sense also can be argued. In the first place, policy decisions on education, by the very nature of the enterprise cannot be based solely on the factual findings of the concerned empirical fields of investigation like psychology, sociology and management sciences. They also need philosophical inputs to make explicit the whole range and depth of the meaning of the issue at stake, its ramifications and logical implications, to clarify the kinds of decisions that have to be faced in dealing with them. One would also look to philosophy to deal with value disputes in educational issues and also for rational justification of the goal, ideal or value being pursued. Further, to deal effectively with educational controversies, one needs the philosophical temperament and rigour of thought to lay bare conceptual confusions, hidden assumptions and fallacies of reasoning.

If philosophy of education is to perform its instrumental function effectively, research endeavour should be directed primarily on those problems of educational policy and practice as are of 'here and now' concern. The Indian educational scene today is characterized with dissensions and debates raging around issue like national goals of education, democratization of education, issues of curriculum, new educational technologies, and covering all stages and sectors of education—pre-school, primary, secondary, higher, technical and professional. But, going by the researches conducted thus far, philosophy of education appears to be deeply obsessed with the past and have very little to do with on-going happenings. One gets the feeling that only events and personalities deep in the past are worthy of philosophical pursuit. If the objects of philosophical inquiry are limited to ancient lore alone, philosophy to that extent moves away from living reality, weakens its link with emerging policy concerns and becomes just an academic exercise. Of course, one can justify such research on the ground of searching in history for insights which

may help in the understanding of the present and, possibly, its betterment. When carried out in that spirit, research into the past certainly can fulfil one of its important purposes. But this is not to say that one should look for enlightenment to the past alone, taking what 'was' as a reservoir of such wisdom. The point is that philosophy of education research will have functional value only when its concerns emerge from events and problems that are experienced here and now. It is in this context that thematic and problem oriented type of research studies acquire great significance. Sadly, there have not been enough of them.

This need not come as a surprise. In a way, the state of researches in philosophy of education reflects the state of its parent discipline, philosophy. General philosophy has also come under fire for its lack of direction, social relevance and originality, a situation that is paradoxical considering our very rich philosophical legacy. This, however, can be no consolation for philosophy of education. The point of drawing this comparison is to reiterate that philosophy of education, being a branch of applied philosophy, gets its sustenance also from general philosophy. Unfortunately, there has been very little communication between philosophers and educationists and philosophy of education remains deprived of the nourishment that it should, under more favourable circumstances, get from such interaction. The absence of interest on the part of philosophers in the problems of education appears odd, considering the vitality of current educational debate in the wake of recent developments like the announcement of a new National Policy of Education, the appointment of the National Commissions on Teachers, the publication of the discussion document, *Challenge of Education* (1985), to cite only a few. Again, discussions currently going on on value-orientation of education, university autonomy and academic freedom and such other issues have not involved philosophers to the extent one would wish. Understandably, therefore, philosophy of education has not emerged as a vibrant, intellectual activity.

The Indianization Question

In the context of the general demand for social relevance, there is a cry from many quarters for the Indianization of courses and curricula. It has been pointed out that much of what is taught (and, as a corollary,

researched) derives its inspiration and has its basis in borrowed Western models of thinking. The relevance of such knowledge and modes of thinking to the understanding of issues in Indian education, arising in a unique socio-philosophic-cultural context is not in any case apparent. The Programme of Action (1986) has observed that there is too much emphasis in textbooks on Western ideas and teachers under training do not get exposed adequately to Indian philosophical and psychological concepts of education.

All this may be true. But the demand for Indianization has to be carefully understood and assessed if its genuine intentions are to be realized. In the first place, one has to think of how far one can stretch the meaning of 'Indianization'. Indian philosophical thinking enjoys a distinctiveness with its emphasis on reason, intuition, analytical and synthetic thinking. Definitely these should inform the approaches to the understanding of Indian educational issues. At the same time, Indianization should not be taken to mean refusal to take due note of recent developments in the area of philosophy of education elsewhere solely on the basis of philosophical prejudices. Such a stance would be narrow and chauvinistic. Different socio-cultural contexts bring different educational problems and issues into focus and in different intensities. Indianization should be manifested in the kind of the distinctly Indian concerns that it deals with and not in the refusal to adopt this or that approach solely because the approach is not of Indian origin.

Researches conducted thus far have, of course, concerned themselves with distinctively Indian issues, the study of the educational philosophy of Indian thinkers and Indian systems of education, Indian scriptures and religious systems. Some of these are set in a comparative framework, generally with a model from the English-speaking West—Gandhi and Dewey, Tagore and Whitehead, for example. There are also researches whose exclusive focus is on individual Western thinkers like Russell, Read or Kilpatrick. More popular, however, are researches which have adopted the framework of Western philosophical schools like Pragmatism, Existentialism or Idealism. These researches have attempted to understand the educational thought of Indian educationists and educational systems with the help of philosophical theories on reality, knowledge and value associated with the different 'isms'. It would be interesting to explore these very educational themes and systems from the point of view of Indian philosophical thinking

as articulated in its several schools. This, however, has not been attempted in sufficient measure.

TRENDS INDICATED IN THE NEW RESEARCHES

After these general observations on the trends indicated in philosophy of education researches as a whole, attention may now be turned to the 39 additional research studies abstracted in the present volume. In terms of their research themes, barring a few exceptions, they continue on the trodden path: critical/comparative study of this or that educational thinker or philosopher or this or that educational ideology, school or system (many of them recurring from the past) like Plato, Aurobindo, Annie Besant, Gandhi, J. Krishnamurthy, Vivekananda, the Sikh Gurus, Tagore, Kalelkar, Gopabandhu Das, Dewey, the Gita, the Koran, Vaidic Shiksha, Varnashrama Vyavastha, Ramakrishna Mission. Some titles, happily, indicate the aspect of the subject that is singled out for treatment, viz., Integral Yoga of Aurobindo, Free Progress System of Aurobindo International Centre, Art as a medium of education in Tagore, Narayana Guru as a social educator, synthetic spiritualism of Sri Ramakrishna. A refreshing development is the shifting of attention from individuals and systems to the critical study of ideas and concepts: creativity, freedom, human nature, explanation, ideology, distance education. While the philosophy done on these concepts and themes may still lack the requisite vigour and exacting standards, it is at least a good sign and a happy portent of things to come that the gaze of the researchers has turned to issues and themes that are both philosophically significant and educationally relevant.

Studies Focusing on Individual Thinkers

Abhyankar (1982), (1987), Bhattacharya (1981), Das (1986), Gupta (1985), Kaur (1983), Rai (1986), Pathake (1986), Vaid (1971), Vyas (1986) and Misra (1986) have studied the educational thoughts/contributions/philosophy of J. Krishnamurthy, Tagore, Gopabandhu Das, Vivekananda, the Sikh Gurus, Malaviya, Kalelkar and Annie Besant. The methods they have employed have been variously described as historical, library research, descriptive, analytical, comparative, and content analysis. They have used for their study literature available in the form of books, primary and secondary

sources, personal interviews, visits to institutions, old records, commentaries, speeches and writings.

Both Abhyankar and Vyas have studied J. Krishnamurthy's educational philosophy. While Abhyankar claims to 'evolve educational theory' from Krishnamurthy's speeches and writings and to 'study the implications and impact of his thoughts on educational practices and life', Vyas aims at simply 'highlighting J. Krishnamurthy's thoughts on education from a larger perspective'. Such studies lack a suitable frame of reference. No coherent, consistent theory of education can emerge from their findings. It is difficult to understand and present a rational interpretation of a mystic's thoughts on education and any attempt towards such a goal should at least produce valuable insights into his thinking if not a comprehensive and convincing interpretation of it. Bhattacharya's study on Tagore aims at bringing out a coherent structure of Tagore's educational thoughts, to search for an equation between his life, literature and education, and to compare his educational principles and practices with those of Western and Indian thinkers. Das has sketched the profile of Pandit Gopabandhu Das as a nationalist educator. Gupta has studied the educational thoughts of Swami Vivekananda and examined their usefulness for the reorganization of our present educational system. Misra's research subject also is Vivekananda (critical study of educational philosophy and teaching method of.....) and his objectives also are more or less similar. The value of such studies would be enhanced if approached from the standpoint of a philosophical theory—metaphysical, epistemological or ethical—or a coherent educational theory. The same observation applies to Kaur's study of the educational philosophy of Sikh Gurus and Rai's *Madan Mohan Malaviya ke Shaikshik Vicharo ka Adhyayan*. Critical study of educational philosophy should not stop at the level of description (of what the Sikh Gurus or Malaviya say on the different aspects of education) but must analyse, interpret and evaluate their sayings with reference to a philosophical and educational framework. Pathake's study of the educational thinking of Kalelkar gives indications of such an effort. Undertaking content analysis, he has examined Kalelkar's thoughts with reference to such criteria of linguistic analysis as logical coherence, meaningfulness, verbosity and contradictions. He has also employed as critical frames of reference Peters' criteria of education, O'Connor's aims of education and James's criteria on curriculum for the evaluation of Kalelkar's educational

philosophy. Vaid's study of educational philosophy educational experiments and the contribution to Indian education of Annie Besant covers the main tenets of her educational thought, their psychological and philosophical bases and their assessment in a comparative frame with other Western educational thinkers.

Studies in Comparative Perspective

Although the comparative dimension has been brought in some of the above-mentioned studies, only six have stated comparison as their main focus. In all these cases, excepting one, what is being compared is stated as educational philosophy, ideas or doctrines, all omnibus expressions that lack specificity. Lalitha (1967) has analysed the similarities and differences in the educational philosophies of Gandhi and Dewey and evaluated them with respect to the present-day educational system. Pandey (1985) has compared educational philosophy propounded in the Gita and Koran and highlighted the practicability of the ideas given in these scriptures in the present context. Singh (1983) has compared the educational doctrines covering meaning and aims of education, curriculum, teacher, methods and so on of Plato and Aurobindo. Sinha (1984) has made a comparative study of Tagore and Whitehead's ideas on education, employing the technique of content analysis. Vaid (1985) has compared the educational philosophies of Annie Besant and Gandhi.

Comparative studies prove to be of great value when the focus of comparison is a specific aspect of the educational philosophy of the thinkers that is of concern to the theory and practice of education. This could be an educational or philosophical concept like 'education', 'teaching', 'creativity', 'discipline', 'learning', or a theme like 'women's education', 'educational equality', 'nationalism in education'. The focusing of comparison on some such specific aspect would also give the research a depth and rigour which would be lacking if the comparison is kept at a general and superficial level.

Singh's (1984) comparative study of the concept of human nature propounded by educational theorists and revealed by psychological studies suggests a good effort in this regard. His identification of criteria for the selection of educational theorists and specific aspects for comparison indicate the conscious systematic application of the philosophical and comparative method to his research. He has also stated the purpose of the comparative exercise undertaken by him as constructing a unified picture of human nature and building up an in-

tegrated view of human nature on the basis of the meeting ground between educationists' and psychologists' findings on human nature.

Studies Focusing on Specific Aspects of Educational Philosophy

Certain studies have singled out an aspect of the educational philosophy of an individual thinker or a religious scripture. Abhyankar (1987) in his study of Vivekananda's educational thought has focused on the value education motif. He has employed the theoretical-empirical model for the analysis and interpretation of data. The focus, however, seems to have been diffused in execution due to failure to exercise controls. Suri's (1983) study of Aurobindo concentrates on his Integral Yoga and its educational implications. The objectives of his study have again been diffused by bringing in the comparative dimension with Gandhi, Tagore and Radhakrishnan. Pereira (1985) has studied Narayan Guru as a social educator with a clear framework for analysis. Paul (1976) has focused his attention on art as a medium of education in Tagore. His objectives confirm the central focus of the study. Das (1984) highlights the synthetic spiritualism of Sri Ramakrishna 'through historical and philosophical perspective'. Kesari (1986) has studied the Gita as Learning Process with reference to modern education.

Study of Educational Practices/Systems

Tiwari (1984) has examined the ancient Indian Varnashrama educational system and its utility in the modern age. Raval (1985) has studied the philosophical beliefs of Buddhism, drawn educational aims from them and also the educational ideals advocated by the Buddha. Dube (1983) has chosen for his study the educational philosophy of the Smriti period. Awasthi's (1984) main objectives were to study the theory and practice of the Vedic system of education and suggest their implications for modern Indian education. Saxena (1986) has studied the educational philosophy of British Idealism with special reference to Green and Bosanquet. Dave (1980) has conducted an investigation into the new dimensions of Basic Education. His objects were to investigate the causes of decay of Basic Education and search for new modes that would make it meaningful. He has employed the survey-questionnaire method to collect his data. This is essentially a descrip-

tive study. Sanyal (1986) has studied the Ramakrishna Mission and its impact on contemporary Indian education but she has employed the historical method and literature survey. Patel (1983) has studied the psychological foundation of the Free Progress System in the Aurobindo International Centre of Education by employing survey techniques.

Thematic Research Studies

Research in philosophy of education holds exciting prospects for those who approach themes and issues, philosophical or educational, that contribute towards deepening our understanding of educational theory and practice, rather than personalities or systems. The task involved is undoubtedly exacting and challenging as befits philosophical research and to undertake such a task one should be well armed with the techniques of philosophical inquiry. It is heartening that this challenge is being accepted by more and more researchers.

Deenammal (1976) in her thesis, 'Ideology and Education', has attempted to study the meaning of ideology and its interaction with educational policy in different kinds of societies and cultures and the relevance of Idealistic, Marxist, democratic and Gandhian ideologies for contemporary Indian education. This is a case of Ph.D. research in philosophy having education as one of its major concerns. Devi (1976) has made a critical study of the concept of creativity in philosophy with special reference to Bergson, Whitehead and Aurobindo. This is a research study in pure philosophy and its relevance to educational theory and practice is therefore not indicated. Elanjimannil (1983) in his research, 'An Explanation of Explanation' has attempted to synthesize all the findings on explanation. He has adopted the 'transcendental variety of rational analysis covering both the retrospective and on-the-experience analysis'. Such researches which attempt to deepen understanding of pedagogical processes by explaining their epistemological rationale are welcome. There are two studies on the concept of freedom, another important concept in education. Jain (1979) has tried to analyse the concept of freedom and education given by various philosophers and establish relationship among them. He has classified the philosophers into types, organized their thoughts and critically analysed and evaluated them. This, again, is a research from general philosophy focusing on education. Singh (1984) has studied the development of the concept of freedom in

education since Rousseau in a historical prospective. Indra Devi's (1955) study is entitled 'Philosophical Analysis of the Concept of Distance Education and Its Implications on the Emerging Non-formal Systems of Education with special reference to Teacher Education'. Her study was designed partly as a philosophical enquiry and partly as an empirical study.

Ray (1985) has identified the objective of education in the light of expectations of the people and also its effectiveness in removing social ills like untouchability and the dowry system. Bhargava (1981) has made a critical study of the attitudes of adolescents towards Gandhian philosophy and its relationship with intelligence, socio-economic status and achievement. Both these studies can however be classed as empirical researches.

Sharma (1985) has made a critical study of the nature and development of human personality in ancient Indian thought. He has examined philosophical principles of different schools of thought having a bearing on the concept of personality, critically analysed their positions and constructed an integrated view of human personality 'truly reflective of Indian approach to human life and its ideals'. The objectives, methodology and findings of the research study reveal scholarly effort of a high order. Mathur (1985) in her 'Approaches to Educational Theory: A Philosophical Probe', has attempted to achieve several objectives, leading up to the understanding of educational theory and the philosophical influences on its development. The study exhibits methodological rigour and sophistication, but due to its sweep, the research findings appear broad and general. Desai (1987) has studied the 'evolution of the concept of education in social and cultural context'. The objectives of this study also are too sweeping ('to study socio-cultural conditions prevailing in the different parts of the world in the context of education') and as a consequence the research findings read as broad generalizations.

A word may not be out of place here regarding reporting of philosophical findings. Philosophical wisdom gained out of research activity may comprise increased and deepened understanding of, fresh insights into or new points of view on educational issues and problems. It may also include normative judgements and prescriptions for educational action. The reporting should therefore employ the proper philosophical idiom and be at a level of generality and abstraction befitting philosophical research and not be trivial or commonplace.

NEW DIRECTIONS IN PHILOSOPHY OF EDUCATION—HERMENEUTICS AND PHENOMENOLOGY

In the English speaking-west, philosophy of education underwent a transformation during the middle of this century in the wake of the emergence of the analytical movement. Analysis itself was the upshot of the philosophical 'revolution' inspired by the works of Russell, Moore and Wittgenstein earlier. The past decades have seen hectic analytical activity and philosophy of education has been enriched by a variety of invaluable contributions: analysis and clarification of concepts like 'education', 'teaching', 'learning', 'play', 'discipline', 'moral education', 'equality', 'educational theory', epistemological inquiries into the basis of curriculum, and justification of curricular choices, to cite only a few.

Presently, philosophy of education appears to be set for another mutation. Recent developments in the fields of philosophy of science and sociology of knowledge, especially those dealing with the methodological aspects of scientific inquiry, have sparked off a controversy on the nature, scope and function of theories and philosophies in education. With reference to the logical status of the social sciences, it is asked whether it is right to base educational research on the positivistic model of scientific inquiry, with its aim as explanation leading to prediction and technology. Education, it is argued, is to be looked upon as a humanistic enterprise dealing with unique, non-repeatable circumstances and aiming at the illumination of intentions and purposes leading to hermeneutical understanding. Hermeneutics refers to the theory and practice of interpretation and understanding in different kinds of human contexts. Although it includes several lines of thought, its main point, as far as educational research is concerned, is the understanding of various cultures, groups, individuals, conditions and life-styles and detecting the meaning underlying specific educational practices.

Another major development in educational research to which philosophy of education has contributed in no small measure is the emergence of qualitative methods like ethnographic research. This research, with its basis in the phenomenological philosophy of continental Europe, consists essentially of a description of events that occur within the life of a group, with special regard to the social structure and the behaviour of individuals with respect to their group membership, and an interpretation of the meaning of these for the culture of the group.

Yet another rival paradigm to the conceptual analysis model of philosophy of education is neo-Marxism. The neo-Marxists, mostly writers in the social sciences, claim that reality is socially constructed and that a ruling class exploits the rest, especially through education, by a 'structured' misrepresentation of reality. Philosophy of education, they argue, should, through analysis, lay bare where this exploitation is occurring.

SOME RESEARCH TOPICS FOR PHILOSOPHY OF EDUCATION

A host of areas in Indian education are crying out for philosophical analysis and enlightenment. With the nation having adopted a new National Educational Policy, a vigorous debate on its different ideas, theories and recommendations has been triggered off. Much is being said and written about the orientation and goals of national education, the concept of a national system of education, the notion of education for equality, child-centred education, life-long education, general education, Navodaya Schools, National Curriculum, the goals of higher education, vocationalization of education, the teacher and the teaching profession—its accountability, appraisal and professional ethics. These are just the kinds of issues which provide philosophy of education the opportunity to inform the current discussions with the needed philosophical light and pave the way for the emergence of clear-headed and sound programmes of practical action. In addition to these, one may also mention many other socially relevant topics for philosophical research like,

- elucidation of the concepts of 'secular education', 'national integration', 'peace education', 'liberal education', 'education for all', 'educational quality', 'creativity', 'common school system';
- the concept and practice of value education: can schools teach values? Are there uniquely Indian values?
- appraisal and justification of educational policies and practices; positive discrimination and compensatory education; talent search examination; reservations and quotas in institutions of higher learning; merit based admissions.

With such an impressive array of research issues available for those who wish to venture into this field one hopes that future research output in philosophy of education will distinguish itself by its extensiveness, superior quality and social relevance.

ABSTRACTS: 1—47

1. ABHYANKAR, S.V., *A Comprehensive, In-depth and Critical Analysis of Swami Vivekananda's Educational Thought and its Philosophical Foundations with Special Focus on Value Education in the Context of 'Nuclear and Space Age' Global 'Value Crisis' and the Need for Value Education in India Today*, Ph.D. Edu., Poona U., 1987

The objectives of the study were (i) to analyse and organize Vivekananda's educational thoughts, (ii) to trace the roots of Vivekananda's educational thought embedded in ancient Indian philosophical works, (iii) to assess the need for value education in India today, and (iv) to analyse Vivekananda's viewpoints concerning 'Value Education' in the context of the modern global value crisis and cry for morality.

The present study involved combination of the documentary survey and the analytical method of research. It used the theoretical-empirical model for analysis and interpretation of data. Data were gathered from primary and secondary sources concerning Vivekananda's life, works and educational thought, and global value crisis.

The findings of the study were: 1. Vivekananda's educational thought was primarily based on Advaita Vedanta which was conducive to philosophical eclecticism. 2. In spite of the occasional and fragmentary nature of the expression of Vivekananda's educational viewpoints, the basic underlying theme of self-realization was predominant throughout his speeches and writings concerning education. 3. Indian philosophy in general, and Advaita Vedanta in particular, have considerable relevance to and affinity with modern nuclear physics. 4. Many aspects of Vivekananda's educational thought reveal the influence of the ideal features of the gurukul and monastic systems of ancient Indian education. 5. Vivekananda stood for a synthesis of Adi Shankaracharya's intellect and Buddha's heart. 6. Vivekananda was more of a 'Hindu revivalist' rather than a reformist. 7. He, however, positively and emphatically preferred internal evolvement as a more effective solution to socio-religious problems than external imposition of reforms. 8. Vivekananda's educational thinking was not primarily and directly

geared towards prescribing immediate solutions to the varied and specific political and socio-economic problems confronting contemporary India. 9. His first, foremost and deepest educational concern was the propagation of the teachings of Advaita Vedanta which, he firmly believed, offered fundamental, durable and long range solutions to all the fundamental problems confronting not only India but all humanity. Hence, the contemporary political and socio-economic problems in India had relatively little direct influence on Vivekananda's educational thought. 10. Some of the educational ideas advocated by Vivekananda appear to be potentially and futuristically in tune with certain trends and developments in the field of education in India today. 11. There is a vital and urgent need for value education at all levels of schooling in India today. 12. Throughout his speeches and writings concerning education, Vivekananda's emphasis is on the inculcation of specific external values like love, self-realization, brotherhood, service, responsibility, sympathy, non-violence, dutifulness, tolerance, freedom, courage, self-reliance, dignity of labour, honesty, truth and fearlessness.

2. ABHYANKAR, S.V., *A Study of J. Krishnamurti's Philosophy of Education*, Ph.D. Edu., SGU, 1982

The major objectives were (i) to evolve educational theory from J. Krishnamurti's speeches and writings, (ii) to find out the implications of his philosophy for education, (iii) to study his approach to life-situations, problems and their solutions, and deeper understanding of the process of education, (iv) to study the thoughts and experiences of some of the thinkers of international reputation of the contemporary period, in order to understand J. Krishnamurti's original contribution to philosophical thought, and (v) to study the impact of his thoughts on educational practices and life.

The historical method and library study were adopted for this study. The general nature of the method and the approach was study and evaluation of the available literature, personal interview of some of the scholars/followers of J. Krishnamurti in India, visits to the insti-

tutions run by the Krishnamurti Foundation, India, and attending some talks in India by J. Krishnamurti.

The major findings were: 1. J. Krishnamurti regards education as of prime significance in the communication of that which is central to the transformation of the human mind and the creation of a new culture. 'Self-knowledge' is considered to be the most important aim of education. 2. In J. Krishnamurti's approach, great emphasis is laid on the question of relationship. According to him, the learner must be educated to establish a right relationship with things, persons and ideas, because thus alone can one be happy. 3. The twin status of private and public life splits the personality of man and creates and sustains contradiction within him. 4. J. Krishnamurti's approach to education is through the transformation of the teacher. But a transformed teacher in terms of his approach is not an idealistic teacher. He is one who has an extraordinarily pliable mind so that he does not act from the accumulated experiences of the past, but from the immediate perception of the present, from the comprehension of 'what is'. 5. J. Krishnamurti refuses any sort of speculation. Understanding of the transcendental being is possible only after the comprehension of the conditioned existence. 6. J. Krishnamurti considers the action of will as incomplete and superficial and it is at the psychological level. Its basis is effort, i.e. conflict, and thus it breeds more conflicts. 7. J. Krishnamurti suggests a new way of living, of living intelligently without identification, without the self-seeking resistance which is the struggle for existence, without the effort to be something, without seeking fulfilment in idea, in a sensation.

3. AWASTHI, S., *Adhunika Pariprekshya Main Vaidic Shiksha* (in Hindi), Ph.D. Edu., SSV, 1984

The main objectives of the investigation were (i) to study the theory and practice of the Vaidic system of education, and (ii) to suggest implications of the Vaidic system for modern Indian education.

The study adopted a historical-cum-critical method. The necessary data were collected through extensive library work. Vedas, Sutras, Smritis, commentaries and journals related to the field formed the sources of data.

The significant findings of the study were: 1. Philosophy, religion and education were interwoven in the ancient Vedic system. 2. The main aim of education was

self-realization through acquisition of knowledge and to achieve the capacity for exploring the reality. 3. Methodology of education had three steps, *Sravana* (listening), *Manana* (deliberation, reflection on the topic taught), and *Nididhyasana* (meditation), by which the realization of truth could be attained. In addition to these inductive and deductive methods, discussion and questioning were other popular methods of teaching. 4. There was no discrimination against women in education. Women had equal rights for education in the Vedic period. They were also taught some of the fine arts like dancing and singing.

4. BHATTACHARYA, R., *Rabindra Siksha Darsaner Samiksha* (in Bengali), Ph.D. Phil., RBU, 1981

The main objectives were (i) to bring out a coherent structure of the thinking of Tagore on education, analysing his significant writings on education, (ii) to trace the underlying educational principles of Tagore as manifested in his educational experimentation at Santiniketan, (iii) to search for an equation between his life, literature and educational thoughts, and (iv) to make a comparative study of his educational principles and practices with those of western thinkers like Plato, Rousseau, Froebél, Dewey and Indian thinkers like Vivekananda, Gandhi and Aurobindo.

The data were collected from rare primary sources and old records and standard works on Tagore from Viswa-Bharati, Santiniketan, libraries in Calcutta and personal treasures of eminent litterateurs who came in contact with Tagore. The design was descriptive, analytical and locale was the city of Calcutta.

The main findings were: 1. Educational thoughts of Tagore possess links with creative endeavours of other Bengali litterateurs, philosophers and social thinkers of the 19th century. 2. His educational thoughts contain the essence of his poetry, religious ideas and perception of truth. 3. His educational thoughts contain fulness, totality, freedom and joy and, on the other hand, emphasize social consciousness and ethical considerations. 4. According to Tagore, every scheme of education should aim at cultivation (*sadhana*) of humanism through the fullest development of body, intellect and soul. 5. Teacher and students should feel together the beauty of the nature outside and of the sentiments within. 6. The festivals in school are one of the best modalities of education. 7. The syllabus should contain litera-

ture, science, social science and visual and performing arts. 8. The mother-tongue should be the prime vehicle of expression in the teaching-learning process at all stages of education. 9. Tagore's educational ideas are in tune with both western and eastern educators: above all, the synthesis of the two is found in his international perspective of education, which he called the religion of man.

*5. CHANDRA, S.S., *Educational Philosophy of Sri Aurobindo*, Ph.D. Edu., Mee. U., 1984

The purposes of this study were to inquire into the fundamentals of philosophy of education, to visualise the philosophy of education suitable to meet the demands of our age, to systematize Sri Aurobindo's philosophy of education, and to evaluate and examine it in the light of contemporary Indian and western philosophies of education. The objectives of the present work were (i) to present a systematic outline of the philosophy of education in the thought of Sri Aurobindo, (ii) to work out the salient features of educational philosophy of Sri Aurobindo, (iii) to show how far the educational thought of Sri Aurobindo indicated the outline of a future philosophy of education, and (iv) to assess Aurobindo's contribution in transforming the character of Indian education through a critical analysis of the challenging views which were expressed in the manifold creations and compilations of this great thinker.

The historical methods, along with construction through criticism, were followed in the present investigation. A few primary and secondary sources were scanned, scrutinized and studied. Some of these were also subjected to careful internal and external criticism. Primary sources of data were the original works of Sri Aurobindo, and secondary sources were works of other writers and published work on Aurobindo, and actual study and critical examination of the practical working of Sri Aurobindo's system of education in Pondicherry and Delhi.

The major findings of the study were : 1. The educational ideas and ideals of Sri Aurobindo were the outcome of the emerging period of renaissance in India. 2. The concept of internal education aimed at all-round development of personality and realization of self through the development of physical, vital, mental and psychic faculties. 3. The psychological and sociological bases of Aurobindo's scheme of education were integral

because he envisaged all-round development of personality and at the same time gave equal importance to the individual, to the community and to humanity. His scheme of education found no conflict in individual, national and universal aims and principles. 4. Physical education, according to him, was to be based on yogic exercises. 5. In the integral scheme of education neither the educator nor the educand was solely important; rather both were unified in a common bond. According to him, the teacher was the helper and the guide of the child. The education he advocated provided full freedom to the individual growth of the educand. His free progress system of education was based on subjective evaluation by the teachers. 6. He tried to modernize education in India by integrating old values with new values. 7. His philosophy of education was a happy synthesis of idealism, spiritualism, naturalism, realism, individualism and socialism. 8. According to him, accelerated evolution from man to the supra-mental being was through the practice of integral yoga and the evolution of supermind. 9. According to him, realization of national soul and reorganisation of collective national life—laws, education and all other activities—aimed at freedom, truth and maximum good of all and each nation.

*6. CHIKHALIKAR, Y.K., *A Critical Study of Educational Thoughts, Practices and Discipline in Vedic and Non-vedic Sanskrit Literature and its Comparison with Modern Trends of Thinking*, Ph.D. Edu., Nag. U., 1988

The objectives of the study were (i) to trace educational thoughts, practices and disciplines in Vedic and non-Vedic Sanskrit literature, (ii) to compare the ancient Indian educational system with pragmatism, naturalism, Tagore's idealism and existentialism, and (iii) to investigate the extent to which educational values in ancient Sanskrit literature were useful and practicable in today's secondary school education.

The study was a kind of survey with a historical perspective. The tools used were, (i) a pilot questionnaire, (ii) a final questionnaire, and (iii) an interview schedule constructed by the researcher.

The following were some of the findings : 1. The ultimate aim of education was self-realization. 2. The cooperation between teacher and taught was considered important for knowledge of the self and its relation with

ultimate reality. 3. Philosophy and religion, knowledge and character, arts and crafts, were integral parts of the guiding principles of Indian life. 4. Women had equal status in education with men. 5. The teacher enjoyed full freedom in educational administration. 6. The consideration of human welfare transcended all geographical and regional boundaries. 7. Social welfare was an equally important objective as individual welfare. 8. *Yagnya* was considered a great symbol of sacrifice. 9. Education was considered as an operational form of the culture. 10. Scientific and *adhyatmic* ideals were perfectly coordinated.

7. DAS, B., Pandit Gopabandhu Das—*A Profile of a Nationalist Educator*, Ph.D. Arts, Bhagalpur U., 1986

The main aim of the research was to study the contributions of Gopabandhu Das, a pioneer nationalist of Orissa, in the field of education.

Historical, analytical and comparative methods were adopted. Both primary and secondary sources were used.

The major findings were that Gopabandhu Das was an eminent educationist. He made innovations in the field of education which have been followed by others in other periods. His contributions in education were significant, particularly relating to education outside the classroom, craft education and physical education. All of these he combined in the Satyabadi system of education.

8. DAS, H.P., *Synthetic Spiritualism of Sri Ramakrishna through History and Philosophical Perspective*, Ph.D. Edu., Gau. U., 1984

The main aim of the study was to highlight the synthetic spiritualism of Sri Ramakrishna through history and philosophical perspective.

The analytical-critical method was followed. Data were collected from various sources, mainly literature.

Some of the major conclusions were: 1. Sri Ramakrishna was neither a historian nor a material theorist, but his teachings had deep philosophical and historical implications. 2. His spiritual ideas could never be kept confined to a particular dogma. This made for an over-

all synthesis of religions and also a revolution in the philosophical world. 3. Sri Ramakrishna's ultimate reality was impersonal in nature but was revealed as *Sakti* or consciousness in the cosmic manifestation of the world. His message was synthetic in nature. He was not only a spiritualist but also a materialist in the best spiritual sense of the term. According to him, there was no basic difference between science and spirituality. The spirit of the infinite runs through the entire cosmic union. Mind is everything. Spirituality flows in multifarious ways. Interaction and contradiction of world cosmos with mind only germinate new meanings and insights. Universal cosmic play ultimately leads to fathomless void. It is the Infinite or Transcendental stage of Universal Cosmic play. 4. Sri Ramakrishna did not leave anything systematic on language. He solved the wrangling of vedantic schools over the nature of God.

9. DEENAMMAL, O., *Ideology and Education*, Ph.D. Phil., And. U., 1976

The objectives of the study were (i) to study the meaning, nature and definition of educational policy and its relationship with ideology, (ii) to study the interaction between ideology and educational policy in three different societies, viz., Russia, Japan and Turkey, (iii) to examine the interaction between ideology and educational policy in some agrarian and industrial cultures, viz., India, China and the USA, and (iv) to study the four basic approaches (Idealistic, Marxist, Democratic and Gandhian) to education and their relevance to contemporary India.

The methodology followed was philosophical as well as comparative. It was philosophical in the sense that ideologies prevailing in a particular era were critically analysed and evaluated with reference to education. It was also comparative as ideologies and education systems of various countries like Russia, Japan, China, the USA and India were identified and compared. The materials and literature used were those related to the ideologies of Marx, Dewey and Gandhi, along with materials on the educational systems of different countries.

The study revealed: 1. There is always an interaction between social reality and ideology. The historical, cultural and social conditions of a man influence him in accepting a particular ideology. 2. People in the same conditions and having the same needs and aspirations

automatically group together and hold the same ideology and, with its help, try to conserve and change society. The dominant group, with its ideology, generally influenced the society. 3. An educational policy is a method of action decided upon by an individual, group or government as the best among the available alternatives, in the light of given conditions, to educate the children and youth of the community. Educational policy is mainly concerned with objectives and means of implementing them. Based on the types of ideology adopted and different possible approaches, educational policy can be classified accordingly. 4. Peter the Great of Russia did not succeed to the extent he wanted to in westernizing Russia, but Meiji leaders were successful in their efforts to modernize Japan. Similarly, Lenin was able to lay the foundation for a communist society in Russia, but Kamal failed in his attempt to westernize Turkey. The reason for all these lay with the education policies and ideologies adopted in each case. While the ideologies of the successful matched the educational policy adopted by them, the ideologies of the unsuccessful did not. 5. There has been an interaction of religious ideologies in India with the educational system right from the early vedic period. There had been a great gulf between the education of the upper castes on the one hand and that of the toiling masses on the other. This was the reason for the neglect of science and rational technology in India. 6. The present Indian education is the outcome of the ideas of few distinguished Indians, viz., the Orientalists (Dayananda), the Anglicists (Rammohan), and those who stressed science and technology (Viswesvaraya). 7. The Chinese traditional culture, its educational system, content and form of examination and educational practices were mostly shaped by Confucianism. 8. In the formative periods, American education was a compound of British and continental cultures and also a synthesis of classical, Puritan and republican ideas. Major figures like Benjamin Franklin, George Washington and Thomas Jefferson helped American education to acquire a democratic bent. 9. India today needs just not liberal education, but professional expertise in engineering, technology and medicine. The Platonic scheme did not pay much attention to this aspect. 10. Marx laid great stress on the necessity to abolish the distinction between manual labour and intellectual work. This idea has a greater relevance to India where there is a gulf between unskilled labour and skilled labour, between technicians at the lower level and engineers and technologists at the higher lev-

els, between practical sciences (engineering, medicine, etc.) and theoretical disciplines (physics, chemistry, etc.). 11. The continental size of India, its constitution, its political institutions, the degree of industrialization, its university and school system and the urge of the population to have an improved standard of living, all these have greater relevance to the Dewey ideology of democratic and technological society where the dignity of physical labour and need for everyone to become productive is emphasized. 12. In case of the educational ideas of Gandhi, the most relevant idea was dignity of labour. But Gandhi's ideas lose relevance when considered in the light of the fact that Indian education has not only to be secular but geared to the industrial and defence needs of the country. Science, engineering and technology, at all levels, have to receive every possible encouragement. India needs industrialization in a big way to raise standards of living. All these aspects of education had not been advocated in Gandhian ideology.

10. DESAI, I.A., *A Study of Evolution of the Concept of Education in Social and Cultural Context*, Ph. D. Edu., SPU., 1987

The objectives were (i) to study the concept of education, (ii) to study the concept of education in the light of the main schools of philosophical thought, (iii) to study the historical evolution of the concept of education, (iv) to study socio-cultural conditions prevailing in the different parts of the world in the context of education, and (v) to study the influence of socio-cultural conditions upon the concept of education.

The historical method was followed. The data were collected from primary and secondary sources. The analysis of the definition of education by various thinkers of Greece and Rome, of the middle ages, renaissance and reformation periods and the modern period was carried out. Further, for the collection of data regarding social-cultural conditions prevailing during the different ages, books on social, cultural and political history were consulted. In the light of social and cultural conditions as well as schools of philosophical thought, definitions of education were interpreted.

The major conclusions were: 1. There was a link of thought throughout the ages in the concept of education. 2. The concept of education was influenced by the different schools of thought, viz., idealism, naturalism, realism, pragmatism, reconstructionism, existentialism

and analytical philosophy. 3. The thinkers had thought on education keeping in mind the prevailing needs of the society, but in the middle ages thinkers and their definitions of education were strongly influenced by the idealism and religious goals of life and education. 4. In the modern age the cultural base of education had changed to a pragmatic view and definitions were more or less influenced either by pragmatism or existentialism. 5. A sociological base was apparent in modern definitions of education. 6. In modern times some thinkers were attempting to analyse the process of education instead of defining the term education. 7. The analytical approach to the clarification of the concept and the language in which the concept was defined was apparent in the modern age.

11. DEVI, S., *A Critical Study of the Concept of Creativity in Philosophy with special reference to Bergson, Whitehead and Sri Aurobindo*, Ph. D. Phil., Kur. U., 1976

The objectives of the study were (i) to find out if creativity was the general scheme of reality, (ii) to find out if creativity was linked with different concepts of this universe, that is, with becoming, cosmic evolution, consciousness, organic evolution and teleology, (iii) to trace the historical background of creativity both in Indian and in Western thought, with special reference to the Vedas, Upanishads, Plato and Plotinus, (iv) to locate the concept of creativity in Bergson's ideas, (v) to investigate how Whitehead contributed to the concept of creativity, (vi) to identify the concept of creativity in the ideas of Sri Aurobindo, and (vii) to analyse various theories of creative evolution developed by S. Alexander, L. Morgan and James Ward.

The methodology adopted was philosophical, historical and comparative. The study was philosophical in the sense that ideas of various personalities were organized, critically analysed and evaluated. It was historical because the development of the concept of creativity from various sources had been traced. Further, it was comparative as commonness between the ideas and theories of various persons on the concept of creativity had been identified and critically evaluated. Content analysis was used both as a tool and technique to analyse the educational ideas of Tagore and Whitehead. Content analysis consisted of documentary analysis and thematic analysis. For content analysis, primary as well as sec-

ondary sources were used. The material was also examined to find out its suitability for the proposed research by way of internal and external criticism.

Some of the findings of the study were: 1. Creativity constitutes the very basis of reality. 2. Creativity has been conceived by various thinkers as an exercise of configurative powers of the whole psyche involving all its substance, the play of its entire energy. The creative action is more than cerebral, more than visceral, involving more than mind and heart, intellect and emotions. It augments the structure of human vision by introducing some new, vital configuration of ideas or from among those available to organize experience. 3. Creativity was the power to evolve a pattern that remained omnipotent insofar as it touched the details of actualization. Creativity was a widely recognized ideal for every human being. 4. Both east and west emphasized that what was creative about spiritual experience was not its psychological accompaniments but the inward change which manifested itself in the fruits of the spirit—peace, joy and loving suffering. A new type of life emerged with a higher correspondence between one's self and the ultimate sources of reality. New qualities of mind and character were called forth out of ordinary men and women, qualities which manifested the Divine in them. 5. Bergson's concepts *elan-vital* had led to a revolutionary syndicalism that would restore a purified social life by insisting that social change in any class of people could be achieved only by the force of their own associations, through means that would evolve so as to suit their particular needs. In the theory of science, he had inspired a new 'positivism' that criticized scientific data in a vigorous and original way and showed how much arbitrariness there was in our methods of measurement of magnitudes. 6. Whitehead introduced an omnibus principle called creativity, which was a sort of universal blanket to cover all logical branches that his philosophy had created. Whitehead's emphasis on the organic character of natural systems and his attempt to bring physics and biology closer together had a good deal in common with the Gestalt approach to mind and nature. 7. Some emergentists advocated the theory of levels according to which evolution proceeded by the method of creative synthesis and life and mind came of a certain kind of organization of non-living elements. These new qualities could not be inferred by merely adding together the qualities of elements taking part in the organization. At each new level of reality, new powers, new capacities and new qualities emerged. Life appeared at one of

these levels. Along with it emerged a series of new qualities such as growth, assimilation, irritability, adaptability and reproduction. Mind was the result of still more highly complex organizations. This was called creative evolution or emergent evolution whose pioneers were Bergson, Alexander, Morgan and Ward. 8. Sri Aurobindo's evolution admitted both mechanism and emergence, determinism and freedom. The creator was the supermind and it was a power of *Sachchidananda*. Hence the process of evolution was free, self-imposed and self-determined by *Sachchidananda*. The world was not the result of blind chance but a self-manifestation of the ultimate. Nature's processes appeared to us to be mechanical merely because the purpose was under disguise. Nothing was created from outside. 9. Creativity constitutes the very basis or foundation of reality. It was the creative purpose which steered and guided cosmic evolution and natural evolution. Creativity in human civilization was the expression of creation, which was at the root of nature and reality. 10. Man's future is in the hands of two creative agencies, his biological evolution and his psychological evolution. Genetic and natural environmental forces continued to influence the development of man. Psychological control dominates the direction of human evolution. Man's personal potential is biological, but he is freely and creatively designed. His future depended upon his understanding and attitudes towards reality. Man would be creative and free in projecting his future only if he could at one and the same time realistically immerse himself in the history of his age and culture, discover trans-historical meaning and affirm divine communication. 11. Bergson, Sri Aurobindo and Whitehead are quite close to each other as far as the process of creativity is concerned.

12. DUBE, L.P., *Smriti-Kalin Shiksha Darshan* (in Hindi), Ph.D. Edu., SSV, 1983

The study aimed at critically examining educational philosophy during the ancient Smriti Age.

The study adopted the historical method. The main sources of data collection were Smritis and other ancient historical records.

The salient findings were: 1. The age of the Smritis extends from third century B.C. to A.D. 1000. About 100 Smriti *granthas* are available these days, out of which 20 are often quoted. 2. Political authority and social and economic conditions were the most important

determinants of the education system during the Smriti age. 3. The *varnashrama* educational system was prevalent. 4. Different Smritis took different positions regarding education of women. A few of them forbade education for women whereas a few others advocated it. 5. Greatest emphasis was on high thinking and moral behaviour. 6. All-round development of personality, i.e. physical, mental and spiritual, was emphasized. 7. Education of the child started at the age of 5 + with *Upanayana Sanskar* and ended with *Samavartana Sanskar* at the age of 25 +. 8. The curriculum was very comprehensive and comprised fourteen branches of knowledge. 9. The method of teaching comprised memorization, recitation, comparison, observation and story telling. 10. The monitorial system was very popular. 11. The teacher had a most honourable place in the society. 12. Education was free for all at all levels; however, students offered *guru-dakshina* in cash or kind as a token of respect to their teachers at the *Samavartana Sanskar*. 13. The examination was conducted by the teacher or a group of learned men through questioning and discussion. 14. The teacher-pupil relationship was extremely cordial and the discipline of the *ashrama* was of a very high order. 15. Education was financed by the kings, nobles and the entire society because it was believed to be the pious duty of each and every one to support teachers and students.

13. ELANJIMANNIL, J.C., *An Explanation of Education*, Ph.D Edu., Ker. U., 1983

The main objective was to explain the process called explaining to achieve a total perspective within which all the findings on explanation could be meaningfully brought together.

The method adopted was the transcendental variety of rational analysis, covering both retrospective and on-the-experience analysis. The procedures of analysis adopted were narration, description, evaluation and criticism.

The main conclusions were: 1. The vertical conception of pedagogical explanation was sufficiently broad and large as to include most of the important observations regarding explaining. 2. The psychology of explanation could reveal immense possibilities so far not realized through logic and pragmatic explanation. 3. The concrete also held important possibilities of explanation. 4. The protocol developed indicated possibilities

for experimental verification. 5. Techniques such as interview, opinion survey, etc. could also be used to check whether the proposed conception had ground or not. 6. A horizontal consistency check could be instituted to examine how the theory went in the company of other theories.

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The investigation was designed to study the educational thoughts of Swami Vivekananda and to examine their usefulness for the reorganization of the educational system.

The material consulted consisted of original writings of Swami Vivekananda and commentaries on them by different educationists.

From his study the researcher concluded: 1. Swami Vivekananda laid stress on physical and mental development of students. 2. Education should be preparation for life. 3. Education should develop a feeling of nationalism and international understanding. 4. Education should lead to development of character. 5. Education should be free and compulsory. 6. Mother-tongue should be the medium of instruction. 7. Education should make students self-dependent. 8. There should be no state control over education. 9. There should be equality of educational opportunity for all. 10. Education should be according to the aptitudes of the students. 11. Education should provide motivation for attainment of Nirvan. 12. Curriculum should include religious education, Vedantic education, physical training, philosophy, geography, history, science, technical subjects, vocational training, art, music, home science, etc.

The findings imply: (1) Suitable changes should be made in our school curriculum. (2) Stress should be laid on Indian culture and the Indian value system. (3) Education should aim at fulfilling the needs of present-day Indian society. (4) Stress should be laid on improvement of the place of teachers in the society. (5) Education should be free and compulsory for all. (6) There should be separate schools for boys and girls. (7) Stress should be laid on programmes for adult education.

- *15. JAIN, KAMNA, *An Educational Orientation of Non-orthodox Schools of Indian Philosophy: A Critical Study*, Ph.D. Edu., Kum. U., 1986

The main objective was to elucidate unorthodox Indian educational philosophy.

The unorthodox Indian schools of philosophy covered were Charvak, Jainism and Buddhism. The study was mainly analytic. With the help of some primary and secondary sources, some concepts were deduced. Besides, some descriptive research was also done, using the survey method. The views of students, teachers and laymen related to Jainism and Buddhism and the Acharyas were collected through and interview schedule from a sample consisting of 176 individuals. The statistical technique used was percentage.

The main findings were: 1. The various concepts of Charvak, Jainism and Buddhism could be successfully used for solving the various problems of education regarding discipline, teachers, teaching, student personality, adjustment, educational environment, teacher-student relations, etc. 2. Some concepts of Charvak, Jainism and Buddhism were relevant in ancient Indian culture only but not relevant in the present situation. 3. All the three unorthodox schools of philosophy did not contribute equally to education. 4. The best use of the concepts of Charvak, Buddhism and Jainism would be possible only by adopting a synthetic approach.

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The major purpose of this study was to analyse the concept of freedom and education given by various philosophers and then relate these in order to establish relationship among them.

It was an analytical philosophical study in which an attempt was made to analyse the concept of education and the notion of freedom from various angles. The main philosophers studied were Bereiter, Dewey, Engels, Fraser, Freire, Hollins, Huxley, Kohlberg, Lock, Peters, Rousseau, Rusk, Scheffler, Skinner, Torrence, Whitehead, White and Wilson. Their thoughts were organized, critically analysed and evaluated in relevance to freedom and education.

The study revealed: 1. Philosophers involved in reflections on education fell into three types, viz., logical analysts, psychologist-philosophers and metaphysical

philosophers. The contribution of analysts was that they set out a complete range of possible meanings so as to minimize the possibility of misunderstandings arising out of individualist and socialisationist views. The psychologists saw education as a process which only intended the child to be happy and adjusted rather than one which confronted the child with ethical and intellectual problems. The metaphysicists saw education as training of mind and raised value questions like: What were the skills that need to be generated? What were the priorities and methods of training that needed to be accepted? 2. Freedom had been treated by philosophers as a value which bestowed the final dignity of man and pointed to the direction in which man could reach out to a superior order of existence. Further freedom was not obtained in experience but enjoyed only because, (a) self-consciousness was the minimal condition of freedom, (b) as long as there was an indeterminism (chaotic or chance situation) or determination by others, the condition of freedom could not be said to obtain, (c) freedom only existed with reference to others, where shareability and universality existed together. 3. Almost all philosophers agreed that education had to be viewed as deliberate involvement with processes which helped the actualization of freedom. 4. Education and freedom were related because (a) all activity of human beings involved faith—the faith that there were other men who were concerned with man; (b) the concrete experience of freedom with each step in education not only proved that all education was a movement in freedom but also demarcated the appearance of freedom from education; (c) language and literacy were basic for experiencing love, humility, faith and hope which were nothing but minimal conditions for freedom; (d) rationality was the total tool through which interaction with the world and other people was possible. To acquire the rational approach to a problem, education was most needed. Further, the rationality came by participating in deeper cooperative consciousness; (e) a self-conscious critical-creative approach was the fulfilling movement in the possible dimensions of thought and action. 5. Freedom, a human phenomenon, could not be achieved by semi-humans, who could be made human only through education. 6. The correct method for a movement in freedom could neither be liberation propaganda nor a psychological condition. The correct method was in conscientisation, which in turn would involve love, faith, humility and hope, together with a critical spirit. 7. Dialogical situations would in a true sense be

educational situations where each step would be rewarded in itself and, above all, is a step in freedom.

The study has its implications for the methodology of teaching in educational institutions. The teachers need to create dialogue conditions in the classroom. They need to avoid two hazards in the classroom situation; one is lectures by the teacher and the other is non-critical participation of students.

17. KAUR, A., *A Critical Study of the Educational Philosophy of Sikh Gurus*, Ph.D. Edu., Punjabi U., 1983

The main objective of the investigation was to study in perspective of the evolution of the educational philosophy of the Sikh gurus from Guru Nanak to Guru Gobind Singh.

The relevant data and evidence were gathered from the writings of the gurus and by reviewing the political, religious, social and cultural and economic conditions of the times in which the gurus lived.

The study revealed that according to the philosophy of the gurus: 1. Education is self-realization in all its powers and potentialities. 2. Reading without understanding and realization is useless. 3. Education is a dynamic force in the life of an individual influencing his physical, mental, emotional, social and spiritual development. 4. The main aims of education are individual development, social development and preparation for a life for action. 5. Contents of education include religious education, study of biographies, teaching of mother-tongue, calligraphy, arithmetic and book-keeping, manual labour, arts and crafts, music and poetry, training in arms, study of history and politics. 6. To educate adults the non-formal methods of teaching are required like *kirtan*, *katha*, celebration of festivals, discussion and debates, travelling, etc. 7. To educate children, methods required are oral-cum-memorization, use of poetry and song, recitation, and play. 8. The teacher is he who has realized the True Lord and is a seeker of truth. 9. The teacher prepares the disciples for God. Realization and acquisition of real knowledge is possible through His guidance. 10. Beside the teacher the other teachers are God, Self, Word, Guru-Granth Sahib and the Sangat of Gurus. 11. Intellectual, social, moral and spiritual development is possible only when there is a conscious endeavour on the part of the educand to discipline his life. 12. A disciple is one who

follows the discipline of the gurus and is a fully dedicated soul and seeker of truth. 13. Woman has her role in the preservation and proper functioning of society as mother, wife, sister and daughter. 14. Female education consists of reading and writing of Gurmukhi and study of the Holy Granth. 15. The method of evaluation consists of correction by the teacher while the student recites or repeats.

18. KESARI, H., *The Gita as Learning Process with reference to Modern Education*, Ph.D. Edu., Osm. U., 1986

Objectives of the study were (i) to study concepts relating to Individual Self, Absolute Self, material world, education for material welfare, fearlessness, and the process of education, and (ii) to analyse the teaching-learning process relating to the fundamental causes of all human problems, the ultimate goal of life, the activity method, acquisition of wisdom, concentration and purification of the mind, development of ethical, moral and human values, development of personality and national integration, all with relevance to modern education.

The study was philosophical where various books written about the Gita and the Gita itself were critically studied and analysed with special reference to concepts relating to the individual self and the absolute self.

The findings of the study were: 1. Bhagwat Gita is a textbook of the teaching-learning process to educate man in the development of the Inner Man. 2. Education policy and its system were meant to develop the inner man and his human character. 3. The Gita is a textbook of action on the philosophy of life for development of the whole personality, material as well as spiritual. 4. The Gita gives the right meaning of education, conveying that education is life and life is education. 5. Gita's metaphysics (*Brahma vidya*) and its teaching-learning process (*Yoga sastra*) are for the development of the total personality for the realization of Truth. *Avidya* (education for material welfare) and *vidya* (education for the realization of the self), both make education complete. 6. The learning process of the Gita helps man to develop an integrated personality—victory of the spirit over nature. 7. The Gita is a textbook for bringing awareness in man towards (a) the principle of life, (b) the purpose of life, and (c) the process of life.

19. LALITHA, CH., *The Educational Philosophies of Gandhi and Dewey—A Study and Comparison*, Ph.D. Phil., And. U., 1967

The objectives of the study were (i) to analyse the similarities and differences in the educational philosophies of Gandhi and Dewey, and (ii) to evaluate the ideas of Gandhi and Dewey with respect to the present-day educational system.

The methodology of research adopted was philosophical as well as comparative. It was philosophical in the sense that investigation of the ideas of Gandhi and Dewey was organized, critically analysed and evaluated. It was comparative as ideas common between Gandhi and Dewey were identified and critically evaluated. Content analysis was used which consisted of documentary analysis and thematic analysis.

The findings of the study were: 1. Gandhi was born in Hindu family and was a product of the freedom struggle, while Dewey was born a Protestant Christian and belonged to an industrialized, independent and democratic America. These circumstances had their impact on their philosophies. 2. Further, Gandhi was influenced by Tolstoy, Ruskin and the Gita; Dewey by Hegelian idealism and William James's pragmatism. 3. Gandhi and Dewey differed in their conception of truth. Gandhi identified truth with God, while Dewey regarded truth as temporal and pragmatic. But both agreed that knowledge was acquired and not innate. 4. For Gandhi, seeking the good and the absolute was the ultimate aim of life. Dewey did not postulate any such aim. 5. Gandhi formulated his theory of education, taking as his ideal what he believed to be the ancient Indian way of life and education, while Dewey took as his guiding lights democracy, science and progress. 6. Gandhi viewed education as a liberating process, that is, education trained man in mental discipline whereby he would gain the power to think and act freely. Dewey viewed education as a part of life, that is, by experiencing life man got educated. 7. Both Gandhi and Dewey stressed the individual and social aims of education. But they differed in their respective approaches to these aims. For Gandhi, education was an instrument wherewith the individual could be moulded into a truthful and non-violent citizen. He differed from Dewey in placing a heavy responsibility on education by conceiving it as the formative force which moulded the mind and character of different individuals in the same way. The fundamental note of difference in their approaches was

that Dewey encouraged the development of individual characteristics while Gandhi advocated the conversion and convergence of all individual traits into the three cardinal virtues of his conception—Truth, Beauty and Goodness. 8. Gandhi's ideal society was conformistic, agrarian and traditional while Dewey's was progressive, industrial and scientific. But both of them agreed that education was for life and the process of learning was continuous and life long. 9. Gandhi did not approve of any role for the state in education, whereas for Dewey democratic government existed merely to serve the people. 10. Whereas Gandhi expected the state to provide primary education till such time as each village attained self-sufficiency and conducted its own education, Dewey believed that it was enough if the state gave a helping hand to institutions and individuals. 11. For Gandhi religion was connected with education but Dewey was against inclusion of religion in curricula. Dewey's contention was that schools had to bring together individuals speaking different languages, belonging to different nationalities, creeds and traditions, while Gandhi believed in increasing the understanding of different creeds through study of them. 12. Gandhi and Dewey strongly advocated the utilization of sensory organs in the process of education. The craft-centred Basic School of Gandhi's conception had a resemblance to Dewey's Laboratory School where learning by doing was encouraged. 13. Both Gandhi and Dewey agreed that the teacher's personality counted a great deal. The pupil did not distinguish the teacher from the subject he taught. Gandhi differed from Dewey in advising teachers to abide by the ideas and policies accepted by society. 14. The philosophies of both were understood by only a handful of people. In the case of Gandhi, as long as he was alive, there were many who enthusiastically followed his suggestions. But soon after his death Basic Education lost its appeal. In the case of Dewey, despite vehement criticism of his progressive education, it held the ground for well over a quarter of century in American school history. His theory of 'learning by doing' brought a great revolution in Western education. 15. Dewey's conception of truth seemed to be more tenable and realistic than Gandhi's. The history of science and current experimental science were more in tune with the former than the latter. 16. Dewey's ideal democratic society was ever progressive and it was industrially and technologically oriented. But Gandhi's ideas seemed to be less tenable in this age of science.

*20. MAHESWARI, B.K., *A Critical Study of the Basic Principles of Indian Educational Philosophy*, Ph.D. Edu., Mee. U., 1984
(*Bharatiya Shiksha Darshan Ke Mool Tatwa Ka Samalochanatmak Adhyayan*)

The main purpose of the present investigation was to study critically the basic principles of Indian educational philosophy.

The study followed the critical and analytical method. Firstly, the basic principles of different systems of Indian philosophy, viz., Jainism, Buddhism, Sankhya, Nyaya and Vedanta, and the basic principles of the philosophy of modern Indian thinkers, viz., Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore and M.K. Gandhi were collected systematically, consulting both primary and secondary sources. In the second phase, the views of these philosophical systems and thinkers on educational theory and practice including aims and objectives, the nature of the student, the role of the teacher, teaching methods, curriculum, discipline and school were collected and analysed.

The study revealed : 1. According to Jainism, education was that which provided real life to the individual and was for the betterment of the society as well as the individual. In this system of educational philosophy, the individuality of the pupil acquired much importance in the teaching-learning process. 2. Buddhism was found to have taken a middle path between spiritualism and pragmatism while advocating its curriculum. Importance was attached to moral values in the educational philosophy of Buddhism. The physical development of the individual and learning by honest means were advocated by this system of educational philosophy. 3. Child development visualized in Sankhya educational philosophy had strong psychological bases. This educational philosophy was found to be similar to the democratic philosophy of education, attaching special importance to individuality. There was a happy synthesis of spiritualism and pragmatism in its curriculum and method of teaching. 4. The analysis of the thinking process in the Nyaya system was particularly similar to that of modern psychology. There was a synthesis of direct and indirect methods of teaching in Nyaya educational philosophy. 5. Self-realization was the ultimate aim of Vedantic educational philosophy. The relationship between educator and educand described in Vedanta was found ideal for every society and for all periods. 6. The educational philosophy of Swami Vivekananda was

based upon humanism. According to him, education aimed at the development of universal brotherhood among individuals. Through education, he sought the establishment of humanism in the society. To him, knowledge, action and devotion (*bhakti*) were related to one another. 7. Sri Aurobindo's educational philosophy was a synthesis of Sankhya and Vedanta. To him, education was for the development, modification and transformation of consciousness in human beings. 8. The educational philosophy of Rabindranath Tagore was a curious blend of essentialism, naturalism, pragmatism, humanism and realism. 9. Gandhian educational philosophy was based on Karma Yoga. According to him, character-building was the aim of education. Being influenced by the idealistic thought of Indian culture, Gandhi was found to be opposed to western materialism.

*21. MANI SHARMA, *Samkalin Bharatiya Shiksha ka Swarup Aur Uski Bhavi Sambhavanayen (Nature of Contemporary Indian Philosophy of Education and its Prospects)*, Ph.D. Phil., DEI, 1980

The major objective of this was to study the nature of contemporary Indian philosophy of education, so as to provide a suitable base on which to build a new educational system to meet the demands not only of today but also of tomorrow.

The major observations were : 1. All educators and philosophers have to interpret abstract philosophy in operational terms, so that individual and groups can achieve satisfaction in a given environment. In a developing society, the operational objective of education is the creation of personalities who can handle quasi-static situations and who can handle the required changes in society and achieve the desired degree of satisfaction. This operational change in the objective of education must be scrutinized by educators. The basic psychological elements—the energetic, well-informed and well adjusted image of an educated gentleman—an extrovert and forward-looking dynamic personality—are urgently required for a democratic industrial society. 2. One has to ascertain the nature of man or discover the philosophy of man. After knowing the original nature of man, one will be able to direct man on the right lines towards perfection and encourage him along the

way. The motto should be suggestive and helping but not interfering. In other words, the task of education is to prepare man not only for rational efficiency, not only for world solidarity, but also to make the individual feel that he has within himself something deeper than intellect, which is his 'original nature'. The basic truth concerning human nature is two-fold. Originally, and at his deepest core, man has divine potentiality, but as an individual soul he is a bundle of instincts, emotions, desires and inclinations. He inherits various sorts of *Sanskaras* from his previous lives, which constitute his law of being or *Swabhava*, which is unalterable, yet can be exhausted gradually by his present *satawik karmas*. 3. The student of today cannot discriminate between right and wrong, because the need-achievements of our younger generation are very high but they are very *tamasik* in action. To get rid of this obstacle is impossible without developing reasoning power or perfect mental function. The student must have courage to take up the right type of knowledge and apply it fearlessly in the interest of posterity. If such an education is given, the direct result will be that it will be self-supporting. 4. To make the educational system a healthy, rational system, one should not allow it to be controlled by Western or outdated Indian concepts which are no longer useful. We must introduce the original meaning of the concept in a befitting manner contextually. For example, the often-quoted maxim, '*Sa Vidiya Ya Vimuktye*', will be the base of our educational philosophy but it will be used in its wider and original meaning. '*Sa Vidiya Ya Vimuktye*' means that is education that leads towards *mukti*. But, unfortunately, the meaning of *mukti* has been narrowed down to the liberation of soul only, whereas its true meaning is 'If man is to acquire freedom in every field of his life-process, he must acquire economic and political freedom, freedom from superstition, ignorance, prejudice and many other forms of bondage which obstruct his advancement'. 5. The educational system ought to be built on a solid foundation of educational philosophy which could not be other than a naturo-idealistic one, because the child is partly a spiritual being and partly a natural being. This means, man is an integrated whole of spirit and matter, he is an animal being which lives in the natural environment; at the same time he outgrows animality. 6. The researcher has discussed the nature of the contemporary philosophy of education keeping in view the fact that the ideal can only be achieved through the actual. No flowers of ideals bloom in the sky.

22. MATHUR, J., *Approaches to Educational Theory—A Philosophical Probe*, Ph.D. Edu., Del. U., 1985

The objectives of this study were (i) to explicate and understand the various issues involved in any philosophical attempt at formulation of educational theory, and (ii) to try to maintain the rigour of coherent and consistent reasoning which philosophy demands.

The study being philosophical, it followed different methods of inquiry at different stages such as (i) the synthetic method which involved demonstration and exposition of causal relations, (ii) the method of inquiry into the origin of ideas, (iii) the socratic method of analysis, (iv) the intuitive method, and (v) the reflective method of introspection. Further, in order to identify and examine the approaches which might lead to better understanding of 'education theory', the philosophical literature was examined. The literature included primary as well as secondary sources like original documents and critical notes of eminent scholars.

The findings of the study were: 1. In the West the philosophers had been engaged in three kinds of activity, viz., speculative, normative and analytical. 2. Educational philosophy came to bear upon it a distinction through education as a process of human development and education as a discipline or field of study. 3. Philosophy of education meant philosophy of the process of educating or philosophy of the discipline of education. 4. In the highly scientific West, the process of education was studied through the manifest practices of instruction and learning in the social institution called 'school'. The processes were studied by persons belonging to the various disciplines of sociology, psychology, economics, etc. 5. The discipline of education was seen to be in need of analysis. This was concerned with analysing the concepts of the factual sciences of education, e.g. intelligence, growth, etc. 6. It was seen that the fragmented view of both philosophy and of education in the West had led to a skepticism which proclaimed that philosophy was not what education needed; what it needed was a theory as generated by the factual sciences of sociology, psychology, etc. 7. In the Indian context the philosophy was seen as the practical way of life. Its role was seen as one of nurturing and nourishing the spirit. 8. The different systems of Indian philosophy were *moksha* or liberation-centred. The liberation which the Hindu philosophers sought, unlike Marxist liberation, was not material. It had a spiritual content so far it was

concerned with self-realization. The practical way to 'good' living must form the inspiration for any theorizing about the 'education' of man. 'Educational theory' must not fall prey to the tendency to be theoretical and intellectual. 9. From the exposition of the history of philosophy in India and the West, the philosophy of the West could be characterized as being theoretical, whereas philosophy in India is practical. 10. Modern educational theory in the West was moving away from philosophy, and was looking for practical guidance from the social and behavioural sciences. 11. The question of framing any educational theory, at no stage appeared as a felt need on the Indian scene, because Indian thinkers were inspired by deeper, more intriguing issues that kept complicating the Indian scene. 12. Life was conceived by Indian thinkers as a continuity, and therefore, the principles that governed a man's life were deduced in terms of eternity.

23. MISRA, SHIVA SARAN, *Critical Study of Educational Philosophy and Teaching Method of Swami Vivekanand*, Ph.D. Edu., Avadh U., 1986

The main objectives of the study were (i) to study a new education philosophy (*Vedant darshan*) for giving a sound footing to the present Indian educational system, and (ii) to evaluate the usefulness of Swami Vivekanand's educational thoughts in the changing circumstances.

The research was a historical study. Both primary and secondary sources were utilized for collecting information. Personal discussions with personnel working in institutions established by Swamiji himself or at his inspiration were additional sources.

The study revealed: 1. Swami Vivekanand believed that the foundation of all religions of the world was directly or indirectly based on Vedant philosophy. The basis of Vedant philosophy was *Vyassutra*. Out of its three annotations—*Dwait Vada*, *Visistadwait Vada* and *Adwait Vada*, Swamiji was the supporter of the last. 2. Swamiji had great faith in the Vedas and Upanishadas. He was great supporter of Indian culture and was against the British educational system in India. He directed all his efforts towards propagating the Vedant philosophy in the modern context in India and abroad, and established the Ramkrishna Mission Matha and the Vedanta Society. 3. Swamiji wanted to liberate humanity from suffering and frustration. He also wanted peo-

ple to be economically well off. Education was a means for him to fulfil these goals. 4. Education according to him was not only a collection of various bits of information but was a manifestation of the individual's inner capacities. 5. Along with spiritual education, Swamiji emphasized vocational education also. In a broader sense, this was his basis for curriculum design. 6. Methods of teaching, according to him, included contact, concentration, self-experience, question-answer, etc. These were evaluated in the modern context and were generally found useful. 7. He advocated the mother-tongue as the medium of instruction at the lower level, but at the higher level other languages could be used. He strongly favoured the study of Sanskrit. He criticized the annual examination system and advocated a comprehensive evaluation system. 8. Institutions established by him were valuable for a democratic set-up. 9. Strong moral character and a positive attitude towards pupils were essential for teachers. The pupil occupied a significant place in teaching-learning process. Interpersonal relations between a teacher and his pupil were most desirable. He emphasized self-discipline and gave significant suggestions for overcoming various problems in the Indian educational system. 10. Swamiji's thoughts had a balance of idealism and pragmatism, and were found of great use in the present Indian set-up.

24. PANDEY, J.B., *A Comparative Study of Educational Philosophy in Gita and Koran*, Ph.D. Edu., Kum. U., 1985

The study was designed to make a comparison of the educational philosophy propounded in the Gita and Koran. It also aimed at highlighting the practicability of educational ideas of these scriptures in present-day India.

The researcher has tried to give a critical description of the educational philosophy in these two texts. He has studied translations of the originals and has tried to collect commentaries on them by philosophers, educational leaders and educationists. Some of the specialists in the area were interviewed by the researcher and, while formulating the results of the study, their views were also given due weightage.

The main findings of the study were: 1. According to the Gita, the living being is a part of Brahma and it aims at uniting with the Brahma through *moksh*. 2. *Moksh*

can be achieved through good deeds, i.e. *nishkam karma*. 3. According to the Koran, living beings are created by God and when a living being dies his soul has to wait till the day of judgement and then, according to the balance of his good or bad deeds he is sent to *Janat* (heaven) or *Dozakh* (hell). 4. According to the Gita, education should lead to all-round development and curriculum should have a wide variety of subjects to achieve this aim. 5. In the Gita stress is laid on the importance of the teacher but, at the same time, it is said that the individuality of the child should not be suppressed. In the Koran also, the importance of the teacher is emphasized but stress is also laid on the development of the talents of the child. 6. In the Koran, stress is laid both on the study of religion and subjects which can be of use in life.

25. PATEL, C.P., *Study of the Psychological Foundation of the 'Free Progress System' as Evolved in Sri Aurobindo International Centre of Education*, Ph.D. Psy., Sau. U., 1983

The objectives of the study were (i) to describe the latest organization of the free progress system, (ii) to delineate its psychological bases: the theory of integral personality, the psychological goals and the psychological principles, and (iii) to attempt a double comparative appraisal of the system, one by the researcher and the other by the expert teachers of the SAICE (Sri Aurobindo International Centre of Education).

A complex reconnoitring research design was used with a flexible survey method. The techniques used for surveys were (i) library research, (ii) unstructured interviews (a representative sample of twenty-seven teachers was interviewed), (iii) unstructured observations (almost all the sections and representative sample of activities of the SAICE were observed), (iv) studying Sri Aurobindo and the Mother, and (v) a rating-scale type questionnaire. The questionnaire was constructed by the researcher and administered to a sample of fifteen expert teachers for the appraisal of the system.

The findings of the study were as follows: 1. Human beings have subconscious, conscient (physical-vital-mental complex), inner, psychic and spiritual consciousness. There are constant conflicts in them and among them. Only the psychic can harmonize and integrate them. The psychic has true international consciousness. By the synthetic method of self-perfection

man can achieve mundane, psychic, spiritual and, ultimately, supramental perfection. 2. The free progress system, as evolved in 1981, aims at making personality and its parts strong, plastic, rich, large, pure, full of love and joy and at developing a national and international spirit. The system had organized an environment and executed an integrated educational programme which helped the student by activating psychic influence in them, to learn spontaneously, to make progress in study at one's own pace and develop one's total personality one self. It also educated teachers, parents and the society. 3. The psychological principles identified as involved in the system were of three types, namely, the cardinal principle, the general principles and the specific principles. 4. The system had not started supramental education, but it had modest achievements in the area of psychic and spiritual education and significant achievements in the physical, vital and mental areas.

The findings suggested that, if the academies wanted to serve the ideals of regular effective study and integration of the individual, the nation and the world, they should employ the free progress system.

26. PATHAKE, S.P., *A Study of Educational Thinking of Kakasaheb Kalelkar*, Ph.D. Edu., SPU, 1986

The objectives of the study were (i) to study and evaluate the thinking of Kakasaheb Kalelkar in the context of educational implications, (ii) to study the metaphysical, epistemological and exiological thinking of Kakasaheb, (iii) to analyse the writing of Kakasaheb and to evaluate the utility and meaningfulness of his thinking, and (iv) to consider the utilitarian value of content analysis as a method of research in the area of philosophy of education.

The researcher used sixty books and five essays written by Kakasaheb as primary sources for the purpose of content analysis. The content analysis method was adopted at the first stage of thought analysis. The four thought units were decided and the statements collected under each thought unit were further studied in the light of criteria prepared by the researcher herself with a view to studying inter-coordination, contradictions, logical coherence, meaningfulness, meaninglessness, verbosity and utility of the thoughts expressed in the statements. At the second stage of content analysis, concepts depicted in 567 statements collected from 19,427 printed pages of the writings of Kakasaheb were analysed, inter-

preted and educational implications were drawn. On the basis of interpretations, the concept of education, concept of good life, aims of human beings and those of society, and concept of human relationship were derived.

Some of the conclusions were: In the study an attempt was made to evaluate the definition of education given by Kakasaheb in the light of criteria prepared by R.S. Pitters. Aims of education as depicted in his writings were evaluated in the light of criteria prepared by D.G. O'Connor and the curriculum in the light of criterion prepared by James. It was found on the basis of above evaluation that (i) the definition of education given by Kakasaheb was of a descriptive type; (ii) the definition was not suited to the criteria of R.S. Pitters as it was conceived as religion, the greater stress being given on 'Education is Religion' vis-a-vis 'Education as Transformation'; (iii) some of the aims were in tune with the criteria given by D.G. O'Connor; (iv) the concept of curriculum of Kakasaheb was also in tune with the criterion of James; (v) it was found that the definition given by Kakasaheb was simply abstract in nature and there was no relationship between his definition of education on the one hand and the aims of education and concept of curriculum on the other; (vi) it was finally concluded that the educational thinking of Kakasaheb Kalelkar was interesting but not process-oriented.

27. PAUL, R., *Art as a Medium of Education in Tagore*, Ph.D. Phil., Osm. U., 1976

The objectives of the study were (i) to find the scope of aesthetics in the context of the philosophy of Tagore, (ii) to study art as a medium of education as envisaged by Tagore, (iii) to study art as a medium of education in Tagore's humanistic conditions, (iv) to study Tagore's philosophy with respect to art as a realization in itself, and (v) to study Tagore's philosophy for art as future fulfilment.

The study was philosophical in the sense that the ideas of Tagore were critically analysed, organized and evaluated with respect to art as a medium of education. All the works of Tagore were used as the primary source of data.

The study revealed: 1. Man and his desire were not isolated categories. There was harmony between man and nature as much as there was difference and distinc-

tion between them. Education had, therefore, to train the child's senses. This implied training of children to a proper awareness of and to appreciate their surrounding because love for nature stands supreme in Tagore's theory of education. 2. Education was directly influenced by the growing sensibility of the child as well as adequate appreciation of the best traditions of the cultural heritage. 3. The central theme of education was elimination of ego-passions of cupidity and self-aggrandisement. 4. Art and humanity were two sides of the same coin of one reality. Tagore was so sensitive to human impulses, passions and emotions that he never excluded these in his system of education. 5. There were two dominant trends in Tagore's educational philosophy. One was creative humanism and the other was universalistic humanism. The former was deeply concerned with individual realization and fulfilment through artistic sensibility. The other, universalistic humanism, was rooted in his ideal of creative unity. 4. Tagore as a natural educator introduced elements of human love, interpersonal relationship, socio-cultural norms and international ideals through his theory of education called education for the whole man. 5. Art as a medium of education had been a definite goal and mission of Tagore. Beauty and goodness according to him played a greater role in the creation of nonsensate cultural norms and conditions which were necessary for realization of higher objectives. 6. Tagore believed in a religion of man and creative unity. The religion of man tended to implant God in man and bring the latter nearer to the former. This involved a humanization process. Since God himself was the cosmic artist, He tended to descend into his art creations called sentient beings. 7. Aesthetic experience through education, according to Tagore, was a realization which was never-ending in itself but was an endless and relentless process of realization and fulfilment. 8. Education had a higher purpose than the acquisition of formal knowledge. Learning of skills, training of the senses, processing of accession, good citizenship, etc. were not the real purposes of education. Real education was—seeking after realization and fulfilment. For this purpose, art and symbols served as ideal media. 9. Art and education were not only confined to four walls of the classroom. Rather, it transcended the narrow confines of the classroom and entered the wider field of home, society and universe in such a way that a creative artist was bound to receive impulses from the soul. 10. Art in Tagore's ideas had assumed the status of an ennobling and elevating medium

with aesthetics as an invoking cosmic atmosphere and education as a sacred operation in Tagore's philosophy of education. 11. Art as a medium of education implied cultural renaissance for Tagore. Education was a higher purpose for Tagore and art assumed a sublime status in his philosophy of education.

28. PEREIRA, J.J., *Narayan Guru as a Social Educator*, Ph.D. Edu., Ker. U., 1985

The major objectives of the study were (i) to assess the literary contributions of Narayan Guru as a social educator, (ii) to elucidate the principles of teaching as suggested by him, (iii) to identify the teaching methods of Narayan Guru, (iv) to make an appraisal of his contribution towards casteless society and religious toleration, (v) to identify the social reforms proposed by him, (vi) to appraise his methods of solving the problems of life through the means of spiritual values, and (vii) to analyse his contribution toward health education.

This was an analytico-descriptive research. The primary sources of data were the guru's writings, most of which are in Malayalam and a few in Sanskrit. Texts on the social and cultural history of Kerala were the major secondary sources. Some of the saints who were his contemporaries constituted additional secondary sources. The overall analysis was done with the following perspectives: role of education in social progress; ways of abolishing casteism; the concept of God and the meaning of religion; evil effects of some social customs; duties of citizens to society; and the economic theory of the guru and his philosophy.

Some of the major findings of the study in the context of Narayan Guru as a social educator were: 1. His programme of social education was mainly through his poems, dialogues and writing. Education, according to him, was essential for getting individual freedom of three kinds—political freedom, freedom of thought, and freedom of action. 2. All sections of the society should receive at least elementary education. Motivation was necessary in the case of social education provided to the poor sections of the society. Only education could make poor people strong enough to compete with the privileged classes in all walks of life. 3. Through education, he aimed at removing untouchability. Again through education, he sought to develop habits of cleanliness. 4. Education was necessary to achieve the progress of society. According to him, bright and intelligent

ligent students should never be deprived of educational opportunities just because of their economic poverty. 5. According to him, the aims of education were not merely material. They were also spiritual in content. 6. He considered health education as one of the functions of the teacher. In his writings, he provided advice to parents about the nature and quality of food to be given to new-born children. 7. His writings aimed at removing untouchability and casteism.

*29. PRASAD, S., *Yagyavalkya Shiksha: A Critical Study*, Ph.D. Sans., Avadh U., 1984

The main objective of the research was to study critically an ancient treatise known as Yagyavalkya Shiksha (YS).

The research was based on library study. Original Sanskrit books, and other related literature of Indian and foreign authors were consulted by the researcher.

The various sections of the thesis and its subject matter were: 1. The introduction includes an account of *vaidik* and *vedang* (especially *pratishakhya* and *shiksha granthas*) literature, along with the life history of Maharshi Yagyavalkya, the author, and the contents of YS. 2. The first chapter (*Varn-Prakran*) is devoted to the discussion of *varnas* (alphabets) according to YS. The minute observations of the Maharshi regarding phonics were mostly approved by the modern phoneticists. 3. The second chapter (*Swar-Prakran*) deals with the various *swaras* (intonations) which are essential for correct pronunciation of the *vaidik mantras*. 4. The term *mantra*, which is used for specifying the time consumed in pronouncing a *varn*, has been discussed in the third chapter (*Mantra-Prakran*). 5. The Maharshi in his book, YS, has presented his observations regarding *sthan* (the place of articulation helpful in the origin of a *varn*) and *prayatna* (the manner of articulation employed in pronouncing a *varn*). These are discussed in the fourth chapter (*Bal-Prakran*). 6. YS has given a scientific account of effects which are produced due to correct or incorrect pronunciation of *varnas*. The fifth chapter (*Sam-Prakran*) is devoted to this along with study-method, *dharm* (duty) of learner, significance of *guruseva* (service of the teacher), etc. 7. The last chapter (*Santan-Prakran*) discusses *sandhi*. A Hindi translation of the YS, a list of its *shlokas*, and a glossary of technical terms, along with a detailed bibliography is appended in the thesis

*30. RAGHAVAN, J., *A Critical Study of Sri Aurobindo's Contribution to Building of Modern Indian Philosophy of Education*, Ph.D. Edu., Nag. U., 1984

The specific objectives of the study were (i) identification of the distinctive elements in Aurobindo's educational philosophy in the light of his theory of integral yoga, (ii) critical evaluation of Aurobindo with reference to ancient Indian and modern schools of philosophy, (iii) discussion of the problem of ontology, epistemology and axiology in Aurobindo's educational philosophy, in the light of Western schools of philosophy, (iv) critical comparison of Aurobindo with Gandhi and Tagore, (v) comparison of Aurobindo's theory of evolution with that of Tellihard De Chardin, and (vi) Suggestion of a scheme for the implementation of Aurobindo's theory of integral education.

The study involved an analytical exposition and critical appraisal of Sri Aurobindo's educational philosophy and outlined the practical steps that needed to be adopted to give operational content to his educational thoughts in the context of the ongoing, contemporary national effort at reform and reconstruction in our educational system. The study was undertaken in an evolutionary and historical perspective and embraced cultural and methodological dimensions in its sweep.

The major findings were: 1. Sri Aurobindo's educational philosophy was the product of his theory of spiritual evolution and his doctrine of integral knowledge. It followed directly as the most legitimate outcome of his own philosophy of life. 2. The aim of life was to bring about radical change in consciousness, a fundamental transformation in the present mentally limited evolutionary mould of man into something for transcending the mind, a divine consciousness. 3. Spiritual knowledge was taken to be the highest goal of education in Vedic and post-Vedic India. Aurobindo reverted to this theme of self-realisation and self-knowledge and made it the central plank of his integral philosophy. 4. Sri Aurobindo held that mental conceptions could not be the end of all things. He perfected the technique of yoga by which it was possible for man to climb the heights of consciousness far above the mind. 5. Sri Aurobindo developed the most exalting idea of supermind and superman which permeated the whole gamut of his educational philosophy. 6. The most striking feature of his integral educational philosophy was its characteristic asserting that the dichotomy between *para* and *apara vidya* was false.

31. RAI, M., *Pt. Madan Mohan Malaviya Ke Shaikshik Vicharon Ka Adhyayan*, Ph.D. Edu., BHU, 1986

The objectives of the study were (i) to study the family and social background of Malviya that shaped his ideas, (ii) to study the aims, importance and nature of education according to Malviya (iii) to study his view of student's responsibility and discipline, (iv) to study his position concerning development of Hindi as a mother-tongue and medium of instruction, (v) to study his views on curriculum for Indian education, and (vi) to study his views on religious education and women's education.

The major findings were: 1. Malviya was born in a poor but culturally rich Brahmin family. His views about education were very practical. He was of the opinion that education must provide a vocation to every individual. He believed that education was necessary for the life. By means of education, human personality could be developed. Man could develop character and morality by education. Vocational development, physical development, and the development of the nation could be achieved only through education. These were the broad aims of education. 2. According to Malviya a student's life should be very simple as it was in ancient times of the *gurukul* system. A student's life must be dominated by religious thoughts. Politeness was an ornament for students. He was of the view that for developing good discipline among students, the atmosphere of the institution must be ideal, so that students could follow the ideals. 3. He was a very strong supporter of Hindi. For the development of a nation, the language of that nation must develop. That is why he tried to propagate and used Hindi. He wanted to use Hindi as a medium of instruction. By the use of mother-tongue students could express their own thoughts. But Malviya never opposed any other language. He was of the view that each and every language should develop and that Hindi should develop as a national language. 4. He gave importance to all the subjects. For university education he included Ancient Indian Culture, Philosophy, as well as Modern Sciences. 5. In his opinion, there was a strong relationship between religion and education. For the development of morality, a religious atmosphere must be developed. For the development of religious education he proposed two strategies: (i) including religious books in the curriculum, and (ii) using the informal medium. He himself tried to develop a religious atmosphere in the university by giving religious lectures

every Sunday and every Ekadashi. 6. Malviya was a strong supporter of women's education. He said that women's education was more important than men's education. He supported his view by saying that if one boy was educated, only one individual was educated; if one girl was educated, then a whole family was educated. For women's education, he proposed a special type of curriculum including such subjects as home science, social science, weaving, knitting, music, etc. For higher education, he recommended the same curriculum for both boys and girls.

*32. RAIZADA, S., *Akshpad Gautam Ka Shiksha Darshan Aur Uska Samkalin Sarthakya* (Educational Philosophy of Akshpad Gautam and its Relevance for the Present System of Education in Vogue), Ph.D. Phil., Agra U., 1988

The main concept of the *Nyaya* philosophy of Akshpad Gautam is based on justice, its main characteristic being a critical study of spiritual problems. In the *Nyaya Sutra* it has been clearly indicated that the troubles rampant in the world can be eradicated by methods of self-realization. To achieve this object, knowledge of sixteen subjects is essential.

There are four tools for achieving the goal, namely, (i) *Pramata* (researcher, a student), (ii) *pramayi* (subject for study or research) (iii) *praman* (main process of achieving real knowledge), i.e. (a) *parataks*, meaning direct knowledge, (b) *anuman*, intuitive knowledge, (c) *upman*, illustrative, and (d) *shabda*, the authoritative statements of *sidh purush*, i.e. persons who have realized the goal of life by self-realization.

The main contribution of this philosophy is, therefore, based on epistemology. The main object of the *nyaya* philosophy is self-realization. It prescribes various methods and processes for achieving the goal. It is significant that the researcher, a student, has not to forsake the world altogether and become a recluse. On the other hand, he has to achieve excellence in his worldly career as well as make sustained spiritual efforts for self-realization. The present system of education, therefore, needs to be drastically changed to enable students to make advances in material subjects along with a scientific outlook for spiritual research as well. The *nyaya* philosophy is perfect in its aims and objectives and will go a long way in improving the present educational structure, curriculum, teaching methods, pupil-teacher

relationship and the allied subjects. This philosophy has the potentiality of meeting the present needs of the country, its aspiration, ideals of life and, if implemented with determination, it will improve the quality of life and will bring about a sea change in education, raising it to a level of perfection of educational pattern.

33. RAVAL, H.H., *A Study of Educational Ideals as Depicted in Buddhist Philosophy*, Ph.D. Edu., SPU, 1985

The objectives of the study were (i) to study the philosophical beliefs pertaining to metaphysical, epistemological and axiological realms of the Buddhist philosophy and their relevance to education, (ii) to study the different educational ideals as advocated by the Buddha, and (iii) to derive educational aims from the Buddhist metaphysics, epistemology and axiology.

The historical method was followed. The researcher used primary and secondary sources for data collection. The primary sources included original literature of Buddhism produced and edited by the followers of the Buddha in languages like Pali, Sanskrit and the same translated into English and other Indian languages, biographies of the Buddha, magazines, periodicals, reports, etc. The secondary sources included books written by eastern and western writers which contained elaborations, interpretations and presentations of the teaching of Lord Buddha, bibliographies, abstracts of books, journals, etc. The collected data were analysed into three main categories, namely metaphysical, epistemological and axiological beliefs of Buddhist philosophy. The educational ideals were derived from the metaphysical, epistemological and axiological beliefs of Buddhist philosophy.

Some of the major findings were: 1. Sixty-four values were identified out of which the maximum number of values pertained to the categories of spiritual and moral-ethical values. 2. The hierarchy of value-categories were spiritual values, moral-ethical values, physical-organic values, social values, educational values, intellectual values, economic values, political values, biological values, aesthetic values and cultural values. No values in aesthetic and cultural categories were found. The spiritual and moral values dominated amongst all other value categories. 3. In all, 60 ideals were derived. The maximum number of ideals pertained to the axiological category. 4. The Buddhist con-

cept of the good life consisted of observing discipline, namely, abstaining from stealing, from doing wrong which related to sensual desires, from lying, slandering, bitter speech and idle babbling. 5. According to Buddhist philosophy, the concept of education was to train the student in religion, morality, wisdom and meditation and to equip him with intellectual and spiritual powers. It also incorporated certain ingredients such as regard for the subject of learning, simple living and high thinking, love for manual work, self-help, community life, maintaining sincerity and discipline, humility, respect to elders and veneration to teachers. 6. The aims of Buddhist education as they emerged were to enable the pupils to realize the ultimate truth, to help them in acquiring *arhatship* and to attain the ultimate aim of human life, that is *nirvana* or *moksha*, to make them aware about the realities of life, to enable them to eliminate ignorance and acquire knowledge and wisdom, to make them understand the law of *karma*, to make them sharpen their faculties of intellect, discrimination and decision-making, to help them develop good moral character, to cultivate a scientific attitude in learning and living, to develop their ability for logical reasoning, argumentation and dialectics, to inculcate universal ideals of love, compassion, brotherhood, friendship, welfare and peace. 7. The curriculum was spread over three stages of education, namely, early stage, middle stage and higher stage. The general course of instruction included initial training in listening, speech, reading and writing, simple mathematics and language at an early stage; other auxiliary sciences, mathematics, language, physical education and social sciences at the middle stage; philosophy, religion, logic, psychology and humanities at the higher stage. 8. The methods of teaching were lecture, discussion, debate, assignment, project, raising doubts and seeking clarification, etc.

34. Ray, S.S., *Identification of Indian Objectives of Education with special reference to West Bengal*, Dept. of Education, Viswa-Bharati, 1985

The major objectives of the research were (i) to identify the real objectives of education in India in the light of the expectations of the people, (ii) to identify the expectations of the people from education, (iii) to find out the impediments in the way of satisfaction of such expectations, and (iv) to formulate strategies to be adopted for fulfilment of these expectations.

The study was divided into two phases: (i) study of the effectiveness of education in removing social ills like untouchability and the dowry system; (ii) identification of expectations of people (both elite and uneducated) from education. The sources of data were documents and records.

The findings of the research were: 1. It indicated that education had a significant role in West Bengal in removing social ills like untouchability, but its influence in removing the dowry system was not significant. 2. It was felt that unless a young man was inclined to marry a particular young woman and vice-versa, everybody was directly or indirectly in favour of dowry or at least was neutral in his stand and education had failed to do any worthwhile service to stop this undesirable practice. 3. Even the educated youth, both males and females, were not clearly opposed to dowry. 4. Even the majority of educated girls expected their parents to give them a reasonably good amount at the time of their marriage. 5. Education had, however, an indirect role in de-emphasizing dowry by making possible a large number of self-arranged marriages between brides and grooms who came close to each other through the process of education. 6. In the case of educated women in salaried jobs, the demand for dowry was much less. It seemed that, to remove the dowry system in the state of West Bengal excluding the tribes in the hills, a possible way was to make young women economically productive and oriented to jobs through a special type of education. 7. The expectations of the people from education were (a) good salaried service or employment, (b) good income even in the absence of employment, (c) honour, status and dignity in the society, (d) security for the future, (e) a good life partner, (f) enjoyment of civic and democratic rights, (g) efficient service to the community, (h) loyalty to superiors and the nation, (i) growth of a rational attitude on every aspect of life, and (j) development of democratic, social, ethical and spiritual values.

35. SANAYAL, MEERA, *The Rama Krishna Mission and its Impact on Contemporary Indian Education*, Ph.D. Edu., Luc. U., 1986

The study aimed at bringing out the problems people faced at the time of the appearance of Rama Krishna Paramhans and highlighting his special endowments and his contribution in the field of education.

The investigator employed the historical method and consulted the relevant literature published by the Rama Krishna Mission and commentaries by various religious reformers and educationists.

The main findings of the study were: 1. Rama Krishna emphasized that man possessed divine qualities and efforts should be made to develop these qualities. 2. Stress should be laid on the dignity of labour. 3. Stress should be laid on preservation of Indian culture. 4. School curriculum should develop cognitive, connative and aesthetic abilities. 5. Scientific and technical development should not be neglected. 6. School curriculum should include knowledge of health and hygiene, general understanding of community as well as social life of the people. 7. There should be close cooperation between the teachers and the students. 8. Stress should be laid on both the theoretical and practical aspects of science. 9. Education should lead to development of sincerity and honesty. 10. Stress should be laid on conversation, story-telling and demonstration as methods of teaching. 11. Schools should plan activities for constructive work for the welfare of the society. 12. Rama Krishna laid stress on synthesis of East and West. 13. Though basically a religious organization, the Rama Krishna Mission's social role is equally important. 14. In spite of limitations of funds and scarcity of dedicated workers, the Rama Krishna Mission is rendering significant educational services to the country.

36. SHARMA, R.P., *A Critical Study of the Nature and Development of Human Personality in Ancient Indian Thought*, Ph.D. Edu., Del. U., 1985

The objectives of the study were (i) to identify the enunciation of philosophical principles that conceptualized human personality in the various systems of ancient Indian thought, (ii) to undertake an exposition of the various constituents of human personality in each system, (iii) to assess the concept of human personality within a particular school of thought, (iv) to assess the framework of the process of development of human personality in a particular school of thought, (v) to critically analyse various positions regarding the nature and development of human personality held by different schools, their points of strength and weaknesses, (vi) to frame an integrated view of human personality, truly reflective of an Indian approach to human life and its ideals, and (vii) to evolve an integrated educational strate-

gy for realization of human personality as envisaged in the system.

The study was philosophical-cum-historical. The primary sources used were aphorisms (*Sutras*) and important commentaries (*Bhasyas*) on the Indian schools of thought as given in the Vedas. The secondary sources were essays and works of eminent persons like S. Radhakrishnan, S.N. Dasgupta and others. The statements made about human personality in various processes of thoughts were analysed and compared with one another. In this way, various inferences were drawn through syllogism.

The findings of the study were: 1. Vedanta was the most profound exposition of the metaphysical basis of the world. 2. All in Brahma was pure existence, consciousness and bliss. The phenomenal world was simply a seeming reality, i.e. something that appeared to be existing. 3. Man was not different from Brahma. Everything merged into the Brahma. 4. *Advait* approached Brahma through self-realization which was the result of knowledge of the difference between reality and appearance. There was an implied transcendence in action, not from action. 5. Ramanuja held that the highest could be achieved through *jnana* and *bhakti* as well as *karma*. 6. The composition of human personality in Vedanta was true to its metaphysical mainstay. Human personality had only empirical existence. Man's true personality was embedded in impersonality. 7. A remarkable feature of Vedanta was its ontology of human personality that reduced all dualistic and pluralistic entities to one ground source—the Brahma. 8. The highest ideal for Vedanta was *Atma-Bodha*—the self-realization which could be achieved by the removal of *avidya* and the veil of *maya*. 9. The beauty of human existence was achieved through a discipline which was preparatory in nature. The final realization was of course intuitive. 10. Vedanta recommended four disciplines for the fullest development of human personality: discriminative knowledge, renunciation, the longing for liberation, and ethical principles. These disciplines educated an individual to become qualified for the knowledge of the Divine. 11. The conception of human personality in the Indian systems, provided immense strength to a philosophy of life which in turn should percolate into educational thought, policies and practices so as to produce persons with personalities and not machines manufactured on assembly lines.

*37. SHARMA, R.S., *Humanism in the Educational Philosophy of Sri Aurobindo*, Ph.D., Edu. Mee U., 1983 (*Sri Aurobindo Ke Siksha Darshan Me Manavwad*)

The objectives of the present investigation were (i) to study the philosophical and theoretical bases of the educational philosophy of humanism and Sri Aurobindo, (ii) to determine the aims and objectives of education, curriculum, methods of teaching, discipline, educational administration and education system on the basis of the philosophy of humanism, and (iii) to compare the educational philosophy of Sri Aurobindo with the educational philosophy of humanism.

The present study followed the philosophical method. Other methods used were deductive, inductive, analytic, synthetic and descriptive analysis.

The major findings were: 1. According to Sri Aurobindo, evolution started from small elements through one individual to many individuals. Its area increased from smaller to greater. 2. His educational philosophy was humanistic in nature. Sri Aurobindo had designed the future development of human society and thought about integrated education for the all-round development of the society, which was the basic philosophy of humanism. 3. According to him, the psychic development of the individual was based on physical, vital and mental development. 4. He held that education should be according to the nature and ability of the students. 5. Introduction of integral development as well as integral yoga in education was one of the most important contributions of Sri Aurobindo to the theory and practice of education.

*38. SINGH, K.R.P., *A Critique on Educational Thought of Dr Zakir Husain*, Ph.D. Edu., Mee. U., 1985

The objective was to undertake a critical study of the educational thought of Dr Zakir Husain.

The major observations of the study were: 1. There seems to be a general consensus that Dr Zakir Husain was an outstanding creative thinker on education in contemporary India. He wanted to disseminate the ideas of other great thinkers and also to ameliorate the state of education; therefore, he translated Plato, Russell, Edwin Cannon, Friedrich Lists, etc. into Urdu. He wrote beautiful animal and bird stories in traditional Indian and Greek literary styles to usher in an era of

good literature for children. His stories particularly portray battles between virtue and vice. Obviously, Dr Zakir Husain always realized the urgency of educational reform and, therefore, deeply involved himself in evolving a scheme of national education. Thus, being a thoroughgoing educationist, his interest in education never faltered or wavered even for a while. 2. Dr Zakir Husain always felt the need to reconstruct education in order to meet the social and political aspirations of the people. He perceived a deep and living interrelationship between the school and the society, and, therefore, took into consideration not only the immediate needs of the emerging society, but also drew inspiration from the socio-cultural heritage while developing his educational ideas. 3. He was, however, quite sore at the way the socio-political situation in the country was taking shape for the worse during the first part of the twentieth century, especially when its colonial rulers sought to thwart the wheel of progress in a number of obvious ways, including communal riots, dragging India into world wars, the 'divide and rule' policy, etc. Dr Zakir Husain found the Western system of education narrow and limited in its objectives, thin and anaemic in content, and weak in the context of our national life. He made it a point to keep these considerations in view while weaving the fabric of his educational thought. He made inculcation of national values and spirit the main plank of his philosophy. His nationalism drew strength from the ideas of Abul Kalam Azad, Maulana Mohammad Ali, Sir Mohammad Iqbal's poetry and other sources. To him, religion and nationalism could never be antithetical. A true Muslim, he believed, is he who served his country as religiously as he does his religion, lest he should feel ashamed of himself as being unworthy of the Creator. 4. In this search for Truth, Dr Zakir Husain was also greatly influenced by other thinkers also like Georg Kerschensteiner, Mahatma Gandhi, Edward Spranger, Pestalozzi, Froebel and Dewey. Yet the fact, however, is that Dr Zakir Husain was not simply an armchair philosopher. He never accepted any theory uncritically, before putting it on the anvil of practice, particularly for its suitability and workability in Indian conditions. Therefore, whether he taught in municipal night schools in Germany or at Jamia Millia Islamia, Dr Zakir Husain endeavoured to construct a strong educational foundation for making his educational thought and ideas viable, applicable and down-to-earth, especially in Indian context. 5. Dr Zakir Husain's educational philosophy allows new ideas and

knowledge to enter his mind from all directions in order to fit them all into the Indian scheme of things and culture. Therefore, though most of his ideas are not original as such, yet through the process of philosophical synthesis, he makes these assume such a form as makes them Indian in origin and Indian in culture. His synthetic approach is reflected in all his concepts. He achieves a practical harmony of purpose in his life as well as his ideas via the process of philosophical synthesis; his life has itself been a synthesis of the old and new, traditional and modern, Eastern and Western, simplicity and grandeur, poverty and taste; and his ideas reflect a synthesis between individual and society, science and humanities, freedom and authority, ethics and technology, material and spiritual values, temporal and eternal, skilled efficiency and awakened conscience, achievement and conviction, knowledge and faith, etc. He made philosophical synthesis a potent factor of his educational philosophy. 6. The fundamental concepts of Dr Zakir Husain's philosophy pivot around certain basic educational postulates concerned with the aims of education, the nature of the educand, the cultural goods and character-formation, among others. 7. He was not satisfied with any cut-and-dried curriculum. He believed that curriculum should not only be organic but should also be related to the real life of the educands. He, therefore, fully appreciated the importance of curriculum development. 8. Like all other educational philosophers, Dr Zakir Husain too realized the importance of language. Realising that India was a multi-lingual society, he favoured mother-tongue as the most effective medium of education at the primary stage, a regional language at the secondary stage and a modern Indian language at the higher stage. 9. Dr Zakir Husain attached a great deal of importance to educationally productive work. 10. He never considered a university degree or a school-leaving certificate to be an indication that one's education has come to an end.

39. SINGH, H.K., *A Study of the Development of the Concept of Freedom in Education since Rousseau*, Ph.D. Edu., BHU, 1984

A historical study of the concept of freedom in the classics of the thinkers since Plato and more particularly since Rousseau, and its implications in education was undertaken here. The first chapter, based mainly on Sabine's *The History of Political Thought*, Erich

Fromm's, *The Fear of Freedom*, and Paul Monroe's *A Text Book in the History of Education*, gives a summary of the idea of free will, independence and freedom up to the end of the 17th century. The discussion starts with Plato and other Greek thinkers, and then gives the position held by leaders of the reformation, Renaissance, Enlightenment and philosophical romanticism movements.

Basing the study mainly on Monroe, Rusk, Payne, Mayer and Asirvatham, Rousseau's concept of freedom is discussed in the second chapter. The concept of freedom in the modern phase is discussed in the third chapter. Ideas of philosophers contemporary to Rousseau are described as outlined by Mayer. The post French Revolution concepts of freedom as enunciated by Bentham, John Austin, Fichte, idealists like Bosanquet, T.H. Green, individualists such as Adams, Humboldt, H. Spencer, socialists like Karl Marx, anarchists like Proudhon, Fabianists like Sidney Oliver and communists like Engels are summarized, mainly on the basis of Mahajan and Sethi's *Recent Political Thought*. Freedom as conceived by revisionists democratic liberals, and fascists is also discussed. Thereafter, the thoughts of Whitehead, John Dewey and Erich Fromm, as well as those of Raja Ram Mohan Roy, Tagore, Aurobindo, Gandhi, and Isaiah Berlin are described. Chapter four is a discussion on freedom in education, and possibilities of avenues of freedom in educational endeavours. The issues covered are academic freedom, its rationality, conditions making for it, and academic freedom in relation to purposes of education as well as its relation with other freedoms. The relationship of intellectual freedom with authoritarian religion, and with the authority of the State are also discussed. Lastly, academic freedom and freedom to learn, the authority of the teacher, discipline, self-examination and freedom to be oneself, to choose, to grow, are also covered in the last section. In conclusion, it is stated that education is one of the most potent enterprises which can cherish the ideal of freedom in its processes and purposes and that this freedom can be strengthened only when people have faith in education.

40. SINGH, S., *Comparative Study of the Concept of Human Nature Propounded by Educational Theorists and Revealed by Psychological Studies*, Ph.D. Edu., GNDU, 1984

The objectives of the study were (i) to compare the con-

ception of human nature put forward by educational theorists with a view to constructing a unified picture of human nature on the basis of the results of the said comparison, (ii) to ascertain how far the conception of human nature put forth by the educational theorists were similar or dissimilar to what the psychological scientists have said on the matter, (iii) to build up an integrated view of human nature on the basis of the meeting-ground between the educational theorists' conception of human nature and the findings of scientific psychology, and (iv) to put up some suggestions for framing educational theories and practices on the basis of the integrated view of human nature.

The methodology of research adopted in the study was philosophical and comparative. It was philosophical as ideas of different educational theorists on the concept of human nature were organized, critically analysed and evaluated. It was comparative as inter-theorist comparisons relating to their conception of human nature were made. Further, the comparison of each theorist's conception of human nature with findings of studies conducted in the field of scientific psychology were also made. In the light of the objectives of the study, some educational theorists were selected on the basis of particular criteria, such as (i) producing original work related to aspects of education; (ii) contributing to the aspect of epistemology; (iii) showing unusual insight into theories of education; (iv) interpreting theories of education pertaining to his time; (v) bringing in some contemporary trend of thinking related to aspects of education; (vi) establishing an educational institution of unique character, leading eventually to the enrichment of the theory of education; (vii) contributing to the growth of the teaching profession by suggesting new and more appropriate lines; (viii) indicating new possibilities of man's transformation for the better through the process of education. On the basis of these criteria, the educational theorists included in the study were Plato, Aristotle, Locke, Rousseau, Pestalozzi, Herbert, Froebel, Dewey, Tagore, Gandhi, Sri Aurobindo and Makarenko. From the field of psychology, the findings of only those studies were utilized for the purpose which were relevant to the task of required comparisons.

The study revealed that the integrated view of human nature worked out on the basis of meeting-points between the educational theorists' conception of human nature and the findings of scientific psychology had the following features: 1. Man is natural and not a super-

natural being. 2. Man is a psycho-physical being, having an integration of mind and body. 3. Original human nature is not fixed, it is rather a process in the making. 4. Man is originally dynamic rather than passive or just reactive. 5. Man is both a determined and indetermined being. 6. Original human nature is pliable and has its unchanging aspects also. 7. Human nature is both universal and variable. 8. The roots of cognition, affection and conation originally inhere in the inherited material. 9. Human nature is unity. The cognitive, affective and conative elements of humans nature do not operate independently of one another. There is hardly any mental activity that can be called exclusively either cognitive or affective or conative. 10. Original determinants of behaviour are physiological as well as psychological. 11. There is no significant difference in the psychological endowments of men and women. 12. Original human nature does not come in the form of any clear-cut capacities, dispositions or impulses. It rather comes in the form of undifferentiated capacities and vague impulses and dispositions. 13. There is no original human type. 14. Human nature is characterized by a rich variety of individual differences. 15. Individual differences in respect of cognitive capacities are chiefly determined by genetic factors. 16. Individual variations in regard to noncognitive characteristics of human personality are primarily the result of the divergences in the experience which human beings happen to undergo. 17. The nature of the child is qualitatively different from that of the adult. 18. The child's nature at each stage of his development has its own peculiar characteristics. 19. Right from the time of conception, human growth and human development are marked by continuity and gradualness. 20. Different stages of development are not sharply marked off from each other. 21. Each stage of development prepares the ground for the developments of the subsequent stage. 22. In the shaping of human nature, the role of heredity is creative and that of environment developmental. 23. While describing human nature, the approaches adopted by the educational theorists and by the scientific psychologists basically differ in terms of their end results, but they have not been found to be incompatible. They rather complement each other. There is a very substantial identity between the unified view of human nature as it emerged from the similarities among the educational theorists. Further similarity also exists about the integrated view of human nature worked out on the basis of the meeting points between the educational theorists' concep-

tion of it and the findings of scientific psychology.

On the basis of the findings about human nature, some lines of theory-building were suggested for the would-be framers of educational theories. These were: (1) The framers of educational theories should not feel absolutely bound by the nature of original human potential, rather they should go by its possibilities. (2) Educational theories should be so constructed that they provide for the development of human potentialities of both lower and higher orders. (3) The framers of educational theories should provide for active and creative participation of pupils in all educational activities. (4) While constructing educational theories for the development of children, it is the nature of the child that needs to be closely kept in mind and not the nature of the adult.

41. SINGH, S.P., *The Educational Doctrines of Plato and Sri Aurobindo: A Comparative Study*, Ph.D. Edu., Avadh U., 1983

The objectives of the present study were (i) to compare the views of Plato and Sri Aurobindo on the three underlying bases—philosophical, psychological and sociological, and the various components and issues of the educational process—meaning and aims, the curriculum, the teacher, teaching methods, the school, discipline, evaluation programmes and the education of women, and (ii) to assess the practicability and relevance of their educational ideas and schemes in the present context.

The relevant data and evidence were gathered using both primary and secondary sources. Various reports, magazines, etc. were also consulted.

The study revealed: 1. Comparison of Plato and Aurobindo on their ontological viewpoints shows a few striking similarities though there are divergences. Both dwell on philosophical speculation and analysis to change the present status of human beings and society, and are optimistic in their vision of the future. 2. Both conceive a continuum of the cognitive process. Plato lays too much emphasis on training to apprehend true knowledge whereas Aurobindo gives less weightage to training and more to evolution and transformation of being. 3. Both emphasize self-realization and perfection of being—eudaimonism and altruism, though their concepts of perfection are not strictly the same. Their views on aesthetics and ethics are governed by the high-

er principles of reality. 4. The psychological gleanings of Plato are inadequate because psychology covered a long distance after him, yet they are significant for educational practice. Aurobindo has developed an integral psychology based on his integral monism and yoga which is nothing but a practical psychology. 5. Regarding the relation of the individual to society, both have developed an organic theory, but Aurobindo does not pursue it too far. He wants to see individuals developing their individuality. Plato emphasizes too much the unity of the state. He, therefore, propagates conformity whereas Aurobindo advocates reciprocity and mutuality. 6. For both, education is an unfolding, an educating of the human potential that is within. Aurobindo's treatment of education is deep, whereas Plato gives only gleanings, valuable flashes. 7. Plato's aim of education is to prepare good citizens and administrators for the state; Aurobindo's aim is to prepare men for integral perfection and divine living. 8. Through their curricular proposals both want to train the faculties of learners, so that they are able to actualize their potentialities. Plato, however, has devised a rigid scheme whereas Aurobindo has not devised a plan, he has only hinted at certain provisions and principles on which an evolutionary curriculum could be devised. 9. Both recommend a close personal relationship between the teacher and the taught. 10. Both the philosophers appreciate the use of certain maxims of teaching from near to far, concrete to abstract, etc., and modes of learning—play, activity, imitation, narration, question-answer, team teaching, project and problem posing, etc. They do not develop a rigid system of learning but provide certain hints on which an up to date methodology can be evolved, attacking the problem from different angles. 11. Both visualize the school as a centre for preparing future citizens and developing higher consciousness. Plato favours state run schools; Aurobindo does not. 12. Problems of indiscipline, according to Aurobindo, are a transitional phenomena. The strict thought control suggested by Plato does not find much support in Aurobindo but there is an inner censor in his educational provisions. 13. Plato prescribes external and final examination, whereas Aurobindo prescribes spontaneous and individual evaluation. 14. Neither has differentiated the education of women from that of men. 15. Both want to transform the society, its set up values and norms. 16. On the efforts level too, the two educators and their followers are quite sincere. Plato's ideas have seen a long span of more than two thousand years. They

have been practised in different shapes and degrees in different countries. Aurobindo's ideas are getting recognition in several parts of India and other countries. 17. Keeping in view the modern educational thinking and the present and future needs of mankind, the educational ideas of Plato and Aurobindo appear to be most relevant and practicable.

42. SINHA, R., *Tagore and Whitehead's Ideas on Education—A Comparative Study*, Ph.D. Edu., Kur. U., 1984

The objectives of the inquiry were (i) to study the contribution of Tagore to education, (ii) to find out whether the ideas of Tagore could be systematically integrated to represent his theory of education, (iii) to investigate whether Whitehead had significant ideas relating to education which could be systematically organized into his theory of education, and (iv) to find out whether there were certain ideas common to both Tagore and Whitehead which could be developed into an educational theory.

The methodology of research adopted was philosophical, historical and comparative. The study was philosophical in the sense that the ideas of Tagore and Whitehead were organized, critically analysed and evaluated. It was historical because the roots of Tagore's and Whitehead's philosophy were traced to various sources. Further, it was comparative as common ideas between Tagore and Whitehead were identified and critically evaluated. Content analysis was used both as a tool and technique to analyse the educational ideas of Tagore and Whitehead. Content analysis consisted of documentary analysis and thematic analysis. For content analysis, primary as well as secondary sources were used. The material was also examined to find out its suitability for the proposed research by the way of internal and external criticism.

Some of the findings of the study were: 1. Tagore and Whitehead were contemporaries. Despite the fact that there was no direct contact between them, parallel ideas were found in their educational views. They recognized the supreme importance of reason while they theorized on education. 2. Both Tagore and Whitehead recognized that integration of Eastern and Western culture was possible, if both oriental and occidental people pinned their faith on reason. 3. Both thinkers laid stress on the cultivation of values through the educative proc-

ess. In their view, life was a search for values, and success in life was the attainment of values. Values cannot be understood through scientific analysis and logical reasoning, but, rather, through intuitive comprehension. 4. Both Tagore and Whitehead recognized the fundamental importance of science and values in any educational programme, from the level of primary education up to the highest academic level of rigorous research. Both pinned their faith on empirical truth, which could be obtained through scientific research. Yet, both of them recognized the supreme importance of intrinsic and eternal values, which had sustained human existence for centuries. Creativity, love, happiness and peace were some of the perennial values, which humans all over the world had been cherishing from the very dawn of civilization. 5. Both Tagore and Whitehead recognized the importance of facts and values in any civilized society. In their view, empirical science gave us knowledge of facts and axiology gave us knowledge of values. An effective system of education integrated scientific facts with values. Humans dealt with actualities in life with the aid of scientifically established truths and ideals in human existence through moral vision, aesthetic refinement and religious intuition. 6. Both Tagore and Whitehead recognized that, although humans lived and moved about in the actual world, which was full of difficulties and hopes, they had a strong urge to transcend the hard actualities of life through passionate love for humanity, lasting peace on a global scale and communion with God through religious intuition. 7. The aim of education, according to both, was all-round development of personality. Both of them, therefore, emphasised the intellectual, aesthetic, moral and cultural development of the individual. 8. Both Tagore and Whitehead recognized the dignity, freedom and creative potentiality of all human beings. Both of them emphasized the basic goodness in all persons, which could be nurtured and sustained through education. The aim of education according to both was to develop the personality of the individual to the fullest possible extent along with the overall development of the society. 9. Both of them believed in allowing maximum possible freedom to learners during the process of learning. However, both Tagore and Whitehead recommended that there should be a proper balance between freedom and discipline. 10. Rigid, dull and stereotyped learning was criticized by them while favouring dynamism, change and flexibility in education. They were critical of bookish knowledge which led to uncritical

acceptance of facts. Both of them laid due emphasis on development of imagination in pupils. Both laid stress on nurturing creative potentialities in young learners. Both believed that creativity thrived and flourished if it was nurtured and declined and withered if it was oppressed. Both laid emphasis on the environment of the educational institution which provided ample opportunity to learners for the development of their creative imagination. Both of them recognized that the process of education would be effective only if the creative potentialities in individuals found opportunities for self-actualisation. Both gave due emphasis to attainment of human excellence for the development of civilization. 11. Both Tagore and Whitehead laid stress on intimate contact of learners with nature. They recommended that the balance, rhythm and harmony in this universe must not be disturbed. Both laid stress on education for ecological harmony, which was one of the main themes of contemporary civilization. 12. Both of them laid stress on the moral, aesthetic and humanistic aspects of education. They urged that a lasting world order should be ushered into existence through conflict resolution and building bonds of mutual understanding between different people. 13. The affinities in the viewpoints of Tagore and Whitehead existed because both were humanists, idealists and perfectionists.

43. SURI, A.K., *A Critical Study of Integral Yoga of Sri Aurobindo and its Educational Implications*, Ph.D. Edu., Pan. U., 1983

The objectives of the study were (i) to study the main aspects of yoga philosophy with special reference to the Integral Yoga of Sri Aurobindo, (ii) to study the background and broad features of Aurobindo's life and time, (iii) to make a critical evaluation of Aurobindo's philosophy, (iv) to make a comparative study of the educational ideas of Aurobindo and his contemporaries with particular reference to Gandhi, Tagore and Radhakrishnan, (v) to study the main aspects of the integral philosophy of Sri Aurobindo and its educational implications, and (vi) to search for solutions to current problems of education in India in the light of Aurobindo's views on Integral Yoga and education.

In this study, descriptive, reflective and comparative methods were followed. It was descriptive in the sense that a chronological survey of Aurobindo's works was made, taking into account metaphysics, epistemology

and axiology. It was reflective because a critical assessment of the educational philosophy of Aurobindo was made, keeping in mind the existing conditions within the country, so as to examine its relevance. It was comparative because his educational philosophy was compared with those of contemporary Indian educationists.

The findings of the study were: 1. Aurobindo's philosophy is based on reconciliation of matter and spirit. Reality is conceived in terms of eight principles: Existence, Consciousness, Force, Bliss, Supermind, Mind, Psyche, Life and Matter. 2. The evolution of matter presupposes an involution of spirit into matter. Evolution and involution are both essential to the process of creation. Man is only a transitional being and can advance yet further in the evolutionary race and reach a new dynamic status, that of a superman. 3. Integral Yoga is the means by which the evolution of man can be compressed into a single life, it accelerates the speed of life's progress. It takes into account the limitations of all previous yogas and then synthesizes the inherent qualities into a new yoga for modern man. 4. Integral yoga is the art of harmonious and creative living. It is not bound down by scriptures or an external teacher but seeks its guidance from the master within. In ordinary yoga, one power or a group of powers of human beings like knowledge, devotion, action, etc. is made the means. But in Integral Yoga all powers are combined and included in an all-out effort directed towards complete transformation of bodily existence. 5. Integral yoga is based on a philosophical system; it is not bound by the narrow confines of religion. 6. As an educationist, Sri Aurobindo continued the traditions of Vivekananda and Tagore. He advocated integral education. 7. Like Integral Yoga, integral education is synthetic in its approach and aims at harmonious development of all aspects of human personality, physical, vital, mental, psychical and spiritual. 8. Aurobindo believed that an atmosphere of freedom was the prerequisite of a child's growth. The child should be given a certain freedom to err and stumble in its path so as to help it walk straight in the future. 9. Education, according to him should not be content with the provision of saleable competence but must also instil a self-confidence that will train students to improve the necessary skills to meet the challenges of an unknown future. 10. Aurobindo's concept of lifelong education, his belief in the complete development of the individual, the principle that nothing can be taught, the emphasis on physical education and on the develop-

ment of the power of intuition, his refreshingly unorthodox ideas on moral education, his accent on the freedom of the child and, above all, his international outlook are relevant for many problems of Indian education.

44. TIWARI, S.C., *Varnashram Shiksha Vyavastha Tatha Adhunik Yug Main Uski Upayogita* (in Hindi), Ph.D. Edu., SSU, 1984

The objectives of the study were (i) to critically examine the ancient Indian *varnashrama* educational system, and (ii) to examine its utility in the modern age.

The study was a piece of library research. A historical approach was adopted. The Vedas, Upanishads, Smritis, Puranas and epics were utilized as primary sources of information.

The major findings were: 1. The aims of the *varnashrama* system of education were development of innate capacities, religious sentiments, character, personality, preservation and propagation of literature and culture, and fostering of practical skills along with civic responsibility. 2. The *varnas* or castes were determined by the *karma* (work) and profession of the individual and not by his birth. 3. Individuals were free to get education according to their interest and aptitude. 4. In the later period, many defects crept into this system, e.g., the dominance of religion in education, neglect of secular knowledge, dilution of the importance given to logical thinking, the encouragement of imitation, discouragement of the desire to assimilate and absorb principles and theories propounded by others, development of disrespect for crafts and craftsmen, negligence of mass education and local languages, and, last but not the least, the development of rigidity and a narrow outlook in this system of education.

45. VAID, N.K., *Dr Annie Besant's Educational Philosophy, Educational Experiments and Contribution to Indian Education*, Ph.D. Edu., AMU, 1971

The objective of the research was to study Annie Besant's educational reformists views in the light of Indian philosophy, social purpose and the goals of Indian national life.

Chapter I deals with the impact of the British educational policy of the early 19th century, exemplified by

Macaulay's Minute and Indian reaction in the form of the educational reformist movements of Raja Ram Mohan Roy, Devendra Nath Tegore, etc. Chapter II describes environmental factors which shaped Annie Besant's educational philosophy. Chapters III and IV deal with the philosophical and psychological bases of her educational thought. Chapter V describes the Vedic system of education and Dr Besant's efforts to revive it for an Indian renaissance. Chapter VI deals with the main tenets of Annie Besant's educational thought which are revival of vedic education for intellectual, moral and physical training, assimilation of the principles of western education, and establishment of principles of learning incorporating the assimilation of western and oriental educational thought. Chapter VII describes her contribution to women's, rural, social, technical and teacher education. Chapter VIII presents an assessment of Annie Besant as an educational thinker and compares her with Plato, Rousseau, Pestalozzi and Dewey.

46. VAID, N.K., *Educational Philosophy of Annie Besant and Gandhi*, D. Litt., Ran U., 1985

The main aim of the research was to study the educational philosophy of Annie Besant and Mohandas Karmchand Gandhi, two contemporary educationists.

The educational philosophies of Annie Besant and Gandhi were studied by examining both primary and secondary sources. Comparative analysis was done and a comparative study of their educational philosophy was made.

Some of the major conclusions were that Annie Besant and Gandhi dedicated their lives to the service of mankind through education. They taught the message of humanism and socialism through their institutions and educational programmes. The Central Hindu College and Basic Education institutions reflected the ancient spirit of Indian education and the modern spirit of education and helped in synthesizing the spiritual and material values of life. Both tried in their own way to synthesize eastern educational philosophy with western culture and science. They had clear vision and a deep insight, believing fully that revival of values was only possible through education. According to them, the need of the hour was to act on the principles expounded in their schemes of education and apply them in overhauling today's educational schemes.

47. VYAS, S., *A Critical Study of Shri J. Krishnamurti's Educational Thoughts*, Ph.D. Edu. Guj. U., 1986

The study aimed at highlighting the thoughts on education of J. Krishnamurti from a larger perspective.

The books written by J. Krishnamurti and official records of his speeches were the main sources of information. Besides, the investigator had an opportunity to meet personally and interview some personnel of educational institutions run by the Krishnamurti Foundation in India as well as abroad when she attended a study-camp held at Varanasi. Biographies as well as books on the philosophy of J. Krishnamurti written by his close associates were also referred to.

The study has critically discussed the ideas of J. Krishnamurti on different aspects of education. Krishnamurti's philosophy of education was based on Truth which everyone has to find for himself. He advanced a new aim of establishing the right relationship between man and man, man and the animate as well as inanimate world. The aim of education, according to him, was to create a new society and a new culture based on new values. His new contribution was to advocate as an aim of education, the enjoyment of beauty of nature and thus developing an aesthetic sense, the art of observation and sensitivity. He recommended sex education, *yogasanas*, exercise and dance, and various activities such as gardening, cooking, etc. To him, learning was to think sanely and clearly without illusion, imagination or myth. Instead of using reward, punishment, competition, etc., as motivational factors, he advocated natural curiosity, interest, attention, fearlessness, freedom, etc. He was a strong supporter of observation and meditation for understanding one's own self and others as well as for enjoying the beauty of nature. He opposed the present-day examination system and proposed to keep a record of pupils' progress for the use of teachers and parents. According to his writings, the qualities necessary for a good teacher were a burning desire to learn, love, patience, sensitivity, intelligence, an attitude of equality with pupils, being religious without belonging to any organised religion, etc. A teacher should have security and a good status in society. Krishnamurti strongly maintained that the trio—pupils, teachers and parents—must be closely interrelated for progress. He also supported the inculcation of internationalism as nationalism was a hindrance to world unity. He considered education as the biggest social medium for bring-

ing about psychological revolution, having no faith in political, economic or collective revolution. Education should be free from the control of government as well as religious organisations. He threw this responsibility on parents, teachers and educators.

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