

## Philosophy of Education

A Trend Report

N. VEDAMANI MANUEL

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

Educational philosophy is philosophy applied in certain real and hypothetical situations. Since these situations are varied, the discussions on educational philosophy often tend to shift according to certain themes of current importance. The educational philosopher has to be on his guard against make-shift solution to felt problems being identified with serious philosophical discussions. At the same time empty

discussions totally irrelevant to daily needs or fond harping back to the golden past or to the bright utopian future, are likely to bring philosophy equally to disrepute. Philosophy needs to be brought down to the earth and made to work. But at the same time it should keep a high level of sustained, critical, coherent and synthetic thinking.

Even among the various branches of applied philosophy, educational philosophy is in a peculiar position. Education like philosophy has a very broad front facing an extraordinarily wide variety of problems. The problems before the educational philosopher are so manifold that he finds it difficult to keep a direct and original attack on problems. He often uses secondary or tertiary sources to get relevant findings from the component disciplines and attempts to synthesise them as best as he can. Almost all studies under review have relied on the library as the chief source of information and many have stated it as library research. Though analysis, criticism and interpretation have been at least implicitly involved, the level of such activities has been reasonably high only in a minority of theses. As regards methodology, pure philosophy seems to be in a better position than educational philosophy as it is commonly offered because in the former case, the student usually has a systematic course in logic, epistemology, metaphysics, axiology, and sometimes even in semantics and other relevant disciplines, so that a good student can soon be expected to carry on the philosophic enquiry himself. Educational philosophy, on the other hand, gets such a little segment of time in the educational course that even to communicate the necessary philosophic information, the time is felt to be insufficient. Though research method is a compulsory paper in most universities at master's level, the techniques taught are usually oriented towards empirical studies and the type of approach required for philosophical enquiry is not given adequate attention. Some have even raised

a question whether the term research can be used for philosophical type of studies. These problems have also been reflected in studies in educational philosophy.

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

Thus, a lot of highly sophisticated work is done on relatively irrelevant issues, or on issues whose relevancy is not seen. And, most of the findings of such studies lie around like broken arcs, inadequately communicated among educational workers and thinkers. It is one of the challenges of educational philosophy to lend a helping hand in this task. Educational philosophy is linked with science not only with regard to empirical educational research, but also with reference to the problems of increasing technologisation of society, increasing science content, introduction of discovery methods and scientific basis of evaluation in schools. Much of the "sciencing" which is going on around us can be not only useless, but also positively harmful if it is operated only by the limited vision of science, unaided by the long range vision of philosophy. A still more serious problem is that of inability to enter even the stage of "sciencing", but rather verbalising every move intended to introduce it. The key to these may be found in the way in which the philosophical tradition has been handled. It would be advantageous if the educational philosopher takes a direct interest in the philosophy of science as affecting education. And, this will have to be done at a much

deeper level of analysis than of repeating phrases like, "Synthesising the Science of the West and the Spiritualism of the East."

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

This brief preamble not only sets forth the challenges facing educational philosophy, but also presents a kind of norms to interpret the studies abstracted in this section. The twentyeight (see one more study in appendix of Buch, 1974) studies in educational philosophy made during the period 1944 to 1972 and abstracted in '*A Survey of Research in Education*' (Buch, 1974) did not seem to have come very close to the norms. It may be explained that this is partly due to the norms being set very high, probably even higher than that usually expected of sophisticated empirical research. It is not quite unlikely that some researchers have drifted to the area of philosophy of education on the assumption that it is less rigorous than many of the other areas.

The seven additional studies abstracted in the present volume do not seem to have improved matters. In terms of new themes covered, Vinoba has been touched by Bhatt (1973) and Singh (1974), and Kamayani allegorisation has been analysed by Jha (1973). A number of repetitive studies have come, without indicating where the new contribution lies. For example, Sen's (1973) study on Mahatma Gandhi and Singh's (1972) study on Ravindra Nath Tagore do not seem to have broken new ground, considering

the earlier studies of Kuzhandavelu (1965) and others. There is a reason to conclude that some new studies are even below the level of the work already done in the area. There is no indication that the new theses have made a break-through in terms of new lines of approach or of significant improvement in depth. Use of high-sounding phrases like psychometaphysical approach followed by a naive approach perhaps succeeds only in focussing the gap between aspiration and achievement. The surmise which one might get on reading the synopses that a good part of what goes on under the name of philosophical research is actually historic or descriptive research without the norms and rigour expected in such research appears to gain strength by the seven studies received after 1972. In fact one investigator (Singh, 1972) explicitly refers to the method followed as 'descriptive method . . . confined to library reading'. The historical method is also referred to in one case (Sharma, 1975) without any indication of the perspective or technicalities involved in historical research. Even critical methods appear to take a simple commonsense approach without the rigour usually associated with philosophical criticism.

Now we proceed to give a brief review of the studies conducted in educational philosophy at the doctoral level in the universities of India. Thirty-five such studies have been made during a period of thirty-one years, ranging from 1944 to 1975. During the first two five year spans of 1940-44 and 1945-49 only one thesis per five years was produced. The next three five-year periods produced five theses each. The period 1965 to 1969 has witnessed the production of seven theses. Five theses have been produced in 1970-72. During the last three years (1973-75), six more theses have come out.

The analysis of the works of foreign thinkers has been done by three (Govindarao, Singh and Mathew), besides the comparative study of Dewey and Gandhi (Kuzhandavelu 1965), and use of foreign systems for comparative purposes by several. Govindarao (1955) has analysed the thoughts on education present in ten English novelists. His treatment has ranged from an analysis of the criticism which the authors have applied to the educational system of their times to an attempt to glean out some general principles connecting literature and education. Singh (1969) attempts to systematise, discuss and examine the main aspects of the educational philosophy of Bertrand Russell. He lists some of the Russell's well-known educational contributions and follows them up by some strong critical remarks regarding the contradictions and absence of originality in Bertrand Russell. The constructive ap-

praisal of Russell as an exponent of the realistic school is conspicuously absent. Mathew (1944) claims to have made a comprehensive study of Freud, Adler and Jung from the standpoint of education. But the key concepts listed and explained by him seem to be illustrative rather than exhaustive. This is the earliest doctoral research thesis under review and a flood of literature has appeared in the area particularly under psychology, during the three decades after the thesis was completed.

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

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

Ancient Indian thought has been dealt with in five theses. Divekar (1960) undertook a critical study of the educational philosophy of the Upanishads. Though the ostensible purpose of this study was to search for a solution of the radical wrong in the fundamentals of the existing education in India, the author is content to give a statement of the basic upanishadic ideas and give some general suggestions regarding objectives, curriculum and institutions. A similar study by Charlu (1971) on the educational philosophy of the Bhagvat Gita starts with some bold hypotheses regarding the potentiality of the ideas in the Gita to become the basis for a sound educational philosophy and their significance for the various aspects of the educational system in India. These hypotheses are followed by some deductions or reflections. The Buddhistic and

Jain systems have been studied by two scholars. Gokhale (1951) used books in Pali, Sanskrit, Tibetan, Ardha Magadi and other literature in India and abroad. After a treatment of the history, ideals, rules, teacher-pupil relation in the Buddhistic system he proceeds to analyse the cause of the destruction of Buddhism. He refers to the contribution of Buddhism in India and abroad and also compares it with other systems. Dēshpande (1955) has made a similar study of the Jain system of education. The details of the stages of development, administration of tests, methods, patronisation and other details are given. Some comparisons are also made. The author concludes that "elementary education of the three R's was not regarded as very important but emphasis was given on the higher aspects of education". Since the classical Tamil and other South Indian sources present the Jain scholars as interested in primary as well as higher education, it might be useful to continue such studies on a wider spectrum.

Saran (1954) has attempted to analyse the Gurukula system of education and to explore the possibility of reinstating it in India in modernised form. Some peripheral concepts regarding the Gurukula system, some comparisons with western models "in order to show the superiority of the 'rishī-aim' of God-realisation" and some suggestions and exhortations are given.

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

Three studies (Deopurkar, Seth and Verma) deal with trends or evolutionary themes. Deopurkar (1964) has entitled his thesis as "Evolution of the Philosophy of Education in Modern India" but has confined his work to the nineteenth and twentieth centuries. He has covered a large number of thinkers (the list, however, does not include any one belonging to the typical materialistic schools) and identified elements of idealism, naturalism, pragmatism, supernaturalism and internationalism, treated in very broad categories. Seth (1953) has entitled his thesis as "Idealistic Trends in Indian Philosophy of Education" but has stated his purpose as : to determine the aims of education based on the Indian philosophy of life. He then traverses various areas of education with a free admixture of the treatment of the past and the present. Verma (1969) presents a treatment of the development of educational philosophy of modern India from Raja Rammohan Roy to Mahatma Gandhi. He

categorises the stages in the evolution as fermentation, purism, reconciliation, crystallisation and accreditation. The broad common features of Indian philosophers, and how western impact cross-fertilized the Indian mind without transforming it out of recognition and other typical aspects of the Indian temper have been identified.

Nineteen out of the thirtyfive theses abstracted relate to the philosophy of modern thinkers. The philosophy of Gandhi is a favourable theme. Nayak's (1956) study was on the theory and practice of Basic education with special reference to the psychological basic needs and the structure of society aimed at by the constitution of India. In practice, his study was empirical in nature, supported by test, scale and a questionnaire. His study indicates that at least for his sample, Basic education produced better results with reference to most of the tests applied. Subrahmanyam (1958) has compared Gandhi's ideas with those of Tagore. He has gleaned the essential elements of both and presented the profiles so that the contrast would stand out. Kuzhandavelu (1965) has compared Gandhi and Dewey on five overt dimensions — change, experimentation, activity, school-as-miniature-society and democratic society. He has also attempted an analysis as to why Basic education failed and offered some suggestions based on Deweyan experience to put Basic education on a firm footing. Robinson (1970) attempted a critical study of pragmatism in education with particular reference to Basic education. Some common features between pragmatism and Basic education have been brought out. Mahatma Gandhi's concept of socialism with special reference to its bearing on education and politics has been studied by Siddiqi (1971). An analytical and speculative treatment has been attempted. A fairly deep level of analysis and interpretation is exemplified in Ramji's (1968) study on the concept of personality in the educational thought of Mahatma Gandhi. He compiled 4300 statements of Gandhi pertaining to personality and education and interpreted them in terms of some modern psychological concepts. Sen has produced another thesis on Mahatma Gandhi's Educational Philosophy in 1973 using extensive library work, field trips, interviews and observation. He also sent out questionnaires to 50 distinguished educationists of which only eight responded.

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

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

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

Vinoba is represented in two studies in the last three year period. Bhatt (1973) has studied the educational philosophy of Vinoba and has maintained that his philosophy is similar to that of Gandhiji as far as ultimate goal of life is concerned. But the investigator has further claimed that Gandhiji's work was linked with political goal of freedom for India, whereas the work of Vinoba with social reconstruction. Singh (1974) also analysing the educational thoughts of Vinoba has interviewed Vinoba himself and his close associates besides consulting the relevant literature. But the findings are of a factual type, and many of them are well-known already. The special insights into the philosophic quest and dialogue which is possible through the direct interviews of the investigator do not seem to have been brought out, at least in the abstract.

Hossain's (1973) D. Phil. study on Swami Vivekananda's philosophy of education claims to have made a psychometaphysical approach. But what exactly is the connotation of this compound is not clear. Vivekananda's philosophy of education has been certified to be sound from the stand point of modern educational psychology. But modern educational psychology has different points of view, some of which obviously run counter to that of Swami Vivekananda. It would therefore have been useful to specify the school of psychology and aspects where the agreements are indicated. The conclusions also appear to be a

motley collection of impressions of the author. The relevance to metaphysics of the conclusions is not clear. Even the relevance to the philosophy of Swami Vivekananda is at the most remote. It may be noted that this is an area which has been dealt with in a very competent way by other thinkers, even outside the purview of university level research.

Sharma's (1975) study on the philosophy of work-oriented education in the context of democratic socialistic India contains a number of findings which are now commonly accepted by exponents of the philosophy of work. Many of these points have been current in the public debate on education for nearly four decades. However in the light of the statement that the philosophic-cum-historical method was employed and the reference to 'Dharma and Education' it may be presumed the investigator should have studied the Sutra literature, like Manu's code, etc. (The sources have not been specified in the abstract). It is not clear whether the conclusions obtained by following such an approach are meant to cover the past as well as the present. If that is so it might be necessary to use some form of criticism — historical or philosophical. Having conducted a historical excursion into the nature of work and how the workers were viewed in the past, it would have been appropriate to have introduced a philosophic criticism somehow on the lines of Dewey on Aristotle's treatment of work and workers or placed the treatment in a historical perspective. It is also not clear whether the investigator has identified early Indian literature which has treated work in a positive aspect (e.g. Bhakti and secular literature).

Jha's (1973) 'Analytical study of Educational Principles in Kamayani' appears to contain a genuinely insightful analysis of literary material and the gleaning out of principles of educational importance presented allegorically. This is the type of analysis in which theorists of literature also would be interested, perhaps, with a slightly different slant. Hence it would be useful if parallel abstracting can be done of such areas both in Education and in Literature so that coverage of new areas can be cleared and checked.

Thacore's (1949) study of some aspects of the educational thoughts of India is in actual practice confined to an attempt to revive some of the past traditions and institutions of India — the Gurukula system, Viswa Bharati, Jamia Millia and Wardha system. He has branded each of these by stereotypes following Cunningham, even to the extent of identifying Wardha scheme as materialistic.

The studies indicate that in scope and in depth of treatment they are only in the initial phase. Even as regards the basic information required for philosophical study, much of the thinking already done without reference to university degrees, does not yet seem to have been incorporated. Even within the doctoral theses there have been unnecessary repetitions, apparently for want of adequate communication, e.g., the theme covered by Kuzhandavelu (1965) has been repeated five years later by Robinson (1970) without any indication that he has been benefitted by earlier studies. The treatment of Gandhiji and Tagore in the theses which have come during the last three year period are probably on a lower key.

In pointing out the extent of repetitiveness in the studies, it is not expected that philosophy should come out with entirely new findings every now and then as one would expect from the sciences. After all many basic things have been repeated in Philosophy from the time of Upanishads down to ours. But then, with each stage in the growth of philosophy some new element is clearly identified and focussed. It is this aspect of either new concept or new approach or new form of synthesis that seems to be lacking in the progression of Ph.D. theses with time.

It would be particularly necessary for further investigators who wish to repeat old themes or conduct studies of philosophers already covered to try to include more sophisticated methodologies in terms of logic, linguistic analysis, and criticism. Even when new topics are chosen, it would do no harm to adopt methods which command intellectual respect and which might yield significant new finding.

The need for using sources which have not so far come into conventional books particularly those relating to the south and the folk literature is apparent. The need for proceeding beyond the informational

level using the higher techniques of philosophical enquiry also seems to be indicated.

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

Much of the work so far done in the name of philosophy of education actually pertains to the area of history of philosophy and of educational thinkers. It is here that it is easiest for one genuinely interested in original research to size up exactly what has been done already and proceed from where others have left. But there are several such areas with a modern import which can be taken up by future investigators with an adventurous bent. One rich mine of philosophical investigation completely untouched is with reference to science education and mathematics education. The dialogue on the science and mathematics education in the post-sputnik period abroad has expanded sufficiently in breadth and depth to lead to genuine philosophical debate. The developments in these areas have carried the dialogue down to the school level, and philosophy of education at doctoral level can certainly profit by studying what is happening abroad to initiate or revitalise our own philosophical dialogue. Similarly linguistic and logical analysis are areas in which there is plenty of scope to explore new areas, especially in our multi-lingual context. Perhaps some good work is being done in the I.I.T.s. The schools of philosophy such as modern forms of pragmatism, realism and idealism, reconstructionism and even existentialism offer plenty of scope for technical discussion on philosophy. Even idealism, humanism and social philosophies can be discussed at a highly technical, contemporaneous and purposeful level.

## ABSTRACTS : 1-14

- \*1. *ASTHANA, R. S., A Critical Study of the Educational Philosophy of John Dewey, Ph.D. Edu., Gor. U., 1974.*

The major objectives of the study were : (i) to critically evaluate the educational theory of John Dewey and relate it to his ideas on ethics, philosophy, logic and aesthetics; (ii) to compare Dewey with other educators like Rousseau, Pestalozzi, Froebel and Herbart; and (iii) to identify the areas where some of Dewey's viewpoints may be found relevant for Indian setting.

The data were collected from both Dewey's own writings as well as from critical writings on Dewey. These were critically examined and interpreted with special reference to our democratic set up, value structure, and education.

The study brings into relief the emphasis on the depth of our commitment to democratic ideals, quality and nature of education to sustain those ideals, education as value-conditioned activity, and need for a more dynamic look on our democratic institutions. In the realm of value structure it was suggested that selected values may be emphasised, criterion for their selection being the growth and promotion of democratic ideals. There is a need for a pragmatic approach with regard to value evaluations and to emphasise the moral outlook for the cultivation of an enlightened national life in all spheres. So far as education is concerned, need for an adequate pragmatic philosophy is stressed. The education needs to have a wider perspective, and it ought to emphasise its role as an instrument for change. It would mean, hence, that schools need to be looked as dynamic centres for social reform and to bridge the artificial gap between school and society. To achieve this goal curriculum needs to be made more pragmatic, work-oriented and useful; stress on acquisition of knowledge would then help in reflective thinking.

2. *BHATT, J. M., A Study of the Educational Philosophy of Vinoba Bhave, Ph.D. Edu., SPU, 1973.*

The investigation aimed at studying the educational philosophy of Vinoba Bhave in the context of his philosophy of life. Two subsidiary objectives were : (i) to analyse Vinoba Bhave's educational philosophy in the light of other schools of philosophy; and (ii) to find out how far Vinoba's educational thought could fit in with the existing situation in India.

The relevant data and evidences were gathered from the writings of Vinoba, the writings of others on the educational thought of Vinoba, and visitation to Vinoba's and Gandhi's ashramas, interview and discussion with the inmates of these ashramas and some active workers associated with Vinoba Bhave.

The study revealed that according to Vinoba's philosophy : (i) education for life was not merely a process but a process with a goal; (ii) self-realisation was the chief aim of education; (iii) curriculum was to have life orientation, labour orientation and usefulness; (iv) the method of teaching should lay great stress on the spiritual leadership of the teacher.

Vinoba, as a Sarvodayist, aspired to develop the social living in the individual. Keeping individual as the basis of development of the society he tried to correlate the individual and group development. Vinoba's philosophy wants to inculcate in students the values of fearlessness, nonviolence, democracy and peace. Comparing Vinoba's philosophy with that of Gandhi it was found that they were similar so far as the ultimate goal of life was concerned, but Gandhiji's work was linked with political goal of freedom for India, whereas Vinobaji was concerned with social reconstruction.

- \*3. *CAMEOTRA, A., A Study of Naturalism in Education with Special Reference to Modern Indian Education, Ph.D. Edu., Gau. U., 1977.*

The major objective was to study naturalism in education with special reference to modern Indian education.

The plans and methods which were brought into existence in modern education by naturalistic philosophers were examined, and particularly the educational practices in Viswa Bharati, Basic Education and Summerhil School were taken into consideration and how far they have been influenced by naturalistic philosophy was critically studied.

The study has drawn the following conclusions. (i) Naturalism has very strongly influenced educational teaching to be used at different stages, curriculum and the order of subjects, school administration and its principles, physical facilities that are needed and their improvisation. It has been successful in touching and affecting the educational progress at all stages, more effectively at the elementary and second-

dary school levels. (ii) All the recent advancement in educational method and the ideal of sound method based on the facts of child nature has come from naturalism. (iii) In today's education giving emphasis on individual differences, co-educational system, emotional development of child, diversification of curriculum, introduction of co-curricular activities, development of the personality of child, building up good home-school relationship, freedom of the child, and different new methods of teaching, viz., direct, playway, project, Dalton, problematic and heuristic methods, is a direct outcome of naturalism in education. (iv) Process of education has also been influenced by naturalism. It has not only led to a number of new methods and techniques of instructions, but it has revolutionised our entire thinking pattern. (v) There is a need to turn towards idealistic conception as corrective to naturalism and get things into proper perspective, because it is only idealism that can give a clear vision of a satisfactory goal for educative effort.

\*4. GIGOO, P. N., *Gandhian Educational Philosophy and World Peace, Ph. D. Edu., Pan. U., 1976.*

The study had the following aims : (i) to interpret Gandhian philosophy in terms of education; (ii) to find out the practicability of the Gandhian educational philosophy in educational institutions; and (iii) to interpret the practical usability of the Gandhian educational philosophy in terms of teaching in the educational institutions for establishment of peace in the world.

The present research is a library type one. The data were collected from Gandhian literature written by Mahatma Gandhi himself or edited by others, writings of different eminent authors on Gandhi and his philosophy.

The study revealed the following : Gandhian philosophy stressed on internationalism. Based on this idea, an international centre was founded in January 1962 whose main objective was to encourage international understanding, brotherhood and peace. Gandhian educational philosophy in schools and colleges could result in all round development of students by bridging the serious gaps in their wholesome development, the gaps being the result of bookish education. It gives a spiritual signal to all teachers that a student is a unity of physical body, intellect, and spirit. They can teach the source of spiritual peace arising from self realisation and leading towards one mankind and single humanity. Gandhian educational philosophy stresses on 'service to humanity', irrespective of caste, creed, colour, religion or nation.

It emphasises the promotion of everlasting world peace. It emphasises spiritual unity which is based on a new social order. This new social order will help to bridge the gulf between 'have's and 'have-not's, by laying stress on equal distribution of wealth and necessities of life. It enlightens the ignorant worldly people with supreme spiritual orderliness in this universe. According to Gandhi 'Truth is God'. Truth is 'end' and nonviolence is the mean to achieve the goal (God). The ultimate aim of Gandhian educational philosophy is 'self realisation'. According to Gandhian educational philosophy peace can be established through true religion, human interaction, science, Nai-Talim, socialistic democracy, and nonviolence.

5. HOSSAIN, M., *Swami Vivekananda's Philosophy of Education — A Psycho-Metaphysical Approach, D. Phil. Phil., Cal. U., 1973.*

The major objective of the present study was to demonstrate that Vivekananda's philosophy of education and all his educational schemes were firmly rooted in Vedanta, that they were sound from the standpoint of modern educational psychology, and that they were relevant to the crisis in Indian education today.

In this study a critical analysis of Vivekananda's educational thought has been made through a psycho-metaphysical approach. Different aspects of human development as contained in the thoughts of Vedanta have been examined, exposed and compared with the concepts of individual development occurring in modern educational psychology. It has been clarified that Vedanta lays emphasis upon the education of the 'whole man', widely and equally believing in physical, intellectual and spiritual education. It was attempted to indicate how the implications of Vedantic thought have been carried by Vivekananda into his educational proposals.

The following were some of the main conclusions of the study : (i) Vedanta concept of education might offer a solution to the crisis of Indian education today. (ii) What the child gets in the name of education in the purely academic atmosphere in our schools, is an incomplete view of life which does not enable him to face boldly and competently every problem of his life in the competitive society of today. (iii) Education in Vedantic sense promoted the unity of mankind on both the national and international levels. (iv) Education system for its proper function claimed responsibility equally from the teachers, students and guardians, and it be discharged in the interest of the country. (v) Teacher's status in a society was a recognised fact, and it should be maintained in every way.



(vi) Teachers and administrators were not enthusiastic enough to execute in the classroom the psychological methods of teaching as suggested by experts. (vii) According to the author a large scale callousness prevailed in the realm of education today, and this had badly damaged the educational structure of our country.

6. JHA, D. C., *An Analytical Study of Educational Principles in Kamayani*, Ph.D. Edu., Bih. U., 1973.

The present investigation had been undertaken to analyse the educational implications of Kamayani, an epic written by Jaya Shanker Prasad. The investigator has tried to show the relationship of this epic with old sanskrit literature that have presented principles of educational importance allegorically. The investigator has found that through the story of Manu, Shraddha and Ira, the poet has tried to paint the complexities and problems of human beings at individual, national and international levels. The poet has also tried to give an idea of trials and tribulations of modern man which generate an atmosphere of pessimism and gloom. On the background of this gloom which is pervading the present day life and world, the poet has tried to seek solutions through Kamayani.

The main problem of a modern man is the discrepancy in his cognition, conation and affect or knowing, willing and doing which leads him from frustration to frustration. As a solution to this problem, the poet suggests that harmony among these should be established if a man wants to achieve bliss in life. The poet suggests through the characters that man is tempted by the powers of brain, reasoning or science (symbolised in the character of Ira), but unless these powers are balanced by piety and power of heart (symbolised in the character of Shraddha), man will not get peace in life. It is for the woman to enter the life of a problem-tormented man to maintain a balance of mind and heart in him.

The investigator has found that in the same way the poet wants to suggest that the problems of the modern world have been generated by the overemphasis on reason, science and scientific outlook. But unless these powers offered in the hands of man by science are balanced by his spiritual development, there is no possibility of solutions to the problems of the world. The poet has suggested, according to the investigator, that through education an effort should be made to produce balanced young men and women whose spiritual powers are developed in harmony with their mental powers. And through education an effort

should be made that young generation has a balanced personality without any discrepancy among the innate tendencies of man, viz., cognition, conation and affect.

- \*7. KULKARNI, S. N., *The Evolution of a Philosophy of Education in Modern India 1800-1966*, Ph.D. Edu., Ban. U., 1976.

The study aimed at tracing how the philosophy of education in India evolved since 1800 to 1966.

The main source of data were the different libraries of the country.

"Philosophy is a dispassionate enquiry by the light of reason into the first truths of existence" said Sri Aurobindo. Education is the dynamic side of philosophy. Philosophy of education of any society at any time indicates the ultimate objective that the society has set before it and also the totality of experiences that it provides to children through the agency of the school to transform the ultimate objective into a reality. Since times immemorial India has its own philosophy and philosophy of education. Selective synthesis and assimilation is the main edifice of our philosophy and philosophy of education. India has always kept its doors and windows open so that the ideas of the ultimate, the real and the eternal good may come from all directions. Every time India has come into contact with other cultures she has selected and assimilated all that is best in such cultures. This is true of India's philosophy of education. Thus, the evolution of a philosophy of education in modern India is an admirable illustration of selective synthesis and assimilation.

"Institutions are the children of ideas and ideals", said Thomas Carlyle. But ideas and ideals emanate from prophets and philosophers. Such men appear on the horizon of a nation when it needs them most. It is these prophets and philosophers who have shaped a coherent and consistent philosophy of education in modern India based on the principle of selective synthesis and assimilation.

At the dawn of the nineteenth century India presented a dismal picture socially, intellectually and politically. Superstition reigned supreme in social and religious life. Intellectual heritage of the hoary past was not available to the common man. Anarchy was the order of political condition all over the country. It was at such a time a galaxy of great men were born in India and they took upon themselves the noble task of lifting up the society from all round morass.

The first of such great sons of India was Ram Mohan Roy, rightly described by our grateful people

as 'The Father of Modern India'. He was followed by Dayananda Saraswathi, Dadabhoj Navroji, Mahadev Govind Ranade, Ishwar Chandra Vidyasagar, Lokmanya Tilak, Gopal Krishna Gokhale, Lala Lajpat Rai, Jyotiba Phule, Swamy Vivekananda, Rabindranath Tagore, Gandhiji, Sri Aurobindo, Maharshi Karve, Malaviyaji, Radhakrishnan and Zakir Hussain. History of the world rarely provides a parallel where a galaxy of such men were born in such an orderly chain of succession spread over a period of about one hundred and fifty years. These great sons of India were many-splendoured personalities. Being men of synoptic vision, they could easily see that while it would be propriety to teach the children all that was good in India's heritage, it would be prudence to teach all the best that the West had. It was Ram Mohan Roy who first conceived, propounded and put into practice such a philosophy of education based on the age old tenet of selective synthesis and assimilation.

The chief objective of Ram Mohan Roy in providing modern education to our people was to lift up Indian society from the grips of superstition. Western knowledge, he hoped, would begin an age of progressive outlook and scientific reasoning in India. He actually inaugurated a new system of education through his Hindu College, Calcutta in 1816, long before Macaulay dreamt of coming to India. Every national successor of Ram Mohan Roy tread this path and tried to awaken his countrymen to their manifold problems through the instrument of progressive education.

Lokmanya Tilak, 'The Father of Indian Unrest', provided a new direction to our educational philosophy. He declared "National education is a weapon of freedom and I shall provide it". Ishwarachandra Vidyasagar, Gokhale, Vivekananda, Tagore, Sri Aurobindo and others added new dimensions to the Indian philosophy of education. Finishing touches were given by Mahatma Gandhi through his scheme of Basic Education.

Why did these great sons of India take to the spread of education among their countrymen? In the first place, it is in India's tradition that leaders of the nation have always been educationists. Leaders of modern India only lived upto this tradition. Secondly, all these leaders averred "If self-government is best government, self-education is best education". Their aim was to establish self-government through self-education.

Their hopes and aspirations were amply fulfilled in the long run. Indians, educated in 'Philosophy of Locke and Poetry of Milton' were awakened to their

inalienable prerogative of self-rule and established it after a long and peaceful struggle under the leadership of Mahatma.

In the West it was political renaissance that set in a social and educational renaissance. In modern India, however, it is educational renaissance that set in social renaissance and political renaissance.

\*8. MISRA, R. S.. *Impact of Naturalistic Philosophy of Certain Philosophers of Education — T. P. Nunn, J. Dewey, B. Russell, R. N. Tagore, and M. K. Gandhi, Ph.D. Edu., Gor. U., 1977.*

The main objective of the study was to interpret the educational ideas of T. P. Nunn, John Dewey, Bertrand Russell, R. N. Tagore and Mahatma Gandhi from the standpoint of naturalistic philosophy. The scope of the study was limited only to the naturalistic ideas which are found in a scattered manner in their works.

The method of approach was that of description, critical analysis and reinterpretation of the views of these educational thinkers on the basis of their original writings. In support of the stand, the investigator has also referred to the relevant works of other writers on their philosophy.

First, an attempt has been made to present the meanings of naturalistic trends in philosophy and then in education. Then the philosophers have been studied in their naturalistic contents under the heads (i) the aims of education, (ii) the methods of teaching, (iii) the curriculum, (iv) the teacher, etc.

The conclusions have been presented philosopher-wise. They are as follows : (i) Nunn aimed at complete development of individuality of child in a free atmosphere. He accepted individual difference and did not recommend any particular aim for all the educands, as they had different individualities and ultimately supported the naturalistic trend. (ii) Dewey did not favour the recommendation of any particular aim for the children. He found the aim of education in the process itself. Education always proceeded from the process of reconstruction of experiences and it was this reconstruction that constituted its value and accomplished its aim. The process of education always went on and never ceased. Therefore there was no final point or goal when education was perfect and full. (iii) Bertrand Russell believed that for proper growth of the child personality, it was necessary to give freedom to the children in schools. This was the reason that Russell pleaded an increasing degree of freedom of opinion and freedom of choice of sub-

jects to the pupils and the teachers as well. (iv) A great feature of Tagore's educational philosophy was the naturalistic trend. He never appreciated the artificial method of learning and teaching. The modern set up of education arranged in the crowded classrooms with no scope for further expansion of the soul and mind and no freedom of movement for the children, and where the natural doors of information were barred, were great hindrances for the free growth of mind according to Tagore. He wanted to establish schools away from the artificial atmosphere of cities, in the open beauty of the sky and seasons. (v) Gandhi's thoughts contained a number of philosophic undercurrents. He was an idealist, a realist, a pragmatist and a naturalist at the same time. His writings might not be placed in any particular branch of philosophy, but there were abundant examples that placed him in the category of naturalists. Like Rousseau he protested against an artificial system of education being dissatisfied with the unnatural atmosphere around the students. Like Rousseau, Gandhi stood for freedom in education born out of self discipline. He disliked all kinds of restrictions which stood in the way of man's free expression.

9. SEN, A., *Mahatma Gandhi's Educational Philosophy*, Ph.D. Edu., Bom. U., 1973.

The objective of the study was to ascertain the place of Gandhiji as an eminent educational philosopher.

The study has adopted a historical-cum-critical method. The necessary data were collected through extensive library work, field trips, interviews and observation. Two sets of questionnaires were used. The questionnaires were mailed to fifty distinguished educationists in India, but only eight responded.

The study revealed that Basic education is education for life, through life which is based on a society free from exploitation. The idea behind Basic education is that the handicraft is one of the media of learning. Tackled in the proper spirit it helps the growth of the whole personality of the child as it satisfies the natural urge of the child for work. In spite of Gandhiji's conviction, Basic education cannot achieve hundred percent self-sufficiency. At the same time Basic education is not more expensive than the traditional education. Correlated teaching is successful in most of the cases where the syllabus is drawn in accordance with life-centred activities. There is no child labour exploitation in Basic education. Productive labour should be carried out in an atmosphere of freedom and love. The products of manual work

cover partly the cost of teaching projects. Many students from Basic education have found employment in Khadi Gramodyog Commission and social service institutions. There is scarcity of trained and fully devoted teachers in Basic education. There is ample opportunity for the development of the mind, body and spirit of the individual in Basic scheme. Women with necessary qualities may be preferred as teachers for primary schools. The place of English in Basic education has never been rightly determined. The future of Basic education does not seem to be bright in general and it is even difficult to predict the impact of Basic education on the new generation.

\*10. SHARMA, B. D., *Shankaracharya Ka Shiksha Darshan (in Hindi)*, Ph.D. Edu., Mee. U., 1978.

The main objectives of the investigation were: (i) to study the philosophical ideas of Shankaracharya from the literature he originated; (ii) to study educational philosophy in his philosophical ideas; (iii) on the basis of his literature to find out the nature of education; and (iv) to study the aims of education and teaching methods as viewed by Shankaracharya.

The present study adopted historical method of research. The literature originated by Shankaracharya, writings of other persons on Shankaracharya and journals related to the field formed the source of data. The literature was analysed keeping in mind the above mentioned objectives. On the basis of this qualitative analysis the data were interpreted.

It was found that Jagad Guru Shankaracharya was not only a philosopher and religious man but a great educationist. His ideas on education reveal that spiritual and religious education should form the core of educational system. Mukti would be the main aim of education. One gets Mukti from self-realisation. Education, as he has viewed, is a continuous spiritual process which goes on till Mukti is achieved. The teaching methods mentioned by Shankaracharya are (i) hearing the discourses by Guru, (ii) questioning answering, and (iii) discussion.

11. SHARMA, J. K., *A Thesis on Philosophy of Work-Oriented Education in Context of Democratic Socialistic India*, Ph.D. Phil., Poona U., 1975.

The study aimed at (i) taking a stock of the Indian situation since 1947 with reference to the problems and their probable causes; and (ii) providing solutions to some of the major problems like indiscipline, disparity and unemployment through work-oriented education.

The philosophical-cum-historical method was employed in the study. The chapters on Indian History : problems and causes, Individual and Society, Dharma and Education, Democratic Socialism, Philosophies of Education were devoted to the first objective of the study. The examination of these issues led to the development of a philosophy of work-oriented education.

The major findings of the study regarding the philosophy of work-oriented education were : (i) work-oriented education was organismic in character and treated man as a purposive unity and its very detail was an expression of this unity; (ii) it stood for learning of three H's (head, heart and hand) than three R's as is in vogue now; (iii) the work-oriented education not only brought about the integrated development of each part of the personality, but also paved the way for an integrated development of the individual in the society, individual being considered as a unit of the society; (iv) the work-oriented education reinstated values and utilised them in their respective and proper places in the scheme of existence of individual and social values; (v) each detail and stage of education — from compulsory primary to research stage — was continuous without any kind of gap; (vi) work-orientation at all levels in all spheres of society would bring about emancipation; (vii) the programme treated the entire society as one unit without discrimination of the high and the low or the rich and the poor; and (viii) the education system based on this philosophy was pragmatic in content, and idealistic in culmination with a halo of realism.

\*12. SHARMA, N., *Essentials of Education in the Jain Literature*, Ph.D. Edu., Pat. U., 1976.

The study is an attempt to analyse the essentials of education from the literature of the Jainism.

It is a library study and the main sources of information are the books on Jain philosophy and history. The Buddhist literature is also referred to substantiate the information.

The significant findings of the study are : (i) the Jain system of education is contemporary of the Vedic and Buddhist systems of education; (ii) in Vedic system the Ashrams of the saints or Rishis were the centres of education and similarly the Jain saints or Shramans were the central figures of education in Jain system of education but these saints could not stay at one place for long; (iii) in the Jain system of education no big university was established but the centres of Jain pilgrimage, the Jain *Matha* and *Vihar*, contributed to the growth of Jain system

of education; (iv) the ultimate purpose of the Jain system of education is salvation but its other purposes are to impart right knowledge, right philosophy and right character so that all round personality may develop; (v) the Jain teachers did not assume the responsibility to provide residence to their pupils; (vi) the Jain system of education emphasises self study, celibacy, morality and nonviolence; (vii) the Jain education is multidimensional and education has been regarded as a life long process; (viii) the monitorial system is the contribution of the Jain system of education; (ix) the Jain system has its significant contribution towards education of women; and (x) in this system the education is subservient to religion.

13. SINGH, I. B., *Ravindra Nath Tagore as An Educator (Shiksha Guru Ravindra Nath Thakur)*, Ph.D. Edu., Agra U., 1972.

The main objective of this research was to study the educational philosophy of Tagore.

In this study, descriptive method was followed and it was confined to library reading including books, journals and articles on Rabindra Nath Tagore along with books on his biography.

The main findings of the study could be summarised as follows. Ravindra Nath Tagore had given vital importance to the indigenous education in his philosophy of education and had manifested it in his own fashion. He had felt that the inclusion of spiritual consciousness in education was indispensable. The material powers alone could not teach a child what was required for his life as an Indian. Tagore, further, had given an important place to the economic aspect of education in his philosophy of education. The contribution of education, according to him, was incomplete if the economic aspect of education was neglected. The function of university was also to develop sociability along with teaching. He advocated the educational institutions to keep harmony with the environment of its surroundings. He emphasised also upon the sense of fraternity and equality at the national and international levels and also showed regard to different cultures. He opined to adopt the ideal — let all be happy.

14. SINGH, S., *A Study of Educational Thoughts of Vinoba*, Ph.D. Edu., Pat. U., 1974.

The study aimed at highlighting the revolutionary educational thoughts of Vinoba Bhave.

The writings of Vinoba were the main sources of information. He, besides his close associates, was

interviewed. Articles, letters, reviews and other related documents regarding Vinoba were also consulted.

The present study has critically discussed the ideas of Vinoba on different aspects of education. Vinoba regarded the child as the incarnation of God and he believed that the child's three latent capacities — physical, moral and intellectual — should be developed. He proposed that half of the school time should be devoted to the teaching-learning process and the remaining for the productive work. The students might adopt any modern craft or workshop experience; but Vinoba considered agriculture to be the most important craft for a child. He was in favour of the appointments of experienced and mature teachers in schools and suggested a good rapport between the teachers and the students so that the former might understand the immense potentialities of the youth. This would minimise the unrest among the

students. He suggested that more educational opportunities should be provided to women. He considered the mother tongue or the regional language to be the medium of instruction from primary to university levels and Hindi to be the national language. He supported the idea of educational autonomy and always opposed the government control on education. Vinoba, a follower of Sarvodaya philosophy, is a humanist in his outlook. He pleaded that 'Manav Dharma' or Humanism, based on truth and Ahimsa, should be taught to children from the early stages. Vinoba propounded the new concept of Acharyakul. According to him the school should be the centre of rural development programme. He suggested that after the final examinations, students should spend a year for social service. These revolutionary educational ideas of Vinoba not only had an impact in India but also found support in some parts of the U.S.A. and France.