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Sr. Mary Joseph
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Introduction
Chapter I

INTRODUCTION

PREAMBLE

India is a land of mystics, myths, mysteries, ṛṣis, sages and spirituality. India could produce very eminent and holy persons through a proper system of education. The deepest of the models of education are reflected in the āraṇykas and Upanishads – the forest books of meditation, which are also considered to be the highest level of philosophy.

We have moved from Nomadic to Agrarian, industrial, information and virtual society through the process of doing as well as thinking. All of us came to this world with the capacity to think. Thinking involves – emotions, feelings, ideas, beliefs, character and vision. The ancient ṛṣis sharpened the thinking capacity and developed their own vision which can be compared to a third ‘eye’ towards the facts and realities of life.

The modern society, the ‘virtual society’, is caught up in the stream of change. Change has become the unchanging law of society. Changeless society is a myth. The rapid changes in the society have their repercussions on all walks of life. Humankind is now in possession of many dangerous weapons – atomic and nuclear - which can destroy the entire world within no time.

Education is the strongest instrument or the only instrument by which we can safeguard society. But our present system of education born out of colonial ethos fails to orient the mind and heart towards God and man. Due to this there is considerable erosion of values and consequent increase of violence and corruption. These forces are now shaping and shaking the world from its very foundation. It is high time to reshape education so that it can respond rationally and creatively to the challenges and responsibilities
and develop a third eye among human minds. Thus education can help to form the nucleus of a new civilization.

A proper philosophy of society, life and education alone can help to attain this objective. Human values are to be inculcated through the school curriculum in quality and quantity. On this foundation we can construct the 'mansion' of education.

Teacher preparation is critical to every system of education, particularly at the school stage. Every programme of teacher education needs to be pursued on the basis of its educational philosophy. It is universally acknowledged that education can offer solutions to the problems facing society, and thus offer an effective means for social reconstruction. Teachers and teacher educators have a special role to play in such efforts. Teachers play a crucial role in building a great nation. Hence, teacher education becomes a matter of vital concern. Teacher education programmes are programmes for professional preparation of teachers and not programmes of general academic study. So they should accordingly be provided with the general and specific theories of education. In the absence of such theoretical basis teacher education becomes a hit or miss affair; it also becomes not only a financial waste but also a source of erosion of values.

Philosophy is the theory of all theories and the groundwork of all other scientific edifies. Philosophy has a vital role to play in all walks of life and especially in the teacher preparation programme.

**SIGNIFICANCE OF THE STUDY**

The *Worldbook Encyclopedia* (1992) describes philosophy as "a study that seeks to understand the mysteries of existence and reality". It tries to discover the nature of truth and knowledge and to find what is of basic value and importance in life. It also examines the relationships between humanity and nature and between the individual and society."
The word philosophy is derived from two Greek words - 
φιλία (philia) which means love and 
σοφία (sophia) wisdom. The meaning of 
φιλοσοφία (philosophia) is 'love of wisdom'. This does not mean picking up bits of knowledge from here and there or imparting and acquiring the already known facts. The love of wisdom that philosophy constitutes is a comprehensive whole. Nothing is outside philosophy. Philosophy is a collection of natural knowledge acquired, co-ordinated methodically and synthesized in all-embracing love culminating in free as well as controlled expression.

The term philosophy cannot be defined precisely because the subject is so complex and so controversial. Different philosophers have different views of the nature, methods, range and applicability of philosophy.

Everybody has their own philosophy or personal philosophy. It goes deep into our experiences and helps us to analyse our attitude. Philosophic thought is an inescapable part of human existence. Even a person who claims that philosophic discussion is a waste of time and energy is expressing his personal philosophy. The rejection of all philosophy is in itself a philosophy. So research on philosophy is important for each citizen, requiring many qualities to grasp the nature of democracy. It is not simply an intelligent citizenry, but a critical one which democracy needs.

The French Philosopher Gabriel Marcel makes an interesting point about the word 'thought' (la pensée) which stands for an abstract noun as well as the past perfect verb. What goes on in the philosophy classroom is very often transmission of la pensée pensée (thought which has been thought - by other people). In this process the persons transmitting and receiving are not bound to think for themselves. On the other hand what Marcel would advocate is la pensée pensante (thought thinking). In a philosophy classroom or in the philosophizing process a person would be continuously thinking or wrestling with ideas. Merely imparting information about philosophy is not philosophy at all. To make a person think or help a person think is philosophy.
Philosophy like all other studies, aims at knowledge. Philosophy, though unable to tell us with certainty what the true answer to the doubts is, is able to suggest many possibilities, which widen our thoughts. Philosophy is to be studied, not for the sake of any definite answers to its questions, but for the sake of the questions themselves. Because these questions enlarge our conception of what is possible, they enrich our intellectual imagination and free us from the tyranny of custom.

In a democratic country the citizens are the rulers and hence they should be trained to develop thinking on their own, listen with understanding to other's ways of thinking, criticise their own as well as other's thinking.

In the professional educational courses introduced in the Kerala University in the B.Ed. and M.Ed. level in 1966, the term Foundations of Education was used for the first time (at that time the University of Kerala was the sole university in the State). Philosophical and Sociological Foundations of Education constituted the first paper. This syllabus was in line with the recommendations of the "Teacher Education" chapter of the Report of the Education Commission (1964-66). It was possible to effect the change of syllabus in the university almost immediately after the publication of the Report because the members of the Teacher Education Subgroup of the Commission were working simultaneously on the syllabus while the Commission was making the report. In that chapter the Commission had strongly recommended for strengthening the disciplinary base of education. The transition was relatively easy in Kerala, because Dr N.P. Pillai, the Dean of the Faculty of Education, was an important member of the Teacher Education Subgroup of the Commission.

But training college lecturers did not have the time to dig the foundation and really build a strong edifice. Most of them relied on some quickly produced notes, which were revised in later years in cases where the authors had a love and commitment of learning.

On the other end some practical aspects like evaluation, lesson planning, stating specific objectives and learning, experiences to evaluation,
educational technology, were intended to keep the students down to earth. During the 1970s the Centre for Advanced Studies in Education (CASE), Baroda, was doing very practical type of work in microteaching and several dimensions of Teacher Behaviour and diffusing the practices all over India.

So even early in the 1970s a sizeable lobby developed in Teacher Education for the mundanely practical aspects of Teacher Education. At the time of the implementation of the Ten-Year Curriculum in the mid 1970s the demand for applicability in the daily classroom conditions was also given importance, and there was a call to reduce the amount of dysfunctional theory. The groups in NCERT working on balancing the foundational and the practical aspects had a pretty tough job to do. In the working paper brought out by them the first paper incorporating Philosophical and Sociological Foundation was redesigned as Teacher and Education in Emerging Indian Society. In this training model more practical items like community work and work experience were also introduced in addition to the lesson planning, microteaching and other teacher behaviour dimensions related to practice teaching. The theory papers were attempted to be made more functional. Philosophy continued to be one of the components in this paper, though not termed as philosophical foundations.

There were some teacher educators who thought that this was an entirely different syllabus. Actually it was expected to be an integrative and application mode of almost the same major components. In fact this mode itself was an application of the philosophy of the curriculum, especially in its transactional mode. But very few practitioners seemed to understand the significance of the 'philosophy' behind the change. There was opposition from some of the senior training college principals in the University of Kerala, mainly on conservative grounds and several meetings of the Faculty of Education had to be convened in the late 1970s and even in early 1980s before a consensus was reached.

Thus, in the B.Ed. programme that we have today, we can discern two different vectors which some consider to be contradictory. In fact an
optimal resolution of these forces will help to produce the most fruitful effect. One of the vectors is the disciplinary foundations, the other is the practicalities concerned with teaching. A surface analysis of what was happening in the colleges suggested that very often, the practical aspects tended to be too mechanical and the theoretical aspects too shallow.

The twin problems in the teaching of philosophy at the B.Ed. course is thus concerned with making philosophy really philosophy and making it useful and also appear to be useful. It is this theme that has been taken up in this research.

But then it might seem over-optimistic to attempt to strengthen the foundation and applicability of philosophy in education through research. The reason is that the current status of research in philosophies of education as seen in various surveys of research in education revealing to be a weak area barring a few exceptions.

This has been pointed in the Trend Reports on Philosophy of Education by Manuel in the First and Second Surveys (1974 and 1978) and by Sheshadri in the Fourth and Fifth Surveys (1991 and 1992).

Manuel has pointed out in his Trend Reports that if philosophy had been taken in the etymological sense - love of wisdom, and had been seeking after wisdom, a research element would have been built into the subject itself. But it has so happened that the tendency is 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. Not only the quality but also the number of studies was low - only 28 studies were conducted during the entire period from 1947 to 1973 (a period of about quarter century.

When we come to the Fourth Survey the quantity has been increased and a few quality studies also have been found. But still dissatisfaction has been expressed by the trend reporter Sheshadri. He has lamented that research studies in philosophy of education lack methodological rigour, and
are indifferent towards the ongoing educational happenings etc. In the Fifth Survey he noted that there has been no visible improvement in the overall situation but also that the quality of output during the intervening years has deteriorated further. What we expect from philosophical studies, according to Seshadri is ‘philosophical wisdom’ (1992). Philosophical wisdom consists of increased and deepened understanding of fresh insights into educational concepts, theories, principles, issues and problems.

Researches in philosophy of education were divided into three classes: (i) critical (ii) exploration of epics (iii) thematic and conceptual studies. In terms of their research themes, barring a few exceptions, they continue on the trodden path. A shifting of attention from individuals and systems to the critical study of ideas and concepts: creativity, freedom, human nature, explanation, ideology, distance education etc. can be seen. These studies still lack the requisite rigour and exacting standards, but some studies have turned to issues and themes that are both philosophically significant and educationally relevant.

Notwithstanding the risky nature of the study it was felt by the present investigator that a study in the application of philosophy in the teaching of philosophy may be worthwhile. It is not claimed that the investigator is fully competent to undertake this difficult task. But there are two factors which have impelled her to venture into this task. One is that this particular theme is so important and so far unexplored that even a moderate success could pave the way for other researchers to take it up and build up a strong complex of studies. Secondly, in the light of the fact that in this area the contradictions embedded in the teaching of philosophy in the B.Ed. course are so many and so obvious, even to bring them out could be a contribution. Even to identify the processes adopted in the training colleges in general that could be lethal to the spirit of philosophy might be no main contribution. If positive dimensions conducive to building a nurturing climate for the study of philosophy in the right spirit could be identified, that too could be a contribution.
The supervising teacher has been working in this area for over five decades and the investigator was confident that help and counsel could be expected when rare difficulties are met with.

On the positive side it might appear that though philosophical research is still weak some slight improvements have come over the past two decades. If this study adds even a slight amount to this trend, the cumulative effect of positive components could gradually pile up to promise an optimistic scenario.

Though the investigators' college cannot boast of any great authority in philosophy in general, it has a climate of free interaction, quest, collection of various issues and discussing them - in fact an element of working philosophy is built into the system itself which, if drawn out and formulated, could offer not only valuable findings but also pave the way for positive models. In the community of religious order to which the investigator belongs there are some mighty intellectuals in philosophy. The college has a very cosmopolitan outlook and every year some very brilliant students from all communities - Hindus, Christian, Muslims and even secular persuasions - come and the parents and guardians with their varied gifts interact in various constructive ways.

The problem has manifold relevance whether or not philosophy of education is taught and learnt in the proper way. What is the right way is also something that needs clarification. If the right way is not known, the time and efforts spent on it are wasted. No civilized society can afford such a waste.

The teaching and learning of philosophies of education is a foundational one in the teacher training programme. If a foundation subject is handled inadequately, it weakens the entire course. Problems of education are ultimately problems of philosophy and if these problems are not properly understood and discussed at that level they will claim high tolls. Clarification of philosophical perspectives thus serves the purpose of helping to open the lock which alone can enter the hall of meaningful education. This adds another dimension to the significance of the problem.
The destiny of the nation is shaped in her classrooms and the quality of the shapers of the destiny is being determined by the way philosophy of education is taught at the B.Ed level. Certainly this subject must be taught well and learnt well.

The investigator has been a training college lecturer for fourteen years, teaching the units dealing with philosophy of education. Reviewing her feelings after each year's experience, she recalls that at the end of the first year she felt somewhat satisfied that her 'survival needs' had been satisfied. Thereafter along with some satisfaction resulting from consciousness of mastery of the ideas to be taught, she began to feel more and more dissatisfied each year due to the consciousness of large gaps in terms of the higher levels of psychological needs leading up to self-realisation. This feeling was aggravated by the nature of the philosophic ideas that were being processed in the classroom which always pricked the professional conscience of the investigator.

Several questions repeatedly arose in her reflections and self-appraisals:

When I teach idealism, is there a genuine play of ideas rather than transmission of inert matter - from my lecture notes to the notebooks of the students? Many of the ideas by their very nature cannot be demonstrated, as a science teacher can. They can only be constructed by the students themselves in their own minds. Many of the philosophical ideas represent a higher order construction than simple concepts in mathematics and physical science. How can I facilitate such deeper constructions?

Realism predisposes a cosmos, an ordered external world. Do I encourage orderly process of acquiring and ordering student experience? Are they encouraged to use their observational and inferential skills? Or do they substitute the word for the thing? Is naturalism being taught through mere words in artificial, cramped classroom? Do I present pragmatism in the ‘prayoga’ (prāyōgīga) mode – as problematic activities in the natural settings, as projects? These are problems that have been haunting the investigator for well over a decade. As one problem gets solved, new problems arise. From the last academic year (2004-05) onwards, existentialism has been added to the curriculum. This 'existential' problem arose only last year. For some lecturers it seemed to be a 'survivalist' rather than existentialist problem. But how can we transact it in authentic modes?

These are problems that are being approached in this study.
STATEMENT OF THE PROBLEM

For the reason stated above the investigator decided to conduct a study entitled

*Philosophy applied in the teaching of philosophy in B.Ed. Course: Formulation and testing of models.*

DEFINITION AND CLARIFICATION OF TERMS

In this study the investigator adopts more qualitative approaches than quantitative one. Qualitative approaches permit exploration of the concept itself as one proceeds with the research. Hence the concept itself will become clarified and more satisfactory definitions may emerge towards the close of the research. Yet some operational definitions need to be given to enable a start. The definitions presented first may be treated as initial maps that might provide the guidelines. They are not to be treated as precise definitions. They are the starting points for the exploration.

Definitions of Philosophy

Philosophy is not easily identified as a single and distinct branch of study, and philosophers themselves never agree upon clear definitions of their subject. Instead, the question, "what is philosophy?" is itself a philosophic question, likely to be answered in somewhat different ways by philosophers belonging to different schools of thought. However a few definitions which have emerged in the long and varied history of philosophy are presented:

Philosophy is

- search for the wisdom of life (the meaning closest to the Greek words from which the term is derived);
- an attempt to understand the universe as a whole;
- an examination of man's moral responsibilities and his social obligations;
an effort to fathom the divine intentions and man’s place with reference to them;

an effort to ground the enterprise of natural science;

a rigorous examination of the origin, extent and validity of men’s ideas;

an exploration of the place of will or consciousness in the universe;

an examination of the values of truth, goodness and beauty;

an effort to codify the rules of human thought in order to promote rationality and the extension of clear thinking;

a reflection upon the varieties of human experience;

the methodical, and systematic consideration of those topics that are of greatest concern to man.

an integrated personal view that serves to guide the individual’s conduct and thinking;

the science that seeks to organize and systematize all fields of knowledge as a means of understanding and interpreting the totality of reality, usually regarded as a comprising logic, ethics, aesthetics, metaphysics and epistemology;

a habit of mind in the exercise of which one tends not to take the conventional and customary for granted, but always to see possible alternatives;

a study that seeks to understand the mysteries of existence and reality;

a form of inquiry, a process involving analysis, criticism, interpretation, and speculation;

Philosophy is that careful, critical, systematic work of the intellect in the formulation of beliefs, with the aim of making them represent the highest degree of probability, in face of the fact that adequate data are not obtainable for strictly demonstrable conclusions;

[essentially] a spirit or method of approaching experiences rather than a body of conclusions abut experience;

that which deals with the most general causes and principles of things;
· a persistent effort of both ordinary and persistent people to make life as intelligible and meaningful as possible.

A few definitions from classical Rome and Greece and India may shed some light. The Greek comedian Aristippus defines philosophy as "the ability to feel at ease in any society". Plato says: "Philosophy is that dear delight." Socrates's definition of love of wisdom is summarised in the word 'philosophy' itself. The Roman scholar Cicero defines philosophy as the "Mother of all arts."

It would be worth closing this analysis of definitions with a statement of the relation between philosophy and science. It would be worth starting with a negative definition leading to a positive one.

· Philosophy is not one among the sciences with its own little scheme of abstractions, which it works away at perfecting and improving. It is the survey of sciences, with the special object of their harmony and of their completion.

Let us pursue some more definitions in the philosophy-science interface:

· Our subject (philosophy) is a collection of sciences, such as theory of knowledge, logic, cosmology, ethics and is unified survey (Sellers).
· Sciences of all sciences (Coleridge).
· The science of all things through their ultimate reasons and causes, as discovered by the unaided light of human reason.
· Philosophy like science consists of theories of insights arrived at as a result of systematic reflection.
· Philosophy is concerned with everything as a universal science (Herbert Spencer).
· Philosophy is the critical science of universal values

Even these do not exhaust the meanings that have been attached to the philosophic enterprise, but they give some idea of its extreme complexity and many sidedness. But while this multiple definition will be defect in a precision oriented study, it could be an advantage in the present study because it gives a wider base for exploring the application of philosophy.
Models

Robbins (1996) defines model as “an abstraction of reality, a simplified representation of some real world phenomenon.”

Siddiqui (1991) defines it as “a pattern of something to be made or reproduced and means of transferring a relationship or process from its actual setting to one in which it can be more conveniently studied.”

Suckling, sucking and suckling (1980) think of it as “constructing alternative, usually simpler forms of objects or concepts, in the expectation that the study of the model will shed light on the nature of those objects or concepts.”

Joyce, Well and Showers (1992) define a teaching model as “a plan or pattern that we can use to define face-to-face teaching in classrooms or tutorial settings and to shape instructional materials.” They conceive of it as a prescriptive teaching strategy designed to achieve specified objectives for students learning. For them models of teaching are models of learning too, since they will strengthen the students to become more effective learners. In this study the term ‘model’ is used in a much broader frame work than that given by Joyce Weil and Showers.

Kaplan (1964) classifies model as analogue models (related to a physical system); semantic / figurative / metaphoric/ verbal models; schematic models (integrating theory and real world situations, mathematical models (generalized models applied to a measurement problem); and casual models (mathematically expressed, and useful from the logical and analytic point of view). In the present study the last two types of models will not be attempted. The second type – semantic, figurative, metaphoric, verbal and schematic are likely to come in more naturally.

For Silverman (2000), ‘model’ is an overall framework to visualize reality. He places model on the top of a hierarchy of theoretical framework in which the lower ones are: concept (an idea deriving from a given model, e.g., oppression), theory (a set of concepts used to define and / or explain
some phenomenon), hypothesis (a testable proposition, methodology (a general approach to studying research topics, and method (a specific research technique and findings), coming at the bottom.

In the present study the investigator may map the model construction at any point in Silverman's hierarchy but the middle levels are likely to be more feasible.

Teaching

Teaching is considered by many as transmitting subject matters, skills, and values to all who come to school. The purpose of teacher is to give the child an educative experience that will enable him to grow in self-dependence, widening interest and wisdom and develop good character (Edward A. Fitzpatricks 1955). Though the opening sentence seems mechanistic, with the possibility of mistaking 'transmitting' for 'pouring' the same writer goes on to clear that misunderstanding:

The educative process in an active and dynamic process. Teaching is a spiritual process. It is not a pouring process – of knowledge or anything else – into the empty heads of students. The teacher's function, aided by all the educational aids, devices, equipment and personnel is to create a special environment in which the human mind through its own powers may develop. The teacher cannot transfer to the students his/her learning or virtue or character. The teacher can stimulate the student's powers and capacities that will result in achievements into a greater extent.

The whole aim of good teaching is to turn the young learner into an independent, self-propelling creature, who cannot merely learn, but study – that is work as his own boss to the limit of his powers. This is to turn pupils into students (Jacques Barzun 1945).

Thinking means shuffling, relating, selecting the contents of one's mind so as to assimilate novelty, digest it and create order. The ability to think cannot be imparted; it can only be developed (Barzun, op. cit.).

Good teaching is considered to be a process of guidance which

• recognizes the innate worth of each individual;
- makes allowances for the uniqueness of each individual.
- is directed toward the continuous integration of the individual personality within a modifiable environment.
- recognizes that growth and development are a continuous process of experiencing vital relationships.
- strives to obtain adjustments in environmental factors including adults and institutions as well as in the learner.
- aims at helping individuals to make choices that will lead to further development.

Teaching is an essential part of education. Its special function is to impart knowledge, develop understanding and skills. It involves the following processes: (1) giving information (of the many things that the students cannot find out for themselves); (2) causing to learn; (3) helping the child to respond to his environment in an effective manner; (4) helping a child to adjust himself to his environment; (5) stimulation and encouragement; (6) training the emotions of the child; (7) guidance; (8) a conscious as well as an unconscious process; (9) a means of preparation; (10) formal as well as informal; (11) an art; 12. relationship.

Here too the investigator proposes to take advantage of the wider base of multi-definition to facilitate model construction.

**Application**: is understood both in the sense of practical outcomes and in the sense of theoretical understanding, clarification, and various other intellectual, spiritual-aesthetic, whole-person-integrative and inter-personal-communicative components.

It means the application of philosophy in various situations, activities, incidents, events, decisions etc. Knowingly or unknowingly we apply philosophy in the above mentioned contexts. By developing such specific and concrete contexts we can apply philosophy or one can develop philosophy from such specific contexts.

Application includes not only applications of the formal theory learnt in the philosophy class but the application of the total outlook on life and
education as brought out by the activities, total climate, in fact the 'hidden curriculum' provided by the college.

OBJECTIVES OF THE STUDY

1. To take stock of existing methods of teaching and learning philosophy in the B.Ed. course and appraise their effect.

2. To explore the way in which philosophy of education is taught and learnt in the best systems.

3. To analyse the implications of the philosophical principles of great thinkers and identify the contradictions if any in the ways of presenting them.

4. To analyse the facilitations and hindrances in applying the ideal ways of teaching philosophy of education.

5. To develop ideal situation through which the teacher educators can transact philosophy in the application level.

6. To develop models of applying philosophical principles in the teaching of philosophy.

7. To evaluate these models through critical appraisals as well as try outs.

8. To help the future teacher to imbibe the real spirit of philosophy.

9. To help them to develop their own philosophy and their own methodology of teaching.

10. To help them to develop a world view from philosophical perspective.

HYPOTHESES

1. At present philosophy is taught in verbal and mechanical ways, violating the very principles embedded in philosophy of education.

2. There are certain constraints in the way of applying philosophical principles in the teaching of philosophy in the system.
3. In spite of these constraints, it is possible to make at least a beginning in the applied teaching of philosophy.

4. When philosophy is thus applied in practice -

   (a) the teaching and learning of philosophy will become more interesting, more meaningful and more challenging;

   (b) the students will begin to think for themselves and continue to work on their own;

   (c) students will achieve more by the use of this method;

   (d) the teacher will tend to break away from the rut and start growing professionally;

   (e) administrators may have some reservations about the new approaches, but may support them if they are convinced that they do not disrupt college routine and help students to achieve more;

   (f) the students will develop the competency and the attitude needed to grapple with philosophic problems by themselves and find solutions;

   (g) they will begin to enjoy learning and life with its responsibilities and radiate this spirit around them.

It may be noted that some of the hypotheses on this topic do not lend themselves to quantitative approaches and so a lot of qualitative methodology was used. Qualitative methodology is flexible enough to use newer hypotheses and more relevant objectives as they unravel themselves in the course of the investigation.

DEFINITION OF KEY TERMS

Teaching in the proper sense implies 'causing to learn'; helping the learner to do things him/herself, 'guidance' rather 'steering'; stimulation, direction and encouragement; democratic classroom climate. It is perhaps best summarised in Yoakim and Simpson's crowning characteristic of good teaching, as that which 'liberates the learner from teaching'. In evaluating the present status the misunderstood concepts of teaching as telling, information-mongering, teacher-dominated activity also come into play.
Philosophy as understood in the best sense involves love of wisdom (Socrates), la pensée pensante ('thought thinking' – a recreation of process) rather than la pensée pensée ('thought that has been 'thought' - by other people and transmitted as product') (Marcel). It can also be defined in terms of its function – analytical, synoptic, directive, normative, critical, reconstructive and so on. Hundreds of definitions of philosophy have been reviewed and it is not expedient to discuss all of them at this point. But Dewey’s point of view deserves special mention: Philosophy is the generalised theory of education. Dewey also says that education is the laboratory in which philosophical distinctions become concrete and are tested. Such definitions are particularly relevant in an application-oriented study. In this study, apart from the more rigorous definition of philosophy, its practical use as a total attitude to life which governs a person’s action in general, is also operationally significant.

Application: is understood both in the sense of practical outcomes and in the sense of theoretical understanding, clarification, and various other intellectual, spiritual-aesthetic, whole-person-integrative and inter-personal-communicative components.

Model has been defined in various ways: as “an abstraction of reality, a simplified representation of some real world phenomenon” (Robbins, 1996); as “a pattern of something to be made or reproduced and means of transferring a relationship or process from its actual setting to one in which it can be more conveniently studied” (Siddiqui, 1991); as “a plan or pattern that we can use to design face-to-face teaching in classrooms or tutorial settings and to shape instructional materials - including books, films, tapes, computer-mediated programs, and curricula (long-term course of study)” (Joyce and Weil, 1992).

In this study the first three among the five types of models as analysed by Kaplan (1964) could be relevant: 1. Analogue models; 2. Semantic models are expressed in verbal form and are referred to as figurative models and metaphoric models.; 3. Schematic models, which
integrate theory and real world situations; 4. Mathematical models; 5. Causal models written as a set of linear equations hypothesised to explain the relation between variables.

'Model' is used in this study in the exploratory, explicatory and facilitative sense. In the exploratory aspect of the investigation Whitehead's initial Romance phase in the conquest of new knowledge, with cautious advance made into the further stages of Precision and Generalisation would be appropriate. Since this study relates to philosophy, Silverman's (2000) concept of 'model' at the top of a hierarchy followed by theory, hypothesis, methodology, method and findings could be relevant. He uses the term model in a sense close to the term 'paradigm' used by Kaplan and others.

METHODOLOGY

Empirical methods are not ruled out in this study, but priority is given to the methods embedded in philosophy itself – thinking, treating a problem presented in a situation as a stimulus to thought, reflection, analysis, criticism, construction (of hypotheses and models) and synthesis. In the light of the more recent developments in the curriculum in schools and colleges of education other approaches such as phenomenology, aesthetic exploration, integrative studies that are relevant to yoga, meditative counselling etc were also found relevant.

In the second year of this study the tentative observations, interactions with students and discussions with other teachers indicated a very low level in the state of the art on the presentational side of philosophy and the way in which students were learning. To confirm this with the help of a more detailed survey a printed schedule incorporating a rating scale was administered to about 700 students drawn from four colleges.

This study is predominantly qualitative. In fact the supervising teacher was of the view that quantitative approaches may be applicable, if at all, only to the surface level of philosophical studies and the teaching of philosophy. Later a discussion with a senior researcher in this area, whose doctoral
study was on Explanation of Explanation (and who was also a master in the analytical mode of research) strongly discouraged the quantitative and empirical modes – even as an auxiliary research mode. Review of earlier literature showed that very few studies in Philosophy of Education attempted the quantitative modes. Among the studies reviewed in Chapter II of this study only two have attempted quantitative approaches. It is interesting that one of them has dared to apply advanced statistics including factor analysis. Many of the foremost educational philosophers are against quantitative and empirical approaches.

However, after considering all aspects of the problem, it was considered that the broad area ‘Teaching of Philosophy of Education’ has an empirical and quantitative mode when we raise questions such as: the extent to which different facets of presenting the subject to students are used by the pupils, the way students react to these methods, the amount of time allotted to the subject, the number of books read by teachers and students and so forth. Even about these aspects it was considered doubtful whether surveys using paper tools would be able to elicit valid and reliable information. But some of these limitations may apply to areas other than philosophy of education too. Hence the investigator finally decided to use surveys and quantitative treatment of data as an auxiliary tool, fully realizing its limitations. This chapter presents the main quantitative findings for what they are worth, liberating Chapters VI and VII for the qualitative findings.

Two major survey tools – one for teachers (N=100) and one for teacher trainees (N=700) were used, but the results from the qualitative methods such as participant inquiry were considered more trustworthy. A number of supplementary survey tools were also improvised and used. Details are presented in Chapter V along with the results.

Some experimental constructs to enliven the mechanical procedures in training colleges were developed. These included presenting the schools of philosophy on the vertical as well as horizontal plane with profuse illustrations, animation and other stimulants to thought. The
supervising teacher's constructs were also available. These constructs were
attempted in the investigator's own college in a pretest-post-test experiment,
combined with the rating scale. Whereas the overt responses of the students
seemed to be very encouraging, and even the inspection of the data did
show marked improvement in the post-text phase, it was taken only as
indicating a trend. It was not found worth conducting a rigorous statistical
analysis of the results applying t-test for correlating means. Rather than
refining the test and the experimental procedure and conducting a rigorous
experiment, it was found a better investment of research time in this kind of
study to concentrate on refined qualitative and philosophical analysis. study
and improving the application inputs still further, taking the students as
partners in the study and for giving priority to qualitative approaches.

During the next four years elaborate constructs were developed for
applied teaching of philosophy on the naturalistic, participant mode
covering all relevant dimensions of the philosophy syllabus, integrating the
teaching of philosophy with the whole college work (curricular and co-
curricular), with teaching practice in the school, and with national seminars
conducted in the college, counselling and meditation. Team teaching was
adopted in collaboration with other staff members and resource persons.
The results are stated in the form of episodes, cases, case cum experiments
with evaluation, mostly with improvised tools. Since the formulation of the
constructs and episodes (as well as the testing) was also a product of the
research, they are presented under the Results.

Modern Qualitative Approaches Summarized:

The dimensions of qualitative research (Holloway 1997, Patton 1990,
Denzin and Lincoln, 1988) need to be stated briefly in order to communicate
the mode of exploration in the later stages of the study. They include:
conducting the study in natural setting; studying real world situations as they
unfold naturally, non-manipulatively, unobtrusively, without predetermined
constraints on outcomes; with openness to whatever emerges; primacy of
data: theoretical framework generated from data; equality in research
relationship; contextualisation: immersion in the setting in the real world of participants and target culture, using the strategies of observing, questioning and listening. The researcher examines the situations, events and actions from the participants' point of view and refrains from imposing her own perspective; high design flexibility was ensured. 'Thick' description is used freely - the detailed and vivid portrayal of the participants' experiences, going beyond surface phenomena to their interpretations, uncovering feelings and the meanings of their actions. Descriptive statement is reinforced thorough photographs and audio-video recordings. Data collection and data analysis generally proceed together and interact.

In the validation procedures in Qualitative Research, the formal jargon about different types of validity and reliability is underplayed. Everyday language like building trustworthiness, credibility, transferability, dependability, conformability, and authenticity are used. Validation is through triangulation - investigation from different perspectives.

The components of authenticity are particularly relevant in a philosophical study. These include: Fairness, ontological authenticity (helping participants to gain an understanding of their human condition through the research); educative authenticity (the understanding that individuals gain should enhance the way in which they understand other people); catalytic authenticity (decisions made by the participants should be enhanced by the method of inquiry); tactical authenticity (the research should empower the participants. The action of the participants should have an impact on their lives).

The successful testing of models came through informal tryout, combined with participant observation, expressionaires, spontaneous student-initiated creative and problem-solving expressions, logical analysis and appraisals, literary analysis, analogical inferences etc.
Analysis

In this study analysis is used in several ways. It could involve concept analysis, logical analysis, discourse analysis, disciplinary analysis, content analysis, textual analysis, context analysis (on account of the application factor). Even phenomenological analysis could have a place.

Constructing models as methodology

Even among the earlier methodologists, Cornwell recognizes construct making as a method in itself (cited by Mouly 1964). It is also recognized as a method by qualitative methodologists. But it is very interesting that suckling, suckling and Suckling (1978/1995) devote an entire chapter to ‘Making Models’ in their Chemistry through Models. The authors, two of whom are in university and one in industry, have brought in a wide variety of interdisciplinary thinking, from sciences, industry, management, social sciences and the humanities. Their analysis of the model-making process has much to contribute to the methodology of the present study.

They start with Bruner’s (1960) analysis of models as an initiating framework. Enactive (tool of the hand), iconic (tool for the distant receptors) and symbolic (tools for the process of reflection). Thence they develop a structured approach to modeling in six steps:

1. Recognise the existence of a problem and decide to tackle it.
2. Delineate the system to be studied.
3. Formulate questions to be asked.
4. Construct the model.
5. Run the model.
6. Analyse the results and their implications.
ORGANIZATION OF THE STRUCTURE

Many studies in education devote a full Chapter for the Methodology. There is also the practice of incorporating the methodology in the first chapter itself. The latter procedure is adopted in this thesis. The second chapter presents a Review of Related Literature. The third chapter is a conceptual review including no popular writers on philosophy handle the problem. The fourth chapter analyses some exponents of educational philosophy or those who bring philosophy to the people as role models for the present investigator as a teacher of philosophy. Chapter III and IV are expected to supply more than perspective. Some of the concepts that emerge here may go into the models.

The Results of the study – excepting the final outcome of the models of application are presented in three chapters. Chapter V presents the quantitative findings. The qualitative findings are presented in two chapters. Chapter VI presents the analysis with the Investigator’s college and its contact centres as the base and extracting the philosophy embedded in its ongoing work. Chapter VII covers the special inputs introduced as part of the study. Chapter VIII concludes the work; it also incorporates the models.
Review of Related Studies
Chapter II

REVIEW OF RELATED STUDIES

PREAMBLE

Almost all studies under review in the first part 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 these, as noted in the trend reports. None of the studies has attempted the type of application strived at in this study. Hence there is no danger of avoidable repetition in undertaking this study. The studies conducted in Education Departments and occasionally in Philosophy Departments are placed in Section A.

Since this is an application-oriented study it was felt that studies in other fields which may draw from or contribute to philosophy may give some clues to applications, e.g., music, art, architecture etc. Such studies are placed in Section B.

A. STUDIES FROM EDUCATION/ PHILOSOPHY DEPARTMENTS

Acharya (1967) conducted a study on Contributions of Eminent Indian Educators to The Theory and Practice of Indian Education in the nineteenth and twentieth centuries. Special reference was given to the thinkers in Maharashtra. The investigator critically examined whether there had been an essential unity and coherence in the educational thoughts and ideals of eminent thinkers. The study was based on the contributions of the eminent Indian educational thinkers like Raja Rammohan Roy, Chiplunker, Tilak, G. G. Agarkar, Vijapurkar, Dayananda Saraswati, Swami Vivekananda, Aurobindo, Annie Besant, Gandhiji, D. K. Karve, Syed Ahmed Khan, Malviya, Gokhale, Punjabrao Deshmukh and Tagore. The autobiographies, life histories and articles written by, and about the educationists, were consulted and searched through in libraries. An attempt was made to link the personalities and the contemporary ideas.
The study revealed that the birth and development of national education movement in India had been an evolutionary process of national consciousness where the contributions of the eminent individuals were significant. That India possessed her unique aim, method and organization of education and their re-examination was essential for national resurgence was the communality of thought of these vanguards of nation. Though it was vouchsafed that India has her unique way to her destiny and glory, the significance of modern western science was also pointed out. Attempts had been made in many cases to find an equation if not a synthesis between the physical science of the west and the spiritual philosophy of the east. The revival of Indianism in education in the last one hundred and fifty years, with its diversity as found in the ideas of Tagore, Gandhi, Dayananda and Aurobindo testified to the myriad-mindedness of the one and the very soul of India.

Chaube (1962) conducted a study on Recent Philosophies of Education in India to find out the salient features of modern India that came up from a few educational thinkers who stood against the growing influence of materialistic and mundane values and who pleaded for adherence to higher spiritual values. Dayananda, Vivekananda, Annie Besant, Aurobindo, Tagore and Gandhi were prominent among such eminent thinkers. Education in our country was to help the people to rise above the narrowness of seclusion and it was only possible if education was made a medium having essentials of Indian philosophy and culture. The main contributions of the educational philosophers of modern India as summarized by the researcher are:

The student’s moral and religious development should be the responsibility of education; education should also have a materialistic aim to make the individual self-supporting and economically productive; education should enable an individual to feel one with the universe; curriculum should take into account the two phases of man’s life—the spiritual, i.e., the inner life of man as an individual, and the external, i.e., the outer life of man as a unit of the society having its moral and social responsibilities; women’s education
should be given priority so that the women of India once again take their rightful place in the society; the state should provide for education but it should claim no authority over it; and for growth and full efflorescence, the roots of education of Indian people must be planted in their old, cultural soil. It was therefore felt that a new, educational philosophy of the country influencing science and spirituality would suggest the right remedies for many of the inadequacies in the current educational system in the country. However, this fundamental contribution had been the endeavour to effect in the minds of the educated Indian youths a synthesis between the spiritual culture of the east and the materialistic civilization of the west.

De (1972) investigated Tagore's Contribution to Education for International Understanding. The main findings are presented below.

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

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

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

Idealism formed the main stream in Indian, educational philosophy and other philosophies were tributaries to it. According to idealistic philosophy, self-realization was the goal of life. Learning was thought of as the process of realizing the eternal values of life. Teacher was considered a custodian of Indian culture and civilization. Curriculum included moral and
religious instruction. The methods of teaching were both inductive and
deductive in nature. Strict adherence to daily routine and self-discipline were
the forms of discipline. Naturalism in Indian education stood for education in
natural atmosphere and according to the nature of the pupil, who was born
good. Auto-education or child's freedom to learn by himself found its
expression in kindergarten and play way and other natural methods followed
in Indian education in the twentieth century. Rejection of the book and
concentration on crafts, withdrawal of religious instruction in favour of
self-imposed discipline and liberalization of teacher's traditional authority
were some of the effects of naturalism on Indian education. Gandhian 'Basic
Education' was the best representation of pragmatism, a philosophy of
modern science and democracy. Education was centred round a craft and its
aim was the completion of project activities, where the dignity of individual
labour in social activities was valued most. Supernaturalism in education, on
the other hand, aimed at the salvation of the individual through work, worship
and faith. The curriculum was framed in accordance with the idea of revival
of Hindu culture. The method of teaching consisted in just removing the
obstacle to knowledge, since supernaturalism believed that no one can
teach anybody. Internationalism in education aimed at international
understanding and creating a synthesis of life and culture of all nations.
Cooperation and coexistence were the basic principles of learning. Practice,
not preaching, was the right method of pedagogy. Since the seeds of
universalism were found implanted in the Vedas, the international schools in
India relied heavily upon them. They stood for an illustration of synthesis of
religion and science, the two opposite poles of tension of modern civilization.
International understanding could be achieved by becoming a dispassionate
student of international problems, without having any pride or prejudice
against any nation or religion or ethnic group. In conclusion, it was said that
India had her unique way of representing each of the philosophies of
education. All of them had built, without giving up their individual
distinctiveness, a mighty scheme of Indian philosophy of education.

Deshpande (1955) attempted to make a historical survey of all
aspects of the Jain System of Education with a view to comparing it with the
Brahmanic, Buddhist and Monastic (European) systems of education and to have a critical appreciation of it. The various textual sources of Jain literature and books on history of ancient Indian education were the main sources of information.

The Jains considered education to be the source of illumination, an agency of self-respect and emancipation, and also the source of development of the spirit and the faculties. The following were highlighted as the important features of the comprehensive Jain education. Different stages of life according to Jain psychology, namely (a) the dull stage, (b) the playful stage, (c) the walking stage, (d) the erect stage, (e) the learning stage, (f) the adolescent stage, etc., were discussed. The four stages by which the permanent impressions of objects were made on the mind and the four types of intelligence and their characteristics according to Jain psychologists have been described to have important bearing on education. The education began at the age of eight and laid great stress on memory. There were very few teachers and still fewer institutions, but there was cooperation between the teachers and the students, which was given an important place in the process of education. Corporal punishment was absent and the family was allowed to play its role in the progress of education. A test was given to students before admission to schools and only the deserving ones were admitted to classes, which were considerably smaller than the present day classes. The educational institutions depended on donations of princes and the public. Family was the principal agency of education. Elementary education of the three R's was not regarded as very important but emphasis was given on the higher aspects of education. The medium of instruction was the mother tongue. Various methods such as memorising sutra, the question and answer method, the direct method were used. The techniques of telling, exposition and debating were also used. To assess their progress, debates were held instead of examinations. Comparing the Jain and the Brahmanic systems of education, it was found that there was no difference in their concept of education - both were comprehensive, both accepted the same age for the beginning of education; and the aims and admission procedures also did not differ much. The sessions and duration of courses
were practically the same. Both were patronised by the princes and the public; much similarity existed in regard to the administration of education. The only difference was found in attitude towards education of women and the shudras. Comparing the Jain and Buddhist education, it was found that the Jain system did not lag much behind the Buddhist system. A Comparison of the Jain system with the European monastic system revealed much similarity between them; both were based on certain monastic principles. Among the methods of teaching, some steps, like pronouncing the texts, denoting the syllables, explanation of the words, asking question, recitation and recapitulation, were employed. Debates, individual attention, use of a few intelligence tests, tutorials, the monitorial system, facilities for special studies, and award of degrees and diplomas were the other important characteristics of Jain system of education in India.

Gokhale (1951) conducted a study on the origin and development of Buddhist education in India and Abroad through its diverse phases with a critical analysis of the several factors influencing the evolution of the system.

Buddhism rose as a Monastic sect and developed in course of time as a religion of the masses in India, and received patronage of kings like Ashoka, Kanishka and Harsha. The Buddhist ideal of ethical and intellectual life being purity, education under the Buddhist philosophy meant the realization of the ultimate aim of 'arhatship' and 'nirwana'. The Buddhist eightfold path of right views were: (right) intention, speech, action, livelihood, effort, mindfulness, concentration and controlling senses. The aim of education was what they called Chittavrittinirrodha, controlling the passions of the mind, the precursor of all actions. Buddhist education was closely linked with the growth of monasteries. Buddha himself started as a teacher, teaching the message of self-development and perfection but was compelled by the force of historical circumstance to initiate the development of the Sangh devoted to the ideal of converting the unconverted and strengthening the faithful. Rules were framed on the basis of these accepted principles.

The author describes the ideal student's and teacher's life and their mutual relationship. The teacher and the student were both exhorted to bear
in mind the fact that any confusion in their minds between mean and ends would be detrimental to educational effort. *Sila, Samadhi* and *Panna* were the three fundamental aspects of Buddhism. *Sila* facilitated *Samadhi* which in its turn facilitated the moulding of the mind, so essential to intellectual insight; *Panna* revealed the truth and freed the mind from the shackles of ignorance and false knowledge. Fulfilment of the conditions leads the aspirant to *Nirvana*. Preaching, repetition, explanation, exposition, question and answer, discussion and debates were all used. Various methods of replying to doubts and questions were practised. The system of Buddhist monastic education consisted of the processes of comprehension, preservation, elucidation, elaboration and translation. In the earlier period, women were treated with respect and dignity in the Jain attitude, as also Buddhist education, but changes took place in Manu's days. The order of nuns was not far behind that of the monks but it was not of the same strength. By Ashoka's time the number dwindled and later the order itself dwindled and disappeared.

The ideals of the pursuit of truth and wisdom and the poverty of life and purity of thought created, a taste for knowledge, raised the level even of average men, by moulding social likes and dislikes, by influencing choice and rejection and creating a high standard of judgment. This was no small contribution of the universities of Nalanda, Vallabhi, Vikrama Shila, Odhantpuri and Jagdal. The researcher describes the working of these universities and shows how they were financed. Their libraries are described. These universities generated a force of disintegration in their structure of development, as they standardised all efforts, resulting ultimately in a lopsided development of Indian intellectual life. The scholars became more and more interested in the Tantric arts. The universities fell a prey to magic, and Tantrism and also to the sword and power of the Muslim invasions. But credit is given to the Buddhist system of education for the achievement of free and sustained philosophical speculation, for enriching the Pali and Sanskrit languages, for encouraging the art of argument, for developing the sciences of astronomy, and medicine and above all, for developing the level of the average man of those days in India.
The system had its shortcomings. It neglected secular education in industrial and vocational arts. Its failures were offset by its positive achievements; the full and extended expression of which was seen in other Asian countries like Japan, China and Ceylon. [The present investigator would like to comment at this point that if the positive achievements had full and extended expression in the other Asian countries, the failure on certain dimensions in India can be attributed to the demise of Buddhism in India rather than to the Buddhist system itself. The investigator also compares the Buddhist system with the Brahmanical, Jain, Islamic and Christian systems.

The Buddhist system of education is shown to be a part of the larger organic unity of the ancient Indian systems of education. Its ideals were the formation of character, building of personality, preservation of ancient culture and the training of the rising generation, in the performance of religious and social duties, self-fulfilment and sure acquisition: of objective knowledge.

Agarwal (1977) conducted a study on *The Theosophical Philosophy: Contribution to Educational Thought and Practice in India*. Its main aim was to trace the relationship of the theosophical philosophy to religion, science, society and education. The study revealed:

(i) Theosophy was concerned with high levels of reality and metaphysical truths not only for livelihood but life itself. (ii) All religions stemmed from the same source, therefore the main principles of different religions needed to be incorporated as one religion. (iii) Science provided facts while the theosophical philosophy prescribed methods and directions; the theosophical philosophy provided the direction but science was the process. (iv) A true theosophist was a true scientist as both aimed at the discovery of truth, true brotherhood and karma in dealing with the problems pertinent to different groups or sections of society and emphasized the divinity of man. (v) The sole objective of all education was to fulfil the need of the inner life, necessitating the need for a broader basis of education. (vi) Many movements were started for the revival of Indian culture which was made more convincing and methodical; the Downward Filtration Theory was applied for achieving nationalism and Indianism. (vii) The Harijans were
given place by the provision of separate schools. (viii) The specific impetus to women's education was by the establishment of a girls' college in Delhi. (ix) Among other aspects the theosophical philosophy emphasized the importance of textbooks, evaluation, methods, curriculum, discipline, student-teacher relationship, and organizational pattern characterizing a full-fledged theory; the other aspects highlighted were the religious and moral education, manual training, political consciousness without direct participation, co-curricular activities, the need for a high-powered textbook committee and the need for a three-language formula wherein English could be the medium of instruction.

Babu (1978) conducted a study to interpret Sri Aurobindo's Philosophy of Education based on his philosophical texts and educational writings.

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

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

Chauhan (1981) adopted the historical method of research to study the Educational Philosophy of Swami Dayananda. Data were collected form the writings of Swami Dayananda himself, the writings of others persons, journals, his letters, official reports and the reports of commissions and committees and periodicals. The literature was analysed and the data were interpreted on a qualitative basis. A questionnaire was also used as a supplement to know the views of the great Sanskrit scholars of Gurukulas and prominent leaders of Arya Samaj.

The study revealed that Swami Dayananda was not only a philosopher and a religious reformer but also a great educationist. He was a nationalist educator, being a follower of real Swaraj. He was the first to suggest a national system of education. He denounced the present caste system based on birth and untouchability. His concept of education was spiritual, religious, social, and knowledge-oriented. His idea on education was that the physical, social religious and spiritual education should be essential parts of educational system. He advocated ancient gurukul system of education in which brahmacharya was an essential condition of the student life. He advocated love and service, inner discipline, self-realization
and truth as the ultimate goals of life and education. He stressed physical development which promoted long and healthy life. His system of education was democratic, based on equality. His educational system intended to introduce residential institutions among natural surroundings. He stressed that students between the age of six and eight only should be admitted to schools. Hindi should be the medium of instruction and the objective should be the study of Hindu culture and Sanskrit literature. Male and female students should be taught separately under certain bodily and mental discipline. They were to take a vow of brahmacharya and remain unmarried till the age of twenty-four years at least and the student was expected to be a vegetarian and away from luxurious things. Dharma or true religion should be followed in life. He advocated that the devotion to and worship of only one God, the realization of self (soul) and material reality should be the aims of education. Moksha would be the terminal aim of education which was to be achieved by self-realization. Education in his view was a continuous spiritual and social process which went on till complete development was attained and till moksha was achieved.

He considered shravana, manana, and nidhidhyasan, logic, question and answer methods to be essential for the students and said that the teacher must follow these as well as explanation, story-telling and illustration. He stressed the relationship of the teacher and the taught as of father and son based on love and respect. He advocated the need of well-defined curriculum for the teacher and the taught. He believed in a diversified curriculum which included various subjects relating to life and needs of the students. The nature of discipline for students was inner in which he fulfilled the aims of life.

Dubey (1980) presented a study, apparently in Hindi medium, of the Educational Philosophy in the Upanishads. The study revealed that:

(i) the Upanishadic philosophy of education aimed at arousing the spiritual vision of human beings for living an active worldly life but all for attaining salvation (moksha). For this purpose, it also aimed at developing character, truthfulness and proficiency in several worldly subject for
livelhood. (ii) Education was open for all castes, creeds and women irrespective of their socio-economic Status. (iii) Generally the duration of study was twelve years. (iv) The entire educational system was residential. The students had to reside with the teacher (guru) in guru-kula as members of his family. (v) The size of a class was five to six students. (vi) Gurukulas were substantially aided by the kings and landlords but they had no control on the educational policy and on the gurukulas. (vii) Education was free at all stages. (viii) The curriculum mainly consisted of two parts, \( \text{para vidya} \) - subjects related to spiritual development and salvation and \( \text{apara vidya} \) - subjects like vedas, the puranas, grammar, social customs, mathematics, production, ethics, logic, geography, military science, astronomy, music, aesthetics, architecture, science. (ix) The teacher behaved like a father. (x) The methodology of teaching was \( \text{sharvana} \), (hearing), contemplation, discussion, question-answer, formulation, debate, inductive and deductive logic, explaining, illustrating with examples, experimentation and learning by doing. (xi) The practice of acquired knowledge was immensely emphasized.

Ghosh’s study (1977) differs from the usual studies in philosophy of education in that it uses survey method followed by sophisticated statistics including factorial design analysis. His topic was \( \text{Distribution of Four Social Values among Certain Selected Strata of Youth and Prediction of Good Citizenship with the Help of the Values} \). The study examined: (i) the extent to which the youths were displaying four social values, namely, secularism, democracy, nationalism and socialism in their behaviour patterns, (ii) what factors were influencing their acquisition by the youths, and (iii) how far the value scores could predict good citizenship in the future.

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

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

Jabbar (1976) undertook *A Critical Study of Educational Implications of Existentialism*. He attempted to analyse the main philosophical ideas of existentialism and to discuss the aims of education, method, contents and relationship between the teacher and the taught in existentialist schools and universities. For this purpose, a critical interpretative and evaluative study of books and authors was made.

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

Khosla's study (1983) on *Educational Philosophy of Sikh Gurus* was framed with the following objectives: (i) to study the norms and values, aims, content, teaching methods as put forth by Sikh gurus, and (ii) to arrive at the philosophy of education as perceived by the Sikh gurus.

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

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

Nair (1980) conducted a study on the *Educational Ideas of Swami Vivekananda*. The major findings of the study were: (i) Vivekananda was the greatest synthesizer of his time as compared with his contemporaries like Tilak and Gandhi. (ii) His Vedic idealism was a philosophy of action combining, the intellect of Sankara and the love of the Buddha. (iii) By his correct interpretation of the Hindu religion, Vivekananda tried to remove the superstitions from the masses. (iv) His philosophy of education was a combination of ethics, religion and morals. It also comprised naturalism, pragmatism and realism, each contributing its share to a man-making education. To him, the ultimate aim of education was self-realization. He firmly believed that character was more important than intellectual attainment, and duties more than rights. (v) According to Vivekananda, no teacher could educate a child because it grew according to its nature. His application of analysis of the human mind as *satva*, *rajas* and *tamas* had a great bearing on the modern educational psychology. (vi) Like Marx, Vivekananda was against class distinction but not in terms of materialistic interpretation of history. (vii) In line with the Vedanta philosophy, Vivekananda held that a progressive reconstruction of the social, economic
and political life of the people alone would make them free from the worries and cares of life. He anticipated the modern adult education programme for functional literacy to fishermen and ploughmen. By the enlightenment of the people Vivekananda wanted to raise the electorate from a subject culture to a participant culture.

Purandare (1982) conducted A Critical Study of Rabindranath Tagore’s Educational Philosophy. It aimed at critically analysing the ideological contribution of Tagore to the educational practice in India. The methodology consisted of library study of Tagore’s writings and his practices and the educational innovations at Santiniketan.

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

Tagore’s general philosophy dealt with the concept about God and nature. For him, God was immanent in all beings. Man was His highest creation. Nature also was the manifestation of God, according to Tagore. He presented the unique idea of man-God or God-man or superman. His views on man originated from his internationalism and his genuine humanism. According to his ethical and aesthetic approach to life, man could realize himself and God through creative activates like poetry, literature, different arts like painting, music, dramatics, etc. According to him aesthetics, the science of beauty, was the link between the human and the divine. He said that music was the noblest art which almost directly bridged the gulf between the man and the divine. The greatest gift that God had bestowed on man
was his consciousness. It was the source of ethics or morality, which awakened the values of truth, beauty, goodness, love, etc.

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

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

Bakhe (1983) undertook a Comparative Study of Lokamanya Tilak and Vivekananda. His goal was to extract relevant material from available sources and to present it all in an organized form as a formal statement of their educational philosophy.

Both of them gave much serious thought to the subject in the national context. Education was Tilak’s ideal of life and it was, for both of them, the only agency to solve all human problems. So, it could even be that they had a systematic philosophy of education which they could never state formally
(sic). Or, they had some ideas on education which reflected their peculiar genius and view of life (sic).

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

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

Ramesh’s study (1982) was on a rare topic: \textit{Theory and Practice of Education in Herbert Read}. The study revealed the following findings: (i) Herbert Read was known for his many innovations and concepts in the field of education. The core of his educational teaching was art as a medium of education. This included art-orientation methods and also art education media. According to him, art as a symbol had outshone all other influences upon education. (ii) Herbert Read craved for the natural environment of the school, home and society. He concluded that it is not possible to create a natural environment within the scope of the present technological society, but advocated several ways to make the present situation attain a maximum extent of neutrality in all respects. (iii) Herbert Read in his philosophy of education referred to the role of a teacher as a guide in education, and like Rousseau he was not for the abdication of the teacher’s responsibility. The status of a teacher was more significant in Read than in Rousseau. A teacher, according to Read, was concerned with triphasic activities in
education, namely, expression, observation and appreciation. (iv) The status of morality; in education was too high in his theory, He equated art with morality; 'what is rational is moral' for Herbert Read. He did not indicate the exact methods of art instruction and ever, communication in his theory and practice of education. (v) Read’s idea of the pre-school education was rooted in artistic and aesthetic organization. Read believed that every child was potentially sincere, true and good. He recommended art, at the pre-school level to avoid the divisions of classes and subjects as far as possible expect for purposes of supervision. The methods and techniques were so free and non-deterministic that they tended to evoke natural impulses and natural inclinations among the children. There was a clear-cut discussion of the pre-school, school and higher learning in Read’s system of education.

Ray (1981) chose to conduct A Study of the Educational Ideas of Rabindranath Tagore and Their Relevance to Contemporary Thoughts and Practices. But his distinct feature seems to be the wide sweep of comparisons that he has made. Some of the major findings were: (i) Tagore’s idea of education for the ultimate human unity through communion with nature mingled with freedom and joy, and cultural collaboration with other people synchronized with the views of Froebel. (ii) His concept of education as an instrument of development of mutual cooperation, as well as for the prevention of alienation and segregation, was in conformity with the ideas of Martin Buber and Gunnar Myrdal. (iii) Tagore’s acceptance of education as a tool of developing national integration and international understanding was quite consistent with the modern thoughts on education. (iv) Tagore’s concept of the teacher as a guru was very close to the ideas of Martin Buber to whom the teacher was the initiator and maintainer of I-thou relationship for the development and emancipation of pupils but it was not possible as teaching was accepted as a profession and not as a mission by an absolute majority of teachers. (v) Tagore’s concept of religion and religious education was relevant to the objective of building up a classless and true democratic society and was close to the ideas of Whitehead and
(vi) Rabindranath's idea of education for socialization of the children was in conformity with the views of social psychologists like Olsen and Winfred. (vii) His efforts for inculcation of a feeling of freedom and belongingness to the institution in the minds of the pupils through cordial teacher-pupil relationship was consistent with the experimental findings of psychologists like Brewer and Lovell. (viii) His views on education in close coordination of the community for the distribution of the richness of the heritage and inculcation of the values of society were similar to the ideas of John Dewey. (ix) Tagore's introduction of creative, playful and productive activities in education for the conditioning and canalization of emotions, the prevention of emotional deprivation and securing of emotional stability of the adolescent pupils was in conformity with the views of developmental psychologists like Hurlock. (x) Tagore's view that reward and punishment do not provide any achievement and except for teachers' initiation, inspiration and encouragement no material reward was needed to motivate the students whereas punishment only deteriorated motivation, similar to the psychological findings of Mussen and Peters. (xi) Tagore's idea about the role of school environment towards cognitive, development was to some extent similar to the findings of Piaget. (xii) Tagore's emphasis on the development of social usefulness through education was relevant to the ideas of Whitehead and Mahatma Gandhi and the recommendations of the Secondary Education commission and the Indian Education Commission. (xiii) Rabindranath's idea of discipline though autonomy of students and through their active cooperation and participation was consistent (sic.) with the recommendations of the Indian Education Commission of 1966 and the Gajendragadkar Committee on university governance. (xiv) The relevance of Tagore's emphasis on the mother tongue both as the medium of instruction and education for proper apprehension and understanding of the ideas received and the expressions of the same was beyond all question. (xv) Rabindranath's introduction of functions and festivals in his educational institutions and his efforts to turn them into cementing forces to bring the institution close to the community, break the isolation between the elite and the folk, release the creative powers of the students and teachers, help
social cohesion and cultural reorientation and pave the path of social and national integration were relevant to the Indian as well as the world situation.

Sastry (1980) also attempted the empirical (survey cum correlational) approaches in the investigation with the topic: *A Study of the Classroom Behaviour of Teachers in Their Philosophic Beliefs in Education*. It is interesting from the point of view of the present study because it attempts to study the relationship between the teacher behaviour in the classroom and his philosophic beliefs in education. His additional objectives included: (i) to identify the salient classroom behaviour patterns of conservative and liberal teachers, and (ii) to investigate whether the relationship of educational philosophic beliefs and the teacher classroom behaviour varied in relation to sex, age, experience, professional qualifications, professional status and location of the school.

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

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

Sivamohan (1978) analysed the Educational ideas of Poet Tiruvalluvar particularly as delineated in Aratuppāl and Porutpāl (the sections dealing with virtue and wealth) of his famous work Tirukkural.

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

The major conclusions of the study were: (i) Tiruvalluvar emphasized the ethical determination of material as well as non-material returns when he said that aram (virtue) will yield wealth, glory and even health. (ii) As against the fourfold stages of spiritual growth earmarked for the twice-born, Tiruvalluvar accepted only a twofold division – domestic virtue (illaram) and ascetic virtue (turuvaram) applicable to all without distinction of caste or creed. (iii) He categorically rejected the idea of feminine inferiority. (iv) Love was depicted as the cradle of life. It was the life principle in man, the skeleton of the ethical body and the internal organ of man. (v) Tiruvalluvar wrote from a kingship frame, but in actual practice there was every reason to infer that his work had an appeal to all human beings in administrative and
social interactions. It was possible to cull out the education for political and administrative competence. Tiruvalluvar developed a theory of how social influences affected the individual. (iv) The distinct idealism of the poet was evident when he claimed that determination of action was actually determination of the of the mind. (vii) In dealing with agriculture, he attributed high status to work. He insisted that the agricultural labour was the highest of all occupations. (ix) Certain effects of education and certain educational ideals treated in terms of improvement of social life were seen. Education, according to the poet, was a joy both in the process and in the product. (x) The attitude to child-rearing revealed by the poet reflected a combination of naturalism and idealism. Childhood to Tiruvalluvar was not aberration or a waiting period for adulthood. (xi) 'Kámattuppāl' was full of valuable insights in communication, particularly the non-verbal type. Though it was set in the amorous meeting of lovers, it was full of intellectual insights. The eye was recognized as the chief medium of communication. 'Kámattuppāl' was a rich source for depth analysis from the point of view of education in a higher perspective. (xii) 'Tirukkural' was a typical egalitarian work both with reference to society and education. If it could be 'reconstructed' both in letter and spirit, it would help us in a way to meet the modern needs. (xiii) Tiruvalluvar's concept of education emphasized expression or drawing out and clearly showed that the traditional education need not give us only passive learning models. (xiv) Formal education was important, but was not the be-all and end-all. There were very important forms of affective-conative education, and education in social relations. The highest norms of the educated man both in the positive and negative aspects showed that there can be the 'unlettered wise' and the 'lettered fool'. (xv) The complex skills emphasized in discussion and debate situations and in various social and civic competencies generalized value and much of them are relevant even today. (xvi) The education of the king, the minister and other officials provided valuable insights in political philosophy even today and for apt behaviour in administrative situations. Instead of simply listing categorical admonitions, Tiruvalluvar often emphasized the balancing of opposing forces, so that after learning the rules the statesman must be able to balance
opposing rules (which are polar rather than contradictory) and arrive at the right decision in a complex situation. Similarly, virtue, material and social values and love sometimes seemed to oppose each other; they were complementary rather than contradictory.

Elanjimannil (1983) has made a penetrating analytical study of Explanation of Explanation. 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 is sufficiently broad and large 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.

Kaur (1983) conducted a research aimed at studying in perspective the A Critical Study 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 bookkeeping, 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. Besides 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 Gurumukhi and study of the Holy Granth. 15. The method of evolution consists of correction by the teacher while the student recites or repeats.

Lalitha (1967) investigated *The Educational Philosophies of Gandhi and Dewey: A Study and Comparison*. She attempted to evaluate the ideas of the two great educators 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 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 convincing 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 so serve the people. 10. Whereas Gandhi expected the state to provide primary education till such times 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.

Maheswari (1984) cast his net very wide and set out to A critical Study of 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 education theory and practice
including aims and objectives, the nature of the student, the role of a teacher, teaching, 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. 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 had strong psychological bases. This educational philosophy was found to be similar to 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 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.

Mani Sharma (1980) investigated the Nature of Contemporary Indian Philosophy of Education and Its Prospects (Hindi medium), 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 perfections 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 individual soul he is a bundle of instincts, emotions, desires and inclinations. He inherits various sorts of Samskaras from his previous lives, which constitute his law of being or Swabhava, which is unalterable, yet can be exhausted gradually by his present satvik 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 transitory. 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 vidya Ya Vimuktye’ (education that leads towards mukti) will be the base of our educational philosophy, but it will be used in its wider and original meaning. 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’ (sic.). 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 the actual. No flowers of ideals bloom in the sky.

Mathur (1985) undertook to explore Approaches to Educational Theory: A Philosophical Probe. The main objectives 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 analysis, (iv) the intuitive method, and (v) the reflective method of introspection.