CHAPTER XI

A PHILOSOPHIC APPRAISAL - II

Education which forms the core of human life, always functions within a philosophic ambit. Consequently education conceived as a discipline whether intellectual or moral, or religious or spiritual etc brought it face to face with philosophic schools of thought such as scholasticism, monasticism and mysticism etc. It is an admitted fact that human life always presents a philosophic contour, and education provides a proper colouring and hue to that contour. Philosophic thinking is always stimulant to the manifold growth of human life. Hence it must counsel education to derive not only its aims and objectives, but also its content and procedures.

Indian educational philosophy of the last one and a quarter century from "Aja Ram Mohan Roy to Mahatma Gandhi, in the same context provided directions to the Indian aspirations for regaining their moral and spiritual discipline, of course in a new national mould. In the words of Professor Max Muller, "India has never had full justice done to it, and when I say this, I think not only of ancient, but of modern India also." 1 The Indian educational thinkers presented a synthetic educational philosophy and clearly expounded all its bases, social, individual, metaphysical, psychological, epistemological and axiological etc. It goes to the credit of Indian educational thinkers that they never warped educational work diverging from their beliefs even when immediate gains and objectives might have necessitated the other way. The growth of Indian nationalism rather than weakening Indian idealism, strengthened it and subsequently provided a wider base to education rather than narrowing it down to a single school of thought like Socialism, Communism, Fascism, Nazism and Democracy etc, which came into prominence in the 20th century west. Spirituality of India, is a recognised fact of her life. It lies centuries beneath and not mere on the surface. The following prose translation of a verse "Mother Earth, father wind, friend light, kinman water, brother sky, I fold my hands in adoration to you, I, with whom the burden of all ignorance has been cast off by means of bright and spotless knowledge, I shining with increase of good works and produced through contact with you, I now melt away in the Highest Spirit (Brahman);" 2 reminds us the great Indian spiritual heritage and the ideal of life and education. The same idealism with its pan-humanistic current, attuned to

the modern socio-political and economic exigencies, underlies the modern Indian educational philosophy in its metaphysico-axiological base. Philosophy in Indian terminology is 'Brahman' or vision and it aims at realising and seeing Truth. To realise it and to have a vision of it, is to be one with it which is Brahman, (Knower of Truth becomes identified with it). This oneness and identification can be brought out only by cosmic love alone. Educational philosophy built on such idealism cannot but be humanistic, of course not strictly in western fashion of God-less humanism. Indian educational renaissance with its revivalistic fervour and socio-political aims, exhibited its humanistic temper to reconstruct Indian society and the life of an individual. Raja Rammohan Roy's Brahmo, Dayananda's Vedantic, Vivekananda's Sanyasi, Tagore's Full Man, Aurobindo's Super-man, and Gandhi's Satya-grahini as the educational ideals typify the cultural continuity and the spiritual strain of Indian education. Psychologial and Epistemological aspects—Contents and Procedures

In its all comprehensiveness, the modern Indian educational philosophy also did not neglect the content and procedure aspect of education. The four categories of beliefs underlying educational assumptions, as enunciated by Professor Reid, as metaphysical, axiological, theological and epistemological etc were all incorporated and pronounced at length in modern Indian educational philosophy. The epistemological and as a corollary, psychological beliefs are as important as the others. The Indian educational thinkers from Raja Rammohan Roy to Mahatma Gandhi also applied themselves in different degrees to be eloquent on these issues of vital importance.

Breaking the Initial Ground

Raja Rammohan Roy was a great rationalist, who in his advocacy of western education, rose above emotionalism. Just as Rene Descartes (1596-1650) the French Philosopher, fathered rationalism in philosophy and emphasised neither the fluctuating testimony of the senses, nor the misleading judgment of a wrongly combined imagination; Raja Rammohan Roy in a true cartesian way applied mind and intelligence to break the spell of Indian conservatism. But he had full faith in the Vedas and God, as Descartes had in the existence of God based on his mathematical formula 'Cogito ergo sum'. "To Raja Rammohan, the Veda was divine and therefore true." His monotheistic rationalism and Vedic faith determined his Brahmo ideal. His reference to Baconian

3. Max Muller's Biographical Essays, p. 44.
(Cited. Bar Bilas Sharda— op cit. p. 597)
Life of Dayananda Saraswati.
empirical philosophy in his memorandum to Lord Amherst against the opening of a Sanskrit College in Calcutta, and advocacy of learning of western sciences, shows, that he endeavoured to reconcile faith, rationalism and empiricism in modernising Indian education. He wanted to fuse together the philosophic temper of Indians with its scientific counterpart of the west. Psychologically it aimed at enabling the Indian mind to shed its lethargy to seek the truth in a purely classical way of liberal studies. His arguments against idolatory, have great epistemological implications for education as well. He argues, "It cannot be alleged in support of idolatory that although a knowledge of God is certainly above all things, still as it is impossible to acquire that knowledge, men should, of course, worship figured gods; for, had it been impossible to attain a knowledge of the Supreme Being, the Vedas and Puranas as well as Tantras, would not have instructed mankind to aim at such attainment; as it is not to be supposed that direction to acquire what is obviously unattainable could be given by the Shashtras, or even by a man of common sense. Should the idolator say that the acquisition of a knowledge of God, although it is not impossible, is most difficult of comprehension, I will agree with him in that point; but infer from it, that we ought, therefore, the more to exert ourselves to acquire that knowledge; but I highly lament to observe that so far from endeavouring to make such an acquisition, the very proposal frequently excites his anger and displeasure." 4 Therefore the Brahma (Knower of Brahma) of Raja Roy, is to attain knowledge of that Principle. Therefore mind as an instrument of knowledge is to be cross-fertilised with revelations and empirical truths. While the sublimity of the monothestic doctrines of Upanishadas greatly impressed him, he differed greatly from Sankara in his emphasis on abstract monism. The concrete monothism of Vedas appealed him and therefore he observed that Supreme Reality or Brahma is to be realised in Saadhi for which worship and meditation are necessary. Therefore he stressed, "the need of meditation on that Principle as good, and the love and service of man as the guiding principle of the conduct of life." 5 Therefore, Raja Ramchandran Roy's efforts to establish unitarian places of worship, to carry out social reforms, to introduce western sciences in our education etc were all the product of his faith, rationalism and social realism. He thus

4. 'English Works of Raja Ramchandran Roy'. p.69.
5. 'Centenary Booklet No.1'. p.102.
presents a contrast to Platonic Idealism based on purely metaphysics; Kantian Idealism surcharged with realistic epistemology; radical empiricism of Bacon based on sense knowledge; and Dewey’s Experimentalism with no eternal values. In a way he showed eclectic tendencies in his educational thought, of course with a firm humanistic and idealistic base. He founded the Brahmo Samaj to carry out these ideals.  

The later offshoots of Brahmo Samaj with all its educational ideology directed by its leaders like Debendranath Tagore, Keshub Chander Sen and Justice Ranade etc exhibited the same temper of mind of course with a little deviation on the question of faith. Debendra Nath Tagore did not believe in the infallibility of Vedas, but in a rational way ransacked the entire Upanishadic philosophy and gathered together what convinced him and incorporated all these in his Brahma Dharma. At the same time, he was not a rationalist in toto. He was also a mystic who believed in Divine orders (Adesh). In his Autobiography he refers to his Divine companionship and Divine Adeshas. Debendranath had a passion for knowing the Ultimate Reality. "In his search he went through the works of western philosophers. He made a serious study of watzamm the philosophies of John Locke, David Hume, Hume, essendi, Sir Robert Boyle and others, but was equally disappointed. By sheer reflection he came to the conclusion that the knowledge of the object implies the knowledge of the subject. It is true, through the sense organs we get knowledge of objects, but along with object-knowledge do we not know the subject as a thinker and perceiver?" 6. He founded Tatvabodhini Sabha in 1839, to propagate his concept of the Ultimate Reality so gained. He repudiated the Mayavada of Sankra where the world is considered as an illusion; and equally rejected the absolute monism. In this respect, he had views similar to "imbarka where the Absolute and the finite never become one. He thus advocated mystical devotionalism of the Vaishnavas. Since Debendranath Tagore was more concerned with religious practices of his Brahma Dharma, he ignored education as a means of social reform, as advocated by the Brahmo Samaj established by Raja Ram Mohan Roy. Debendranath Tagore may find a few parallels in the 11th century Europe in Hugo St Victor and Richard who observed, "The way to God is to descend into one’s self; and if thou wishes to search out the deep things of God, search out the depth of thine own nature;" respectively. This sort of


rationalistic mysticism as a spiritual discipline is more important in history of philosophy rather than in educational philosophy. Of course, this mysticism of śevendranath revived in modern India, the Bhakti cult. The burden of shouldering the cause of education fell to the lot of Keshub Chander Sen, who provided actual realistic direction to Indian education. Except that Keshub Chander Sen was more influenced by Christianity and this shift in faith became explicit when he changed the Brahma Śmaj of India into the Church of 'New Dispensation', he truly followed in the footsteps of Raja Rammohan Roy. Keshub fully relied on faith and called prudence the arithmetic of fools. He also compiled a tract called 'True Faith'; and ultimately accepted the Christian doctrine of Trinity and in a way Christianised Brahmoism. Prof. Max Muller says that, "European influence had reached and permeated his home for at least two generations before his birth." His faith grew to such an extent that in the words of Prof. Max Muller he looked upon himself as the recipient of a special revelation of God's goodness and wisdom. Similarly Prof. Monier Williams says that he laid claim to direct inspirations. "He declares that he has had vision of John the Baptist, Jesus Christ and St Paul, who all favoured him with personal communication, that the Lord said he was to have perennial inspiration from Heaven, that all his actions were regulated by Divine Command (adesa)." 9. Keshub Chander Sen, believed in the doctrine of intuitions and defined intuitions as, "those principles of the mind which are above, anterior to, and independent of reflection." 10. This all shows a tinge of mysticism in him. He introduced the Bhakti cult into the religion on the pattern of the teachings of Sri Chaitanya of Bengal. It is believed that during the last years of his life, he interested himself in Yoga and practised it as a means of God-realisation. Keshub Chander Sen exhibited his greater zeal in upholding the cause of Indian education, particularly of the masses and women, and advocated reforms in higher education and strongly espoused the cause of vocational and technical education and stressed the imparting of moral and religious instructions. All his educational ideology may thus be ascribed to his passion for social reform, a product of a growing Christian faith coupled with western utilitarianism. Since instead of the intellectualty of Raja Rammohan Roy and the pure mystic contemplation of Rabindranath Tagore, he introduced

9. Prof. Sitala Ghosh. (Life of Dayananda Saraswati) op cit. p. 509
Nababidhan Trust Calcutta, 1931.
feeling and faith in his approach to life and education, it could
gather a mass appeal. The Filtration Theory of education adopted
earlier by Anja Ram Mohan Roy was abandoned. Keshub's devotional
religion was bound to make an impact on education in its expansion
and content.

The Prarthana Smaj of Maharashtra was only an off-shoot of
Brahmo Smaj movement in Bengal. But it differed in its outlook to cut
itself from the old society and to establish a separate sect like the
New Dispensation of Keshub Chander Sen. Rather it tried to affiliate
its theism to the older theism of the Bhagvata. It exhibited a more
democratic set up as compared to the cult of divine authority and
unreserved obedience claimed by Sen. The chief leader of this Smaj,
Justice Ranade in line with Keshub Chander Sen, otherwise, followed
him in letter and spirit. His advocacy of Vernaculars, reforms in
syllabus and examination system, and founding of the Vedcan Education
Society with inexpensive educational programmes and a realistic
curriculum, were all due to the great psychological climate being
created for social reform and national regeneration, which were in
fact a product of developing rationalism and appreciation of western
empiricism.

Though the impact of Brahmo Smaj movement on education of the
country, was not invisible, yet it covered only the initial grounds.
The leaders of the Brahmo Smaj only brought into focus, the aims and
need of an education in the changed circumstances of national destiny.
It goes to the credit of later movements and thinkers to bring into
light the psychological and epistemological aspects and to
pronounce more definitely the content and procedures of any national
scheme of education.

Vedic Renaissance— Rationalism and Authority

Swami Dayananda had come into contact with leaders of
the Brahmo Smaj viz Debendranath Tagore and Keshub Chander Sen.
During his visit to Bengal in 1872-73, but he did not agree with them
regarding their views about the Vedas and the transmigration of soul.
In 1874, he also met the leaders of the Prarthana Smaj of Bombay, but
parted company on similar grounds. He was also contacted by the leader
of the Theosophical Society, but Swami Dayananda also did not reconcile
himself with many of the views of those leaders. He wanted to
revive Vedic discipline and aimed at Vedic renaissance. He proclaimed
that the courses of studies should be very carefully examined. He
delineated the following five tests:

1. Whatever is in agreement with the qualities, functions or
   nature of God and conforms to the Vedas, is truth. The reverse
   is untruth.
ii. Whatever is in accordance with the rules of conduct of the learned, truthful and fraud-free people is acceptable and the contrary is unacceptable.

iv. Purity of the self.

v. Eight sources of knowledge namely, intuition, inference, comparison, verbal knowledge, tradition, presumption, probability and negation." 11.

Swami Ramananda based the above proofs on the teachings of Nyaya Darshan. He advocated that the truth or falsity of anything should be tested according to these five tests. He was of the firm conviction that the work of education should be carried on according to these five criteria validating the truth or falsity of any thing. He further advised that "the text books should be thoroughly scrutinised on the lines given above and only those books should be taught which stand the test and those which fail should be totally rejected. In his scheme of studies which was all Sanskritised, he put emphasis on the learning of Phonetics, Grammar, Prosody, Vana Samiti, Indian Philosophy, Vedas and Up-vedas etc; the whole scheme extending to 20 or 21 years. The scheme of education was more liberal, but at the higher stages, where the study of Ayur-veda, Rama-veda, Gandharva Veda, Artha-veda and Dhyatis Shastra consisting of Geology and Astronomy, Geometry and Geography etc were advocated; vocational education was not neglected. Swami Ramananda believed that Vedas are infallible and accordingly asserted that we should accept and reject those things which are respectively acceptable and rejectable according to the Vedas.

Thus while he put forth the five criteria of the validity of knowledge of any thing, he admitted the final authority of the Vedas. He emphasised that all those things which stand in the way of studies should be carefully abstained from. He considered Brahmacaraya as the chief means of strength, wisdom, prowess, health and wealth; and recommended it to the students to strictly observe it. He condemned the undesirable and wrong ways of living which deprive the students of the benefits of Brahmacaraya and learning and keep them unhealthy and ignorant. He counted such a few undesirable things as "disbelief in learning due to the teachings of hypocrites, belief in the reading of spurious Puranas as the means of salvation without learning righteousness, yoga and God's worship, greed of wealth and aversion for learning, wandering aimlessly." 13.

12. Ibid. p.97.
Swami Dayananda was solicitous about the education of the child. He declared, "Those parents are perfect enemies of their children, who did not give them education. It is verily the main duty, the highest religious obligation, a laudable achievement of parents that they should devote all their energy, mind and wealth to the imparting of knowledge, piety, culture and excellent instruction to the children". Thus he expressed great concern for the education of the children. In his Sanskar Vidhi, he gave due prominence to the Upnayana and Vedarambha, and Samvartan rites, which clearly shows his solicitude for child's education and its due completion and perfection according to Gurukula rules. He was strictly against co-education and emphasized that, "The place of study should be secluded and girls and boys should be two kosas (about 4 miles) apart. Towns and cities should be at least four kosas (about 8 miles) away from these seminaries." He wanted the teachers to be of a very high calibre capable of giving sound education, training, refined manners, good habits and strength of body and the soul. He pointed out that, "The teachers should always use sweet and decent language. Whoever is desirous of the propagation of righteousness should always follow the truth and advise others to do so." The teacher was expected to enjoin his pupils to lead a very austere life, building their character and following righteousness. The students were expected to follow a strict code of conduct with the instructions, "Always speak the truth; do righteous deeds; study without being indolent, acquire all knowledge after keeping your Brahmacharya in tact." Similarly Swami Dayananda expected the parents to take interest in the education of their sons and daughters. He declared, "Only those persons have their children learned, mannerly and well educated who never show undue affection to them and chastise them properly. But mother, father and preceptor should not chastise them with malice or ill will. They should exhibit apparent awe but intrinsic kindness." In order that the students may devote themselves whole-heartedly to their studies, Swami Dayananda recommends that during the period of studentship, "the parents should not meet their children, nor children their parents, nor should there be a communication between them, so that they might be entirely free from the cares of the world and devote themselves exclusively to their studies."
Swami Dayananda, not only stated his aims, content and other aspects of education, but he elaborated his procedures as well. To him, the mother was to be the first teacher of the child. In infancy, the mother should look after the child well. Pre the Upanayana ceremony is performed, the parents should instruct the child in good speech, manners, habits and control of senses. Swami Dayananda recommended that, "The children should undergo the sacred thread ceremony first at home and then for the second time in the school in the Preceptor's family. The father, mother, or teacher should teach their boys and girls the Gayatri Mantra with meaning." 20. Swami Dayananda elaborates his procedure further where he recommends learning of the method of Divine worship (Sandhya-upasana) with all its preliminaries and accessories such as Bathing, Achman (Sipping water) and Pranayam (Breath Exercise). He recommended that Sandhya-upasana should be done by all irrespective of sex. He observed, "Females should also perform Yoga likewise and should be given lessons on diet, clothing, sitting, standing, talking and associating with elders and those who are younger in age according to the dictates of propriety." He equally prescribes other daily ritual of Devayajna which comprises of Agnihotra and association with learned men and service done to them. This Agnihotra consists of feeding of fire with pure ghee and aromatic substances for sanitary purposes. Swami Dayananda gave the details of this ritual and recommended that the children should all learn this practice and perform it daily. Swami Dayananda further gave the rules for those who teach and for those who read. He pointed out, "Let them read and teach by living a right sort of life and a truthful life, read and teach Vedas and other scriptures by living a life of austerity and virtue; by checking the external senses from evil ways, by kindling the sacrificial fire, by serving the learned people, by protecting and developing vital fluid." 22.

Swamiji points out that ultimately "this body is made Brahmanic or spiritual is instrumental to the study of the Vedas and devotion to God by adoption of:

i. Svadhyā or study and teaching of all knowledge;
ii. Vrata is observance of the rules of sexual purity, truthfulness etc;
iii. Homa is Agnihotra etc, acceptance of truth and abandonment of untruth;
iv. Trai-vidya or Veda enjoined deed, worship and knowledge;
v. Jjya or semi-monthly performance;

21. Ibid. p. 61.
22. Ibid. p. 71.
vi. Suta, begetting children;

vii. Mahayajna or great duties ie five daily duties viz Brahm yajna (God's prayers), Devyajna or daily Agnihotra, Pitriyajna (service of parents), Vaiśhvadeva (feeding of the needy), Atithiyya (hospitality);

viii. Yajna ie performance of Agnistoma or development of Art, Craft and Science."23.

Thus we find that Swami Dayananda presents a complete scheme of education rich in its details truly leading to Vedic renaissance. The scheme is idealistic in its content and procedures with emphasis on ritualism. But its environmental conduciveness speaks of its naturalism. The psychology operating behind such a scheme with all its epistemological comprehensiveness with the ultimate faith pinned in Vedas, is too restrictive. There is no denying the truth that he conceived spiritual purity as basic to material prosperity. Swami Dayananda may rightly be compared to Johann Amos Comenius (1592-1670), the great western educator of the 17th century, who had a religious motive of education and combined evangelicism, realism and linguistic traditionalism with the background of Christian Socialism. The religious advancement inspired these two masterminds in different situations and at different times. The Pan-sophia ideal of Comenius under the Baconian influence recalling the New Atlantis, believing "that the progress of humanity could be materially advanced by the collection of all available knowledge of God, nature and art,"24; can find resemblance in the Vedantic ideal of the Swami inspired by his Guru Virjanand Saraswati who made him take a vow that Dayananda"shall devote his life to the spreading of the true knowledge of the Vedas, denouncing all false doctrines and tenets and removing the darkness of ignorance from the land."25.

If Swami Dayananda was a Protestant like Martin Luther in cutting the edge of ecclesiastical reforms, he was equally a Thomist after the Christian Catholic philosopher St Thomas Aquinas in making education theo-centric and in whom Scholasticism found its culmination in the 13th century.

The Theosophy- Nationalism and Faith

The Theosophical movement in India started by Madame Blavatsky and Col. Olcott was contemporary of the Arya Samaj movement of Swami Dayananda. The Theosophists believe that the

23. Satyarth Prakash. op cit. p.73.
universe is a process of the unfoldment of potentialities, which are both of the universe and of the individual soul. It is believed that the cosmic process is real and not illusion, though the Reality cannot be grasped by the human intelligence. Theosophy proclaims that, "as an essential part of the spiritual development of a person who seeks liberation, there should be a development of all his noble emotions and not merely of the powers of his intellect." The development of emotions should not merely lead to devotion to God, but equally express themselves in devotion to the suffering humanity and its service. The leaders of the Theosophical movement were inspired by spiritualism, having incurred disgust with the corrupt practices of ecclesiastical institutions. The Indian soil provided a very fertile germination to such ideas in the last quarter of the 19th century, being in conformity to her own spiritual traditions. The educational work carried on by Col. Olcott was a net result of such a way of thinking. The greatest educational contribution to modern India came from Mrs. Annie Besant who was the President of the Theosophical Society of India from 1907 till her death in 1933. Mrs. Besant greatly admired the ancient Indian ideals of education and she in her advocacy of education, put forth Service, Study, Simplicity and Self-control as the motto of the students. She made a four-fold division of human nature and emphasised that these four divisions of human nature must be taken into consideration in any worthwhile scheme of education. Thus physical, emotional, intellectual and spiritual nature of man, requires that the scheme of studies must include such activities which cater to the satisfaction of these aspects of human nature. She believed that the process of education is not a haphazard affair, but it should be based on the 'Natural Law of Education'. Since she believed that man is fundamentally a spiritual being, therefore unfoldment of this spirituality through activities, emotions and intelligence etc must be accomplished. She, all the more advocated for a free atmosphere so that in the unfoldment process, no external pressure is exerted and the child is left free to exercise his all in-born capacities. She formulated two broad principles governing the educational process viz those of individual growth and social happiness. Thus in her scheme of education, she struck a balance between the individual and social aspects of educational outcome. She vehemently denounced the tendency in

modern Indian education to cater to the cognitive aspect of Child's personality; neglecting the non-cognitive i.e., physical, moral and spiritual and emotional aspects.

Since she believed that education is a developmental process and that it should be according to the Natural Law, she accordingly divided the early development of an individual into three distinct stages of life viz 1 to 7, 8 to 14, and 15 to 21; each period extending over 7 years. According to her, each such period has its own characteristics which should be taken into consideration in carrying out educational programmes. At the first stage, the chief concern should be care of the body and the training of the senses, while at the second stage efforts should be directed towards emotional control and training. Mrs. Annie Besant also emphasised that memory, reasoning and power of judgment should be exercised at this stage. At the third stage, she recommended that more advanced subjects demanding mental maturity may be introduced. Thus in a way, she very effectively elaborated a psychological base of her conceived educational ladder.

In her advocacy of procedures of teaching, she well realised all the psychological principles of modern teaching. Mrs. Annie Besant was in favour of Pestalozzi's, Montessori's and Froebel's principles of teaching being actually observed at appropriate level of education. In her comprehensive scheme of education, where she elaborates the content, duration and procedures of instruction etc., she equally emphasised the strict code of conduct to be observed by the students, and draws out into light the significant role of the teacher in drawing out the best in the child and make him aware of his latent worth and powers. She wanted to develop an attitude of service to the poor and the needy and to the motherland, in our young students.

She spoke of all modernity in education, reorientation of its methodology and recasting its duration and courses of study, with all the revivalistic zeal for achieving the ideals of Gurukula, religious and moral instructions, teacher status, Brahmacharya and teacher-taught relations etc. Mrs. Annie Besant may rightly be compared to Madame Montessori in their concepts of education as developmental process, proceeding according to the law of Nature. But she was far ahead of Montessori in dealing with education at all stages right from the pre-school child to the university scholar. While Montessori as a naturalist emphasised only the sensory training, Mrs. Besant as an idealist and spiritualist recommended a phased education consisting of physical, mental, emotional and moral education etc. In a
Froebelian spirit, she recommended play as the chief method of teaching at the early stages of education, and also narrating stories carrying religious and moral instructions and maintenance of school gardening and observing natural objects. Even the germs of Basic Education formulated by Mahatma Gandhi later were first present in her scheme of education as outlined by a village school. Her concept of National scheme of education bore the stamp of empiricism and social dynamism in an idealistic mould. Hence it can safely be concluded that Mrs Annie Besant was quite alive to the recognised principles of modern education and to the exigencies of modern India and her needs. She was so meticulous about the details of her National scheme of education, that she even fixed the working hours of the school and its timings.

To conclude, her Theosophist ideal having common grounds with earlier Brahmo and Vedantic ideals being theocentric, was more metaphysical in nature and thus approximated to the educational philosophy of Froebel without indulgence in the symbolism and thus without the Kindergarten sophistications of pedagogy.

**Spiritual Renaissance and Intuitional Instrumentalism**

While the Brahmo Smaj with its off-shoots, Arya Smaj and Theosophical movements, with the great personalities behind, exhibited rationalistic tendencies with a theo-centric bias and consequently education drew inspiration from either authority or faith, Sri Ramakrishna, the Guru of Swami Vivekananda, founder of Ramakrishna Mission, sponsored dynamic intuitional instrumentalism. With God-consciousness as the aim of life, he experimented with his life according to different faiths. In his forceful quest for knowledge, he adopted no passive method, but was dynamic to realise truth experimentally and not by intellectualisation as done by Brahmo, Arya and Theosophist leaders. Through spiritual endeavours, he wanted to realise the ultimate truth i.e. God. He well understood that scriptures and philosophies are the sign-posts of the discursive understanding to prove His existence, but actual realisation is to be had through the instrumentality of intuition. Thus he adopted an experimental method of physical sadhana and exercised pure intellect freed from animality in man. He adopted Dewey's experimentalism or instrumentalism to know the higher values of life and bridged the gulf between intellect and intuition made by Bergson, and between phenomenal and noumenal world made by Kant. Thus far from ratiocination, transcendentalism and intuitionalism, he adopted intuitional instrumentalism to know God and then to use it for he believed
that service of man is the service of God.

Swami Vivekananda, the disciple of Sri "amakrishana, spear-headed spiritual renaissance in modern India and preached practical Vedanta and conceived 'Man-making education', all based on the intuitional instrumentalism of his master. Swami Vivekananda believed that knowledge is inherent in man. "No knowledge comes from outside, it is all inside. What we say a man knows, should in strict psychological language be what he discovers or unveils; what a man learns is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge." 27.

Swami Vivekananda observed that all knowledge comes from the mind, the infinite library of the universe. He calls the external world as simply the suggestion, the occasion which sets us to study our own mind. He believed that many a times, knowledge residing in mind remains undiscovered. He calls learning as merely taking off the cover from the mind. This process of uncovering determines the advance of knowledge. He pointed out that,"the man from whom this veil is being lifted is the more knowing man, the man upon whom it lies thick is ignorant, and the man from whom it has entirely gone is all-knowing, omniscient." 28.

He compared the existence of knowledge in the mind to fire in a piece of flint. Just as friction brings the fire out, similarly he believed that suggestion brings out the knowledge from the human mind. This sort of epistemological idealism of Swami Vivekananda is in direct contrast to empiricism of John Locke, who propounded the Tabula Rasa theory of mind. Therefore in his concept of a priori knowledge, he did not combine the empiricism and rationalism into transcendentalism of Kant, but expressed greater affinity with Leibnitz's theory of Apperception and George Berkeley's subjective idealism.

With epistemological idealism directing his theory of knowledge, Swami Vivekananda argued to build his method of attaining knowledge. He asserts that, "In acquiring knowledge, we make use of generalisation, and generalisation is based upon observation. We first observe facts, then generalise and then draw conclusions or principles. The knowledge of the mind, of the internal nature of man, of thought, can never be had until we have first the power of observing the facts that are going on within." 29. Therefore he declared that the only method to attain knowledge is that of concentration. The quantum

28. Ibid. p.28.
29. Ibid. p.129.
of knowledge acquired is in direct proportion to the power of concentration. Hence he asserted that, "the power of concentration is the only key to the treasure-house of knowledge. To me the very essence of education is concentration of mind, not the collection of facts. If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment and then with a perfect instrument, collect facts at will."30. He emphasized that the power of attention when properly guided and directed towards the internal world will analyse the mind and illumine facts for us. He very much regretted that, "from our childhood upwards we have taught only to pay attention to things external but never to things internal, hence most of us have nearly lost the faculty of observing the internal mechanism."31. Therefore he reiterated that the powers of the mind should be concentrated and turned back upon itself. In this context, he conceived concentration as the only method of education. Elaborating his point, he observed, "The chemist who works in his laboratory concentrates all the powers of his mind, brings them into one focus, and throws them on the elements; the elements stand analysed and thus his knowledge comes. The astronomer concentrates the powers of his mind and brings them into one focus; and he throws them on to the objects through his telescope; and stars and systems roll forward and give up their secrets to him. So it is in every case, with Professor in his chair, the student with his book, with every man who is working to know."32. Hence he recommended that this thought force should never be wasted. He was emphatic on this point to observe that observance of Brahmacharya is a must for concentration. Consequently "Swami Vivekananda asserted that," absolute "every boy should be trained to practise Brahmacharya and then and then alone faith and shraddha will come."33.

Swami Vivekananda, thus in a way declared that concentration with its necessary concomitant of Brahmacharya, coupled with shraddha (faith in oneself) are the true methods of education. This shraddha, he conceived as the basis of all growth. Accordingly he said, "This shraddha must enter into you. Whatever of material power you see manifested by the western races, is the outcome of this shraddha, because they believe in their muscles; and if you believe in the spirit, how much more will it work."34. In order to inspire us thus

33. Ibid. p.12.
34. Ibid. p.13.
to work hard, and educate ourselves on right lines, he directed us to remember, "We are children of the Almighty, we are sparks of the infinite divine fire. This faith in themselves was in the heart of our ancestors; this faith in themselves was the motive power that pushed them forward in the march of civilization. If there has been degeneration, if there has been defect, you will find that degeneration to have started on the day our people lost faith in themselves." Mind as the repository and instrument of knowledge, is to be exercised so that educational development of the child goes on smoothly. Here Swami Vivekananda like Froebel believes that the child accomplishes his own growth. The teacher is to enable the child by arranging the necessary atmosphere, to do his own growing. Since man has all knowledge and he needs only an awakening; so the teacher is to encourage the child to apply himself freely to carve out his own path. For effective education, Swami Vivekananda believed, "There are certain conditions necessary in the taught and also in the teacher." The educand must have purity in thought and speech, real thirst after knowledge and perseverance. At the same time, the teacher must have a high character possessing the knowledge of the spirit of scriptures, sinless and pure and above any ulterior gain, since "the function of the teacher is indeed an affair of the transference of something and not one of mere stimulation of existing intellectual or other faculties in the taught. Something real and appreciable as influence comes from the teacher and goes to the taught. The only medium through which spiritual force can be transmitted is love." Swami Vivekananda fixed certain conditions to be fulfilled by the disciple if he is really to attain truth. These are, giving up all desires for gain, self-control, power of endurance, extreme desire to be free in order to know the highest truth, and faith in the teacher etc. But at the same time, he expected true sympathy and affection for the educand on the part of the teacher. He observed, "The teacher must throw his whole force into the tendency of the taught. Without real sympathy we can never teach well. The only true teacher is he who can convert himself as it were, into a thousand persons at a moment's notice. The true teacher is he who can immediately come down to the level of the student and transfer his soul to the student; soul and see through and understand through his mind." 35-38.

36. Ibid. p. 31.
37. Ibid. p. 32.
38. Ibid. p. 33.
With advocacy of such an art of pedagogy based on child psychology, he was also not indifferent to the content of education. Though with renunciation and service as the ideals, it seemed to be wholly liberal, yet his concept of man-making education promoting self-reliance, and practice of practical Vedanta, emphasising religious education, education of the masses and education of women etc did not show his indifference to the practical side of life. Of course he did not elaborate the details, but certainly book-learning was no education to him. The practical aspect of Swami Vivekananda’s mission is also borne out by the number of Centres and the type of work including medical service, educational work, work for women, rural uplift and work among the labouring and backward classes and relief work and spiritual and cultural work carried out.

Harmony and Philosophy of Fulness

During the 20th century, the first Indian educational thinker to devote himself to Indian education was Rabindranath Tagore. If in the earlier phase of modern Indian educational philosophy, the objectives were more socio-religious in nature and therefore rationalism, authority and faith and intuitional instrumentalism were the chief determinants of the educational renaissance, the later phase having socio-political objectives, of course showed a continuity of its entire earlier epistemology, yet tended more towards intuitional empiricism, or subjective idealism of Berkeley’s notion. Tagore the poet, Aurobindo the yogi and Gandhi the Mahatma belonged to this second phase, who had the insight to look into the nature of things and experimented with their own life to see the Truth.

Tagore believed that Infinite Mind is the Creator and man is the finite representation of this Infinite Mind. He observed, “My mind is not separate from yours. Had it been so, no communication between mind would be possible.” My mind is universal and though it is circumscribed by ego and matter, it is thereby not set apart.”

Tagore believed that the same Reason which permeates Nature is also there in man and it is due to this that he understands Nature. Tagore had full faith in a spiritual world, not something isolated from this world, but as its core. Hence experience of this spiritual world is to be acquired by children by fully experiencing and living in it.

39. Excluding the Headquarters at Belur, there were in March 1963, 114 Branch Centres in all, of which 51 were Mission Centres, 19 combined Math and Mission Centres and 44 Math Centres. Vide General Report 1966.

in tune with inner and outer nature and by establishing harmony. "It is no wonder that Rabindranath Tagore advocates life in nature and in the open as the best means of spiritual progress, for in nature the religious eye will see the infinite lying stretched in silent smiling repose. According to him the best way to derive divine inspiration is to lose oneself in the contemplation of nature. 40. Tagore believed that this true insight into reality is not possible unless there takes place an expansion of soul i.e. widening of the range of feeling for the whole universe. He writes, "The consciousness of the infinite in us proves itself by our joy in giving ourselves out of our abundance, and then our work is the process of our renunciation, it is one with our life. It is like the flowing of the river which is the river itself." 41. If harmony with nature and human surroundings and with all existence, was the key note of his educational philosophy, expansion of life based on aesthetic idealism which was empirical in nature but intuitive, was the corner stone of his epistemology. Of course he did not preach Bacon's empiricism and Huxley's mastery of nature, but to some extent he shared Huxley's aim of education as, "Education is the instrument of intellect in the laws of nature; under which name I include, not merely things and their forces but men and their ways; and the fashioning of the affections and the will into an earnest and living desire to move in harmony with their laws." 42. Tagore's harmony with nature is more based on aesthetics rather than on intellect. In his 'Trial of the Horse', he clearly brings to light men's cupidity and craftiness in ignoring nature's design, harnessing all things, living and non-living to his own use. In a satirical way, he advocated harmony with and not harnessing of nature. Tagore, through an empirical approach wanted to pave the way to spiritualism. He advocated a fulness of experience, physical, intellectual, moral and spiritual so that complete man-hood in man attains full life based on harmony, peace and tranquility.

In keeping with his intuitional empiricism, he exposed the folly of mechanised education as illustrated in his 'Tota Kahani'- The Parrot's Training. Similarly in 'Old Man's Ghost' he exposed

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40. S.Nadhakrishna. "The Philosophy of Rabindranath Tagore", op cit

* He wrote, "When the gods woke up from their periodic fit of slumber and discovered what man had made of creatures who were destined for other purposes, they frowned in anger. Brahma warns man, "Unless you set free my horse, I shall take care that he grows the teeth and claws of the tiger. Man protests that that would be ungodly and that tantamounted to encourage ferocity." An explains to Brahma that the horse is not fit for freedom and that he had to invent
the obsession with Past which rides on the shoulders of Present, glorification of natural culture and unreasoning dread of change. Therefore fulness of experience through freedom and joy was at the heart and soul of Tagore. He did not want that the process of learning be a burdensome affair, authoritatively imparted and unwillingly digested. Like Rousseau he advocated full freedom to the child and aimed at naturalness in teaching. He conceived that, "We are born with that god-given gift of taking delight in the world, but such delightful activity is fettered and imprisoned, stilled by force called discipline which kills the sensitiveness of the child's mind, the mind which is always on the alert, restless and eager to receive first hand knowledge from mother nature. We sit inert like dead specimens of some museums, whilst lessons are pelted at us from on high, like hailstorms on flowers." 43. He very strongly proclaimed his utter distrust in external impositions and disapproved the repressive measures used by teachers to teach children. He contended that childish restlessness is both natural and healthy and instead of being suppressed, it should be fostered under proper control. Tagore urged that vigour and energy are Nature's best gifts to children and these should be properly utilized and not bottled up doing violence to child's nature. He brought into focus his own experiences when he asserted, "When I was young, I gave up learning and ran away from my lessons. That saved me and I owe all that I possess today to that courageous step taken when I was young. I fled the classes which gave me instructions, but which did not inspire. One thing I have gained; a sensitivity to the touch of life and of nature who speak to me." 44.

Thus he advocated free discipline, but he equally aimed at the development of a well-integrated personality of the child. Therefore he postulated the principle of Brahmacharya to be observed by children. He observed, "It is the purpose of Brahmacharya, to protect in soothing quiet the budding stage of the human personality from the premature stimulation of instincts and unwholesome excitement of luxury." 45. In consonance with his principle of freedom and harmony he stood for moderation and balance as the true mark of a cultured being. He believed that this trait of moderation and sense of proportion is the gift of life in the forest, where against the vast perspective of nature all things tend to assume due proportions. Quite in

44. Ibid. p.78.
keeping with his intuitional empiricism he therefore declared, "True education consists in giving man an opposite pull when he inclines too much towards a particular direction." 46.

Thus Tagore affirmed that education should be conducted on realistic lines, based as far as possible on real life situations as well as the concrete facts of nature and social life. He therefore made a strong advocacy of realistic education independent of books but founded on the study of life and society. He emphasised the exercise of one's power of observation and reasoning. Therefore Tagore regarded the free exercise of intelligence as a fundamental pre-requisite of the freedom of the mind and the spirit. Therefore somewhat on the lines of heuristic method, he advocated the peripatetic learning and acquisition of first hand experiences. The principles behind his Siksa-satra activities give us the impressions of 'Project' idea of Dewey and Kilpatrick. He emphasised the activity principle in education and made a forceful advocacy of constructive and creative activities as valuable methods of education. He gave a fuller exposition of such dynamic learning in his remarkable document 'Movement in Education', where he elaborates that the thought process receives impetus, momentum and strength and strength, if accompanied by bodily movements. He argues that to compel the mind to use only one portion of the body in the learning process is not natural; therefore he contended that life should be a co-ordination of all the different faculties and functions. Along with his principles of freedom, activity, co-ordination, he cited the principle of joy. He claimed that the joy that is experienced through freedom in nature, emancipates the mind from all narrowness leading to a free, easy and loving relationship between man and man. Therefore the central problem of education according to Tagore was how to wed joy to knowledge. He declared, "This, then seemed to be my mission to have a school where I could make children happy and give them as much freedom as I possibly could." 47. In order to build such a fulness of experience where the joy of life is inherent in it, he declared, "Therefore our children should be given its full measure of life's draught, for which it has an endless thirst." 48. It was on account of this absence of joy and play from the scheme of Wardha Education as conceived by Gandhiji, that he criticised it.

This joy and freedom as advocated by Tagore reminds us of the Play-way technique of teaching as sponsored by Froebel and perfected by Caldwell Cook. To Tagore, the spirit of play unlike to Froebel was to be composed of a harmony of freedom and restraint essential to all aesthetic creations. "This harmony of freedom and restraint is best achieved through dramatic performances. That is why they occupied such an important place in Tagore's scheme of education." 49. Tagore equally stressed the need for giving a wider amplitude of physical and mental experiences to children through spacious environment and free movements of body and mind, because he thought that the child makes a better assimilation of knowledge and information through, "the sub-conscious faculty of knowledge", believing that, "a vast quantity of the most important of our lessons has been taught to us, and experiences of countless generations have been instilled into our nature." 50. Thus here he repudiates the Tabula Rasa theory of Locke and the bare sensory realism of naturalists.

Thus the principles of pedagogy as advocated by Tagore, can by no stretch of imagination be based on an epistemology of mere sensationalism or associationism or dogmatic rationalism. It reconciles the dualism of the intellect and emotions in his aesthetic idealism of the variety of Friedrich Schiller and equally with the hand of an artist resolved the dichotomy of the material and spiritual world through his principle of harmony in a Kantian fashion but not through transcendentism but empiricism where the heart and head pulsate together directing the hand to make the inner truths outer through creative and constructive activities in an atmosphere of freedom. His love of nature does not speak of naturalism in a western fashion, but is in accord with Gurukula Ashrama ideal of ancient India spelling out spiritualism. He equally applied his principles of harmony and fulness based on intuitional empiricism, not sensory, in advocating a curriculum which is realistic in content and internationalistic in its tone. The various departments of the Vishava Bharti and the Institute of Rural Reconstruction at Sriniketan bear witness to his principles of fulness and harmony in their workings and content of educational programmes. Tagore conceived of curriculum not in terms of certain subjects to be learnt but in terms of certain activities to be undertaken. Accordingly at the Sriniketan school and later at Vishva Bharti, the teaching of

various subjects were accompanied by diverse practical activities like dance, drama, gardening, excursions, drawing and painting, original composition, laboratory work and herbarium etc along with so called extra-curricular activities like social service, self-government and sports etc. He was of the opinion that the courses of studies must contain a great amount of mental vitamins, for he wrote, "A variety of vitamins is introduced into our body through our food which gives us health and strength; similarly, all the subjects of study that contain mental vitamins should collectively find a place in the activities of the asram." At the same time, he argued that the curriculum should be realistic and related to our every day life. He pointed out accordingly that, "Our centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life also." The Sriniketan institute and the Siksha-astra experiment were all the concrete manifestations of his model of a realistic curriculum. With the assistance of Elmhirst, a disciple of Dewey, he introduced an integrated and correlated pattern of activities on the pattern of Project curriculum. Tagore equally maintained that we must consolidate our cultural heritage in order to be progressive. He pointed out the various streams of culture like the Vedic, the Puranic, the Buddhist, the Jain, the Islamic, the Sikh, the Zoroastrian and the European, which had flown into the Indian soil, and he emphasised that these should be coordinated and studied thoroughly. Along with such nationalistic studies, he advocated the international character of his Visva Bharati in letter and spirit, through subject studies and personal contacts.

To accomplish the educational objectives in accordance with his principles of freedom, joy, expression and harmony etc, he laid special stress on the study of Art, Music and Drama, Literature and Manual training etc. Tagore well gauged the importance of the atmosphere prevailing in an institution, so he laid proper emphasis on it. He wrote, "I tried to create an atmosphere in my institution, giving it the principal place in our programme of teaching." In brief, his conception of education for full life could not be contained within mere utilitarian limits. He contended, "There was much sorrow at that time, and many injustices; there was uncertainty and insecurity of living at every step; but along with it there ran a stream

53. Ibid. p.13.
of education which revealed to man an unobstructed path to the inner treasure of his soul amidst the vicissitudes of fortune, which presented in bright colours that superior excellence of man which no meanness of circumstances can dim."54.

To conclude, the experiment with harmony and freedom as conducted by Tagore at his Santiniketan, bears some resemblance to the Social-"self-Realisation theory of education as propounded by Theodore Brameld, the great American Reconstructionist. But basically Tagore was an idealist, who cautiously endeavoured to synthesise the East and West in his concept of Full Man. He neither found directions for the educational process from the doctrine of Laissez faire of unorthodox thinkers like Rousseau, nor from the authority as advocated by classical thinkers of Pythagorean school, nor from the process itself as drawn by experimentalists like Dewey. Like a true Brahmo, he starts from cultural reality and spiritual necessity, whose reconstruction he considers imperative.

**Gnostic Being and Integral Yoga**

Sri Aurobindo, the ace educational philosopher of modern India, in whom the educational philosophy found new deep idealistic dimensions, conceived the Gnostic Being (Yogi) as the ideal. While Tagore leaned heavily outward on Nature to establish symphony of the soul, and adopted aesthetic sensitivity as the means to carve out a Full Man, Sri Aurobindo turned more inward in a Darwinian fashion to lay down his theory of psychic evolution based on Supra-rationalism aiming at divinising the human being. Sri Aurobindo wrought out a synthetic philosophy founded not on materialisation but on yogic illumination and experience. Reason and intuition have their scope limited and therefore cannot grasp the reality. He thus builds his integral philosophy and epistemology above both intellect and intuition. He says that in order to exceed and transform humanity, one has to go beyond both of them to their source in the Super-mind. "In the last analysis, it is from the non-rational, the highest intuition, the spiritual experience that the truest knowledge of Reality comes. In the metaphysical system of Sri Aurobindo, we find the consummation of this approach to knowledge."55. Sri Aurobindo is convinced that, "The earliest pre-occupation of man in his awakened thoughts and as it seems, his inevitable and ultimate preoccupation is the divination of God-head, the impulse towards perfection, the search after pure truth and unmixed Bliss, the sense

of a secret immortality." 56. Sri Aurobindo believes that the transition from mind to the Super-mind will be interspersed by slow movements and gradations in a spirit of an ascent, and these are, higher mind, illumined mind, and intuition and over-mind. It is only when man's earth nature encompasses the great leap from mind to super-mind, touching the above intermediary stages, then man will have a realisation of the Truth. By linking the super-mind with the available body of knowledge, Sri Aurobindo builds an integral view of ultimate reality. He asserted categorically that the super-mental change is a thing decreed and inevitable in the evolution of the earth consciousness. Thus he believes that when the super-mentalised individual (the Gnostic being) will return to the world of widest commonality from the sunlit heights of his vijnanmaya, he must inevitably influence his surroundings. But Sri Aurobindo warns us not to construct super-mental consciousness in the image of mind. Sri Aurobindo asserts that, "The various faculties of memory, judgment, imagination, perception, reasoning which build the edifice of thought and knowledge for the knower, must not only be equipped with their fit and sufficient tools and materials, but trained to bring fresh materials and use more skilfully those of which they are in possession. And the foundation of the structure they have to build can only be the provision of a fund of force and energy sufficient to bear the demands of a continually growing activity of the memory, judgment and creative power." 57. Sri Aurobindo points out that there is an infinite energy pervading the whole cosmos and man is no exception to it. The man thus himself becomes the 'adhar' for the play of this infinite energy. Then the adhar itself is trained utterly to bear the inward and play of the energy, then is a man siddha, the fulfilled or perfect man. 58. Sri Aurobindo, therefore points out that the more we can increase and enrich the energy within us, the greater will be potentially the range, power and activity of the function of our mind and the consequent vigour of our intellectuality. In this context, he forcefully pleads for Brahmacarya as a sound basis for increasing this vital energy. He further adds that since all knowledge is within, it has to be drawn out by a process of education. This process of education must be based on a proper understanding of the human constitution. The constitution

58. Ibid. p. 65.
of man consists of three principles of nature, sattva, rajas and tamas, the comprehensive, active and passive elements of universal action, which in one of their thousand-fold aspects manifest as knowledge, passion and ignorance."59. Sri Aurobindo points out that for acquisition of true knowledge, we must remove the tamas, discipline rajas and awaken the sattva in man. According to Sri Aurobindo, then this was the main problem of education. The students are to be trained to be receptive of illumination from within. Hence Sri Aurobindo conceived education as a formal discipline but unlike the western rationalist or empiricist like Descartes or Locke respectively who advocated the training of the various faculties of mind, he recommended the prosecution of an integral yogic discipline based on the five principal activities of the human being, the physical, the vital, the mental, the psychic and the spiritual. Thus education to be complete must have these five principal aspects. "Usually these phases of education succeed each other in a chronological order following the growth of the individual. This however, does not mean that one should replace another but that all must continue, completing each other."60. Sri Aurobindo believed that such an integral education based on yogic discipline will affect the tamas and rajas guṇas through tapasya, physical discipline and moral purity; and awaken the sattva guṇa by the triple process of meditation, discussion and avritti (repetition) based on intellectual clarity and deep study. He asserted that, "the highest reach of the sattvic development is when one can dispense often or habitually with outside aids, the teacher or the textbook, grammar and dictionary and learn a subject largely or wholly from within. But this is only possible to the yogin."61.

Thus Aurobindo's integral approach to knowledge is neither empirical in its external relations, nor intellectual or rationalistic in its internal ones, but it presupposes the foundational principle in which all relations and distinctions are inherent; hence it is supraphysical or perfectly intuitive. This sort of meta-relational epistemology bears resemblance with R. S. Nalbant's theory of foundational knowledge, Cook Wilson's theory of knowledge as an indefinable universal, and F. H. Bradley's doctrine of immediate experience. The key

60. The Mother. "Education". Quoted. 'A Scheme of Education' by Bhattacharya, op cit. pp. 74-75.
to his epistemology lies in the 'knowledge by identity', but this is hidden from us by the distinction of ourself as subject and everything else as object and we are compelled to processes and organs by which we may again enter into communion with all that we have excluded."62. Here Sri Aurobindo makes a fine distinction between mental self-consciousness which at the present stage of our existence is the only clue to our knowledge by identity and the supernal self-consciousness which the ideal of knowledge by identity is fully realised.

From epistemological standpoint therefore the goal of education according to Sri Aurobindo is, "Then we have passed beyond knowings, then we shall have knowledge. Reason was the helper, reason is the bar. Transform reason into ordered intuition; let all thyself be light. This is the goal. Be conscious first of thyself within, then think and act. Time and soul and world are given us for our field, vision and hope and creative imagination stand for our prompters, will and thought and labour are our all effective instruments. That is there now that we have yet to accomplish? In a word, God-head, to remake ourselves in the divine image."63. Thus according to Sri Aurobindo, the true basis of education is the study of the human mind, infant, adolescent and adult. He advocates the strengthening and sharpening of these instruments of knowledge to their utmost capacity. He refers to the four layers of mind ie Citta, manas, buddhi and power of intuitive perception of truth. The fourth layer, he believes, is not yet fully developed in man. Therefore he recommends that educationists must grapple with it. But here he strikes a note of warning that the teacher cannot do anything directly for the learner. The child is to be helped only to develop according to his own nature. The teacher will eradicate the good corn as well as the tares if he interfered. "Were as in all educational operations, he can only put the growing soul into the way of its own perfection."64

In his integral education, ultimately leading to yogic perfection, he advocates the training of senses and its improvement by practice, training of mental and logical faculties and the perfection of the body. But he does not fix himself up in these as ends. Gradually the child is to grow from the sensory, mental and intellec-

tual level to the intuitive level of knowledge. Throughout this process of education, Sri Aurobindo emphasises that, "True teaching is that nothing can be taught; mind is to be consulted in its own growth; work from the near to far, from that which is to that which shall be." Along with these principles of pedagogy, he emphasises the successive teaching methods consolidating the previous accomplishments and in this connection deprecates the simultaneous teaching of various subjects as prevalent in modern curriculum.

Consequently he conceives an education truly in Indian traditions, which is not to satisfy merely the natural propensities, or which is not an acculturation process of his mental capacities, or where the man is conceived merely a political, social and economic being for whom education is to equip with the efficiency and productivity needed from a disciplined member of a society and the state. He calls all these as outward things carrying prominence, but not the aspects of the whole of a real man. He conceives of a whole man, leading a divine life here on this earth. For this, education as a discipline based on Integral Yoga is the summum bonum of his educational philosophy. Philosophy to him is not to be an enquiry but a realisation. His integral education rejecting rationalism, empiricism and transcendentalism etc speaks for his synthetic outlook and makes an interesting advance in Indian psychology, metaphysics and epistemology, giving it a positive outlook with the intuitive unity of the Vedas. Thus Sri Aurobindo makes a dynamic and all-embracing approach opening new frontiers in human thought.

We may criticise his faculty psychology directing educational process, but he carries the conviction of the Genetic Psychologists like Stanley Hall to expound psychic evolution. From the pedagogical standpoint, he combines the heuristic method of naturalists, and didactic devices of the Greek idealists. His integral education is more a spiritual midwifery with positive affirmations as compared to mere obstetric intellectuality of scholasticism, and experimentalism of Dewey and other pragmatists without any affirmation of the end of the process of growth.

Satyagrahi and Craft-centredness

The last of the educational thinkers in our pre-independence India was Mahatma Gandhi in whom social, political and economic aspects of education converge together to build a new

system of education based on the two fundamental values of life, viz Truth and Non-violence. If his ideal was Satyagrahi, a votary of Truth and "non-violence, and education was to be based on such a thought-system, he can by no stretch of imagination be called a rationalist who intellectualised these eternal values, but an empiricist who formulated his theory of education through a posteriori method rather than a priori, extending over a period of over half a century from the Phoenix Settlement to Sevagram, and from its advocacy to its official implementation. In his thought system, therefore, intuitional instrumentalism dominates. He vouchsafes a need for experimentation in education when he asserts, "There is too much of make-believe, self-deception and submission to convention. The field of education holds the seeds of the future of the children of the soil, requires absolute sincerity, fearlessness in the pursuit of truth and boldest experiments, provided always that they are sound and based on deep thought matured and sanctified by a life of consecration." 66

Gandhiji believed that Truth or Reality reveals itself to man only gradually. "It is not given to man to know the whole Truth. His duty lies in living up to the truth as he sees it, and in doing so, to resort to the purest means i.e. non-violence." 67 He firmly believed that in the process of realising Truth, one may make mistakes and therefore one must learn from others' experiences without harming one's own cause. Like a social scientist, he boldly conceived Truth and made experiments in education as much as in politics and economics etc. This speaks for his pragmatic methodology. He declared, "My aim is not to be consistent with my previous statements on a given question, but to be consistent with truth as it may present itself to me at a given moment. The result is that I have grown from truth to truth." 68 Thus unlike Pragmatists, his thought-system was a synthesis of action and reflection. He rightly believed that "just one's life is not a single straight line, but a bundle of duties very often conflicting and therefore one is called upon continually to make one's choice between one duty and another. He was sensitive to the circumstances when he declared, "Life is governed by a multitude of forces. It would be smooth sailing, if one could determine the

67. Harijan. 24.11.1933.
course of one's actions only by general principle whose application at a given moment was too obvious to need even a moment's reflection. But I cannot recall a single act which could be so easily determined. "69.

Thus it comes down to this, that Gandhiji, who was an idealist through and through, who regulated all conduct in conformity with his eternal values as 'given' was not devoid of practical acumen to ignore the stark realities of the world around him. Socio-economic and political circumstances weighed more heavily in his thought, rather than any epistemological subtleties. All the ethical standards for which he stood, was the product of his intuitional empiricism and this had a profound impact on his system of education. He conceded that people are controlled by their environment, but he liked the people to live by self-direction instead of by mere habit ie they should live as 'persons' acting at the moral level. Therefore according to Gandhiji, a satyagrahi will have to assert himself in order to live a truthful life. Gandhiji firmly believed that man by nature is going higher. He did not believe in the perfection of human nature but in its perfectability. He asserted, "Primary virtues of mankind are possible of cultivation by the meanest of human species. It is this undoubted universal possibility that distinguishes the human from the rest of God's creation."70 Therefore he recommended a strict ethical discipline for the cultivation of those virtues. True it is, that Gandhiji realised the difficulty of its realisation, for to him to completely get over one's Sanskaras is beyond man's powers, but one should exert to the best of one's ability with hope and faith. Gandhiji wrote to Mirabehn, "In every case, never go beyond your capacity. That too is a breach of truth."71.

Gandhiji holds that forcing one's pace often leads one to play the hypocrite, and consequently he pleads for a slow, steady and non-violent advance towards progress. Therefore, "The immediate service of all human beings becomes a necessary part of the endeavour, simply because the only way to find God is to see Him in His creation and be one with it. This can only be done by service of

70. Harijan. 16.5.1939.
Thus Gandhiji advocated seeking of God through service of man; realisation of the truth through action. In this context, it may be pointed out that Gandhiji was a Karmyogi rather than a Jnan-yogi. Therefore he built the idea of a constructive social effort to realise the Truth; and not the realisation of it through seclusion and solitude and mere contemplation. Therefore, "Gandhi utilised the new positive ideas of modern India by assimilating them in thought, living them in his life and giving them social and political shape," and subsequently an educational shape also.

Gandhiji believes that when education will succeed in the development of the Satyagrahi individual, a votary of truth and non-violence, a social order of his conception, the Satyagrah would be established. Such a Satyagrahi will be wedded to a rural civilization and will work for his food; covet no one's possessions; live a simple life; respect all and serve all. Hence Gandhiji conceived a scheme to bring education, culture and civilization into true alignment, taking into view the realities of the Indian situation and also to make the best use of it to bring about the new social order of his conception. Such an education he, therefore, rightly conceived must be through life and through-out life. Therefore, the curriculum, methodology and the educational ladder which he put before us, truly mirrors his educational thought saturated with idealism, a product of intuitional instrumentalism. Therefore, "The Gandhian scheme of education, as it aims at the creation of active Satyagrahies, who are to forge a new social order, had naturally to look to a different type of curriculum than the purely academic."  

Gandhiji aimed to make all children in India manual workers and producers, whether they are ruralites or urbanites and thus he wanted to change the complexion of the whole nation; "for it will permeate the whole of our social being." 75. He visualised thus, a classless society of producers constituting his new social order, non-exploiting, wedded to truth and non-violence. Therefore Gandhiji placed before the Education Conference held at Wardha in October 1937, his concept of a curriculum having the nucleus that, "For the all-round development of boys and girls, all training should so far

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72. Harijan. 29.8. 1936.
75. Harijan. 12.2. 1938.
as possible be given through a profit yielding vocation. In other words, vocations should serve a double purpose, to enable the pupil to pay for his tuition through the products of his labour and at the same time to develop the whole man or woman in him or her through the vocation learnt at school. "76. He was of the firm belief that,"If the whole scheme is accepted, it will solve the question of the greatest concern to the state, training of its youth, its future makers."77. Thus in Basic Education as evolved, the curriculum was to be co-ordinated around a craft. Such a craft centred curriculum was to be based on experience and purposeful learning as the plan pointed out, "We have attempted to organise the subject matter into significant and comprehensive units of experience which will when mastered, enable the child to understand his environment better and to react to it more intelligently because they throw helpful light on the problems and conditions of life around him."78. It was conceived that such a curriculum must contribute to social progress where the school sets up situations providing constant practice in social and cooperative living.

Therefore craft-centredness in education was conceived as not only having a social purpose of instilling dignity of manual work and doing away with class distinctions and generating a sense of non-exploitation, but it equally envisaged a reform in art of pedagogy. The craft chosen was to be a basic one around which the other different subjects of the curriculum should revolve. "It should find natural points of correlation with important human activities and interests and should extend into the whole content of the school curriculum."79. The basic craft such as agriculture and spinning and weaving etc is to be the medium of instruction as such and not merely as an additional subject. It was well kept in view that, "The object of this new educational scheme is not primarily the production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purposes of the resources implicit in craft work. This demands that productive work should not only form a part of the school curriculum, its craft side, but should also inspire the method of teaching all other subjects. Stress should be laid on principles of cooperative activity, planning, accuracy, initiative, and individual responsibility in
Thus this craft centred education has a socio-psychological purpose of orienting social order and cutting across the passive and book-centred dry as wood methods of teaching. It would be fallacious to call it materialistic or narrowly utilitarian as Gandhiji himself pronounced, "To the millions we cannot give that training to acquire a perception of beauty in such a way as to see Truth in it. Show them Truth first and they will see Beauty afterwards. Whatever can be useful to starving millions is beautiful to my mind. Let us give to-day, the vital things of life, and all the graces and ornaments of life will follow."  

The Basic scheme of education of Gandhiji having a deep socio-economic purpose surcharged with ethical idealism, based itself on the activity methods of teaching through a correlated technique centring itself round the basic craft. The psychology inherent in the scheme bears affinity to the project method of John Dewey and Kilpatrick and the activity methods of naturalists and the Activity School movement of M. Perrie Bovet. Gandhi like Rousseau, condemns the traditional system of education where unnecessary restrictions are imposed on the child and too much artificiality prevails, but he disagrees as to be hyper-sensitive to every demand and command of the child. According to Gandhiji, the child's behaviour is to be regulated. He realises the importance of child's nature and rural surroundings, but like Rousseau, he is not prepared to isolate the child from the stark realities of life and society. To Gandhiji the social environment is as important as the physical one. Gandhi like Dewey encourages experimentation and likes the child to learn for himself through purposeful activity, but unlike Dewey, he believes in eternal values which should guide the educational process. Gandhian scheme of education has a rural bias and its sociological implications are an integral part of it. There is nothing such a thing in Dewey's educational philosophy and its methodology of Project method where economic possibilities of the craft-centred education weigh much less against its educational possibilities only. The Gandhian ideal of Satyagrahi has no such counterparts in either pragmatist or naturalists' schemes of education.

Gandhian concept of a new social order has some resemblance with Karl Marx's concept of a classless society; but the two master-

80. "Basic National Education". op cit. p.11.
81. Young India. 20.11.1924.
minds differ greatly in their techniques of realizing it. Gandhiji is a confirmed idealist who believes in an evolutionary process, as compared to the dialectical materialism of revolutionary nature of Marx. Gandhiji is a humanist who even interprets materialism in a theistic way, as compared to Marx who is a sectarian advocating the cause of proletariat only. Gandhiji bases his educational theory and practice on spiritualism and universal ethics, while Marxian approach is dialectical having a base in economics with norms of morality derived from the working class only. Gandhiji in his realistic approach to education of course bases on intuitional empiricism, is far ahead of that of Immanuel Kant viz "The purpose of education is to train children, not with reference to their success in the present state of society but to a better possible state, in accordance with an ideal conception of humanity." The economic and ethical idealism dominating in Gandhian scheme of education, makes it look narrow and conservative in a modern age of rapid technological development, and its Satyagrahi ideal is more a Social-self realisation of Reconstructionists, rather the Spiritual-self realisation of Idealists, because of the fact that the individual is more actuated by service, cooperation, economic well-being, social equality, religious catholicity and neo-experimentation; rather than by otherworldliness, detachment, ascetic renunciation, social indifference and far-fetched blissfulness. But if true social self is identified with spiritual self, the gulf is bridged and thus Gandhiji represents an idealism not customary but dynamic.

"Indian Thought is a chapter of the history of the human mind full of vital meaning for us. The most ancient fancies sometimes startle us by their strikingly modern character; for insight does not depend on modernity."

Dr. S. Radhakrishnan