Since independence, the Government of India has launched various schemes to improve the educational spectrum of the country. Recognition of the fact that educational reconstruction is very vital to the progress of the country points us logically to the foundational aspect of such a situation. Educational superstructure can neither be laid in vacuum, nor on indifferent and alien cultural heritage. Dynamism in society must be kept up to give it a progressive outlook. All this is not possible without realising the innate impulse of the society and diagnosing its maladies to their basic roots in a steadily degenerated heritage. After long political vicissitudes, India attained freedom, and entered into a new epoch of profound regeneration in all fields of her national existence. The 19th and the first half of the 20th century, witnessed in India, a great national stir resulting in educational renaissance, socio-cultural reforms and political emancipation.

Today when India is on the cross-roads of her destiny and is recasting her developmental programmes, the instrumentality of education as an agency of social change can hardly be ignored. But education is very vitally interlinked with the ideals of life and these ideals are not built up in a day. The background provides the necessary sustenance for the crystallisation of these ideals. The future can be shaped in the light of the present, itself a product of the past. Educational theory, though incorporating changes in it according to times, generally represents a continuum and that has been the case with Indian Society in her period of great trials during the past century. Her educational philosophy with rich idealistic traditions provided her new directions for national rejuvenation. Such an educational philosophy equally has a relevance for the future of the country and may be equally prophetic for the future of humanity at large. We can miss the inherent tested worth of idealistic thought of the country only at a great national peril. Due to developing science and technology, belief in Idealism is on the ebb. But humanistic idealism of India revived during the past 100 years, presents a peculiar context in educational philosophy, which if strengthened can deliver good not only to the nation...
but can provide a source of new worthwhile direction for global consideration also in the realm of educational philosophy in modern times.

The present study is virtually a product of such feelings aiming at conceiving a truly national education with great international import. While the raison d'etre of the present study seems to be of historical importance, its philosophic amplification in diverse educational aspects necessitates for re-analysis of our thought for adjusting it to the demands of modern science and material life. We must re-assess the value of our old themes in educational theory and practice in the light of modern art of pedagogy and social demands. The significance of the present study lies in its historical and philosophic sweep to bring within comprehension the recurrent theme of social reconstruction in modern Indian Educational Philosophy from Saja Samoohan Boy to Mahatma Gandhi.

The present study is a product of author's experience to teach educational philosophy for more than a decade. The author owes much to his teachers who virtually created in him a love for the subject. Their inspiration propelled the author to probe a little into the developing modern Indian Educational Philosophy. The present study opens the culminating and consummatory window on modern Indian mind and her cultural heritage. In handling this vast and sophisticated topic concerning Indian Educational Philosophy, the author takes this opportunity to express his sincerest sense of gratitude to his teacher and guide Professor V.C. Sanoja, Head of the Department of Education, Punjab University Chandigurh for his most painstaking interest in the progress of the study. His inspiration and scholarship guided the preparation of this thesis in its present form and shape. His affectionate encouragement to browse over Indian Educational Philosophy puts the author under heavy obligations.

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In the end, the author wishes his humble attempt to be predictive of more thorough efforts in the same direction to bring to light the Indian Educational Philosophy in the context of world-philosophies.

Kewal Krishan Verma
"For while the tried waves, vainly breaking,

Seem here no painful inch to gain;

For back, through creaks and inlets making,

Comes silent flooding in the main."

Arthur Hugh Clough