Chapter - 8
Analysis and Interpretation of the Data
8.1 INTRODUCTION

The Present system of education is a legacy of the British rule. This system of education was and even now is vehemently criticised. Because it is not based on the culture and aspirations and needs of the Indian people. Even before India became free from the yoke of the British rule, it was felt by the leaders of the freedom movement, social reformers, educationists, philosophers that education did not meet the needs and aspirations of the people of India. The main reason for this was that the then system of the country was the result of Macaulay's Minute and Woods Dispatch. These two documents were inspired by the then utilitarian philosophy. It was really a strange thing that a new rival system was thus suddenly set up. It was an irony of fate that no body did care to study either the Indian character or the Indian tradition or the Indian traditional system of education.

With regard to this new set up of education A. Mayhew writes, "A new rival system was thus suddenly set up. It was not the least realised that, if civilization, is to be translated and raised in foreign soil, it must be from seed rather than cuttings and in any case not by the importation of fellow- grown products." This new revival system utterly failed to meet India's needs. This new system made the majority of the educated people of India to be dissatisfied and discontented. Among those eminent leaders who protested strongly the British system of education were Gopal Krishna Gokhale, Satish Chandra
Mukherjee, Annie Besant, Mahatma Gandhi etc. They pleaded for National Education. In this way during the pre-independence period, education was never given its due. An important aspect of all educational development of India during the past few decades therefore has been the continuous and sustained effort to evolve a national system of education. Hence the National Education movement was started in 1906 and it continued till the achievement of Independence. The leaders of this movement were of the firm opinion that National Education must be constructed by Indians, shaped by Indians, carried on by Indians. It must hold up Indian ideals of devotion, wisdom and morality and must be permeated by the Indian religious spirit rather than fed on the latter of the creeds. The spirit is spacious, tolerant, all embracing and recognises that man goes to God along many roads and that all the prophets came from him. Moreover they also emphasised that National Education must live in an atmosphere of proud and glorious patriotism and this atmosphere must be kept sweet, fresh and bracing by the study of Indian literature, Indian history, Indian triumphs in science, in art, in politics, in war, in colonization, in manufactures, in trade in commerce. They also stressed on the point that National Education must meet the national temperament at every point and develop the national character.

After the first decade of the twentieth century Mahatma Gandhi, Maharshi Aurobindo, Rabindranath Tagore, Swami Vivekanand, Swami Dayanand, Sarvepalli Radhakrishnan and a host of others pleaded for the National system of education. They were of the firm opinion that Indian education should be based on all that is essential in Indian civilization and culture. They also gave us theories of education. Soon the Indians began to realise that education should be based on National Character. In the firmament
of Indian education the three great educational philosophers namely Maharshi Aurobindo, Rabindranath Tagore, and Sarvepalli Radhakrishnan did their sterling efforts and made their contributions to the Indianization of education. These were contemporaries who belonged to British India. Though they were patriots, educationists, philosophers, poets, artists, they possessed a burning desire in them to raise India to her ancient glory and to enable her to get her rightful place in the family of nations. They were all practitioners and theorists. They showed the right path not only to Indians but also to the whole world.

It is said that great men are not alike. Some great men made by the age in which they live; Others make the age what it is. These trio great men namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan whose lives and teachings and whose impact on the Indian educational scene is the subject of this comparative study to evolve into. All of them were idealists, naturalists, spiritualists, humanists, nationalists and internationalists, so one could get more number of commonalities among their philosophical and educational thoughts. Moreover these trio philosophers were synchronised spiritual visionaries, they have thought and experimented upon spirituality as the essence of humanity. They have made an intensive quest for realization of life in fullness and for this end in view, they have explored soul consciousness, freedom, joy, infinity and so on, in the light of the concept of spiritual excellence. Undeniably, there are remarkable and striking points of similarities in their thoughts and experiments on spiritual excellence. Hence a comparative study on these trio-philosophers as synchronised spiritual visionaries is an added attraction to the present study. Apart from these, the trio-philosophers created awareness among the people
of India with regard to national spirit and national unity. The crucial role of education in building a society with democracy, socialism and secularism as its motto and in developing among the people the national spirit and national identity essential for promoting national unity came to be widely recognised during the past few years. This awareness among the people of India was the result of the educational and philosophical thoughts of these trio-philosophers.

Hence the investigator being given to understand that there exists many commonalities among these trio-philosophers namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan in respect of their philosophical and educational views and thoughts took up the present comparative study.

8.2 STATEMENT OF THE PROBLEM

The problem of the present investigation was worded as:

"Comparative study of Philosophical and Educational views of Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan with reference to values of life."

8.3 OBJECTIVES

In undertaking the research the investigator had the following objectives before him-

a) To explain the educational views which reflect the values of life cherished by these philosophers such as personal, moral, social, spiritual, cultural and aesthetic.
b) To compare and contrast critically the educational ideas and views of these trio philosophers of India.

c) To study in detail the philosophical and educational thoughts of these trio-philosophers belonging to the British India, namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan, in order to find out the relevance of their ideas in the present day context.

d) To explain these trio-philosophers as the prophets of humanism, idealism and spiritualism.

e) To acquire knowledge about Maharshi Aurobindo's Integral Education, Rabindranath Tagore's Education for Fullness and Sarvepalli Radhakrishnan's Religious Education.

f) To evaluate their work as the educationists and to say in what line did they make an advance over the past educators.

g) To compare the thoughts of these trio philosophers with the thoughts of other modern thinkers of India.

h) To trace the influence of these eminent philosophers on modern educational thought and practice.

i) To discuss the merits and demerits of the educational and philosophical thoughts of these trio educational philosophers.

The study required a probing into the biographies of these trio-philosophers against the historical settings of the time. As man is a growing and developing animal, his process of growth continues from his birth till his death. The early life of man forms the basis for his future thoughts. He grows and develops in different stages of his life. Moreover life is full of experiences
which can be obtained by a person from his early days to his end of life. Some turning points occur in the lives of some persons which are responsible in making them great personalities. So the study of the life sketch of these great thinkers is quiet essential. The study of the philosophical and educational thoughts would be incomplete without the in-depth study of various stages of the life of an educational philosopher. It provides sources for them. The beliefs and the experiences which they held in their early life form the firm foundation for the growth and flowering of their future thoughts. It is said that a thinker is necessarily a product of his times. His mind works in response to the needs and problems of the day. In the process his philosophy takes a concrete shape. In response to the needs of the time great thinkers have turned themselves into philosophers and educationists. Keeping all these points in view the investigator has provided a brief life sketch of the trio-philosophers namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan. To make my study more cohesive their lives from their very childhood will draw my attention.

The philosophical doctrines of the great thinkers are based on the beliefs they held in their lives. The theory of ideas are many. No doubt the beliefs differ from individual to individual. Some thinkers may be idealists, pragmatists and nationalists, some others may be naturalists, humanists and spiritualists etc. So among the doctrines of ideas the most important ones are idealism, pragmatism, naturalism, spiritualism, humanism, nationalism, realism and internationalism. The trio-philosophers namely Maharshi Aurobindo, Rabindranath Tagore, Sarvepalli Radhakrishnan were not only idealists, spiritualists, humanists, naturalists, nationalists but also internationalists. They
were all true philosophers of the Indian culture and heritage. On the basis of the beliefs held by the great thinkers one can formulate their educational and philosophical ideas, views and thoughts.

Considering all these points of view the investigator has provided in detail the beliefs held by these trio philosophers. At the end of these explanations a comparative view of these trio philosophers has been provided by the investigator to know their points of common and points of contrast, in respect of the beliefs held by them.

A value may be defined in terms of having worth or of being valuable. It stands for ideals men live for. It means primarily to prize, to esteem, to appraise, to estimate etc. It also means the act of cherishing something. Values are part and parcel of the philosophy of a nation and that of its educational system. In short they are the guiding principles of life which are conducive to all-round development and which are intern with one's culture. They seem endless in their variety. In general they may be classified as personal, moral, social, cultural, spiritual, aesthetic, economic etc. It is but natural all the philosophers have cherished some of these values of life. A study of them reveals their philosophy of life. This philosophy of life forms the basis of their philosophical and educational thoughts propounded by them. So with this consideration the investigator has explained in detail the values of life cherished by these trio philosophers namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan inorder to get a complete picture about them. As the study is a comparative one, points of common and points of contrast have been provided at the end by the investigator. These form the main features of the present investigation.
As the beliefs possessed by a great thinker lead to the formation of his values of life, so also the values of life give scope for the formation of philosophy of life. Every great thinker had certain experiences in his early years which lead to the formation of certain ideals in his mind. These ideals are none but his philosophy of life. It is said that the philosophy of life is an outer expression of inward development of a great thinker. Apart from these experiences even the beliefs held by a thinker during his early life form the basis of his philosophy of life. In turn the philosophy of life of a thinker form the dynamic side of his philosophy of education which again formulates educational aims and objectives clearly, thus determining the methodology, plan of organisation and the choice of the subject matter. Keeping in view the inseparable relationship between the philosophy of life and philosophy of education, the present study therefore required an analysis of their views pertaining to their philosophy of education. At the end a comparative perspective is given to find out some of the communalities in their philosophies.

The ideas, views and thoughts of these trio philosophers namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan had great impact on modern education. The educational ideals advocated by these philosophers have been supported by most of the modern Western educationists. Their educational philosophies are dynamic and realistic. They have all pleaded for the establishment of a national system of education. They have tried their utmost to make the educational system of India an Indianized one. Hence their contributions to the field of education are unique, vast and extraordinary. They have also influenced education as much as that of Mahatma Gandhi, Swami Vivekanand and Swami Dayanand. They are
considered as the greatest Apostles of Indian renaissance and reformation. Moreover they have conducted experiments at their own institution and also at higher level of education, which made them living symbols of what an ideal should be. They have advocated a scheme of education based on the essential values of Indian culture and civilization.

So inorder to evaluate the educational philosophy of these trio philosophers an analysis of their educational contribution to the field of education is quiet essential. Keeping all these points in view the investigator has analysed their contributions and at the same time they are compared and contrasted.

Hence in the light of the objectives and scope of the study the investigator set forth to collect the data for the investigation.

8.4 METHODOLOGY AND PROCEDURE FOLLOWED FOR THE STUDY

In order to find out the relevant data for the investigation only one method will not suffice. A combination of a few methods would be employed to get the authenticity to the investigation. So the investigator has to employ the combination of a few methods such as philosophical, comparative, analytical, descriptive and historical methods inorder to suit to the nature of the treatment of the problem. In the present study philosophical, descriptive and comparative methods have been extensively employed. Comparative method is largely used because the study itself is a comparative one. It is employed to study the educational philosophies of the trio-philosophers and
to discuss their relevance for the modern educational system. It is also used to compare and contrast the educational concepts, their aims, their methods etc and to bring about clarity and precision to them. As the study was based on a theoretical approach the philosophical method was extensively used. It was used to analyse, to examine and to synthesise the educational concomitants of the study. Moreover the educational ideals and values of the selected trio philosophers for comparison were also treated philosophically. In the present study for the relevant literature, the historical method is also made use of it. It is employed to know the background of the subject. In order to understand clearly and precisely the contributions of these trio philosophers made to the field of education, the investigator has employed the historical method. The investigator while tracing the primary sources and secondary sources has profitably made use of the historical method.

The investigator, in the light of the objectives and scope of the study, processed and classified the data so far gathered. In order to interpret the data, he has employed the documentary survey and content analysis. Analysis of data enabled the investigator to examine their speculative theses and their concomitants educational philosophy and to compare them with the thoughts of the selected philosophers namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan. This led the investigator to make a comprehensive comparison amongst these trio philosophers in respect of their beliefs held, their values of life, their philosophy of life, their philosophy of education and their educational contributions etc.

The investigator made a review of related studies based on the objectives and scope of the investigation. Moreover the studies reviewed
covered some of the major 'isms' of educational philosophy such as idealism, naturalism, humanism and nationalism etc, which were held by the trio-philosophers. The studies so reviewed not only proved most useful but also found quiet essential for the investigation at hand.

The set of data relating to their biographies and the stages of their development showed signs of their future greatness. They had bitter experience about the system of education that was imparted during those days. They were patriots. Their respect and understanding, their religions and cultural heritage was profound. These data also revealed that they become philosophers by accident. As philosophers they strove hard to build bridge between the East and the West, between one nation and another, between man and man.

The data collected in respect of the beliefs held by the trio philosophers reveal that they had expressed that kind of education that we need in our country is an education proper to the Indian soul and temperament and culture. The study of these trio philosophers' philosophies reveal their roles in the sphere of philosophy and education as educationists, philosophers, idealists, nationalists, spiritualists and humanists. It also reveals their philosophy of life. Moreover an account of their philosophies would not be complete without making the mention of their beliefs. It was found that they had some common beliefs in respect of idealism, naturalism, spiritualism and humanism. A brief explanation of them has been provided. Inorder to find out the commonalities and contrasts in respect of the beliefs held by them a comparative perspective has been given at the end of this chapter.
A set of values of life cherished by the trio-philosophers showed that they valued life as something sacred. In the study it was found that they cherished, some of the values of life such as personal, moral, spiritual, cultural, aesthetic etc in common. They emphasised that education should try to assimilate all these views of life, follow them for ever, view them without pendency or undue passion and fuse them into a comprehensive well rounded view.

The study of the background of the philosophy of life of these trio philosophers will play a significant role to delve into the depth of their philosophy of education. Though present study is purely a comparative in nature but the aim is to explore the philosophical and educational views of these trio philosophers. The plan of the present study will include the theoretical and practical sides of these trio philosophers. Pregnant with diverse experiences of life all these trio-philosophers have explored new paths in their creative work and in the field of education. The present thesis has analysed their philosophy of education and found out that they are epoch making personalities and their contribution in respect of philosophy and education are immensely valuable.

The aim of the present study is to trace out the stupendous and magnanimous contributions made by these trio-philosophers, in the field of education, the data collected furnished ample evidence to their sustained and systematic thinking on all the matters of education. It hinted at the firm foundation of their philosophy of life, philosophy of education, knowledge and value. It also provided umpteen evidences for the values of life which they cherished.
Moreover the data collected furnished ample evidence to their views on education at different levels and on different aspects of education namely concept of education, aims of education, curriculum, method of teaching the role of the teacher etc. Thus the comparative account of these trio philosophers who are selected for study showed certain points of both commonalities and contrasts. But the points of contrast are very few in number as compared to their commonalities.

Summing up

Hence the analysis and interpretation of data enabled the investigator to conclude finally that these trio-philosophers namely Maharshi Aurobindo, Rabindranath Tagore and Sarvepalli Radhakrishnan presented a comprehensive philosophical and educational thoughts. They were not only an out-standing products of Indian nationalism but also the brilliant exponents of ancient Indian wisdom. All of them were believers in Veda, Upanishad and Bhagwatgeeta but they followed only what appealed to their reason. Besides they were visionaries and high priests of their period. As the study is mostly a comparative one their philosophical views, educational views, values of life and their contributions to the field of education have been compared and contrasted. This comparison has revealed that there are more number of commonalities in their philosophical views, educational views, values of life and in their educational contributions, than that of contrasts.

Hence it can be concluded that the investigator was able to find more number of common points in their philosophical and educational views but found very few significant differences in them.