CHAPTER –VI

MAJOR FINDINGS AND CONCLUSIONS

6.1. Major Findings in Educational Experiments and Pedagogy of Gandhi, Tagore and Freire:

After the analysis and interpretation presented in the Chapter V the major findings of the study are given below:-

In the present study the word experiment is used in a broader perspective. It is not used in the experimental science. On the other hand pedagogy refers not only classroom teaching and learning but also outside the classroom. The experience and skill are gathered by the individual from the environment and society. In this study it has been shown that Rabindranath Tagore considered the whole environment as his laboratory. Whereas, Gandhi in tuned with learning by doing and self supporting and self reliant education for the learners. On the other hand Paulo Freire’s education was for the masses. His education process eliminating poverty and establish a self reliant economy. Their educational thought has been given below:

6.1.1. Aim of education:

Mahatma Gandhi’s aim of education was all round development of body, mind and spirit. According to Mahatma Gandhi, education contributes to the self-development of man and inspires him to serve society. Therefore, it paves the way for the welfare of humanity in a greater scale. The main purpose of education is to bring human beings out of the bonds of slavery, internal or external. Education also guides human being to forward on the pathway of attaining the truth. Whereas, Tagore approaches
education should make our life in harmony in all existence. Education should give fullest growth and freedom of soul. On the other hand, according to Freire aim of education is to break the culture of silence among the oppressed and conscientize them in order to make them fully human. According to Rabindranath Tagore, Education was a process through which the mind could grow and establish a Yoga’, a community of spirit with man and nature. Tagore centered his philosophy on the joy of life. Tagore also presented reality in its largest perspective but attained by man. He also tried to save education from the danger of all narrow limitations of people. Tagore believed in harmonious development of individual. He believed that the child’s all faculties should be developed appropriately with the assimilation of nature. Mahatma Gandhi evolved a philosophy of action, of ‘Karma-Yoga’ suited to the needs and abilities of every man. Gandhi tried to establish the reality of life in his education system. Gandhi tried to save education from the danger of social escapism. According to Gandhi education as an instrument of social changes which leads us to divine destiny. Education reconstructs the pupil in to a new man. Through learning they should developed a well-organized life, peaceful, non-violence, truth, love, justice and co-operative work etc. Gandhi believed that self –dependence, character building, moral and spiritual development and cultural development were the main aim of education. He should acquire the capacity for self-reliance in every aspect, healthy and cultured life. According to Freire Education should remove violence non-violently and help people to realize their full personality. Freire was against of myth. His concept of reality consists of dialectical man and world. Freire does not concern about the development of fine feeling and spirituality. According to him education is cultural action for freedom. Education as a practice of freedom, is opposed to
education as the practice of domination. Freire believed education as a process of knowing rather than memorizing.

6.1.2. Objectives of Education:

1. According to Gandhi objective of education is to impart education to the students that is useful for life building.
2. To enable the student to achieve knowledge as prescribed in the curriculum.
3. To develop the ability of independent and analytic thinking in the students life and faced the life situations.
4. To develop correct reading, writing and speaking.
5. To impart productive labour to the student, so that the student can achieve performance skill of becoming self-reliant and to respect and appreciate dignity of labour done by others.
6. To enable the student to cultivate the sense of responsibility and leadership in various social life situations.
7. To understand the responsibilities, duties and rights as a citizen of democratic society.
8. To develop a good health and hygiene habits.
9. To enable the students to live well cultured life and understand the social orders and moral values of life.
10. To develop scientific attitude so that they can show the intellectual curiosity for knowledge truly and sincerely.

On the other hand Tagore’s objective of education is

1. The main objective of Tagore’s education is to bring life in its completeness or in fullness.
2. Education is to bring harmony with nature, the harmony between the different subjects, inner development and the development of all aspects of the personality of the child.

3. To awakens the village people to remove the superstitious views and adjust with modern changing society.

4. To make villagers self-reliant and self respectful and acquired with the cultural traditions of their own country.

5. To helps in the use of the modern resources for the improvement of physical, intellectual and economic condition of the villagers.

6. To teach different cultures of the east, especially those that originated in India.

7. To establish the rural Reconstruction in order to lay the foundation of a happy and contented human life in village.

8. To seek to establish a living relationship between the east and the west.

9. To understand national integration and international understanding among people.

10. To promote inter-cultural and inter–racial amity and understanding and fulfill the highest mission of the present age the unification of mankind.

Whereas, according to Paulo Freire objective of education were,

1. To bring transformation and reconstruction

2. To developed liberation pedagogy as a result of teaching illiterate peasants to read.

3. To bring freedom and equality among the society.

4. To bring action and reflection of men on their world in order to transform it
5. To remove the submerged masses in a culture of silence.

6. To bring power to think critically

7. To remove the traditional banking system of education

8. To bring person's awareness of things that cause oppression

9. To make people free of the economic, social and political forces.

10. To enable a society to act in ways which produce justice and allow mankind to flourish.

6.1.3. Curriculum:

General education should be imparted at different levels, from primary to higher studies in a school, college or university. Secondly, according to the prescribed syllabus ends with the earning of a degree or diploma or graduation or the post-graduation, or a doctoral-postdoctoral degree. Thirdly physical education should be imparted to make the body and mind healthy. Through physical education students dynamism and constructiveness was build. Fourthly Gandhi gave stress on moral and spiritual education. It helps to lead one to the path of righteousness and develop the sense of duty and responsibility. Fifthly, Gandhi believed that proper education and proper syllabus safe guards values from individual life to the universal. It can play a vital role in making education process meaningful and to achieve the real objective. According to Gandhian view, the purpose of imparting education through schools, colleges and universities is to make one self-reliant and capable of all-round development. Sixthly, he lays great stress on imparting moral knowledge right from the primary level of education. It connects in to the discipline, duty and responsibility which make it extraordinary. The main aim of it is to bring a radical change in the school knowledge in India. On the other hand the use of craft was to make schools
financially independent. Thus through craft education every school can be made self-supporting. Seventhly, Co-operation is a compulsory part of education. Its study and practice is necessary for each and every student. Whereas, Tagore’s education was based on Tapasya and Sadhana. This education is necessary for children’s intellectual health and development. He gave stress on open wide flexible and full curriculum which took into consideration the social and universal needs. Tagore also includes craft education in his curriculum. So that the village people will awakens the spirit of self-determination and self-reliance. In the curriculum Tagore also include co-operation and community living so that self-determination will be developed among the people. Education is the great liberating force to which others were subordinates. For this reason Tagore first and foremost looked upon in his personal matters. So that he can solve the problems of individuals. But as his experience grew, Tagore came to recognize that education is a vehicle of progress. In the absence of education, weakness becomes immobile and helpless. Therefore, in Tagore’s santiniketan, curriculum reflected the life and traditions of Indian people in general. However, Tagore’s educational method, pedagogy and curriculum still inspire the educators of the 21st century. Tagore brings local and global consciousness by using education as an inspirational tool. Tagore’s Visva-Bharati and Sriniketan led to pioneering efforts in many directions. It becomes the model of Indian higher and mass education and as well as center for global cultural exchange. On the other hand, Paulo Freire’s curriculum was based on reality, social justice and environmental sustainability. Freire encouraged the children to think about the solution of the problem. According to him, students should act on the solutions through an integrated service learning programme. So, that the students get the opportunity to develop leadership, conflict resolution and peace building capabilities. In Freire’s curriculum child’s integral
development as a whole given importance. That means academically, physically, mentally, socially and spiritually as well. Freire’s curriculum was designed to help the students to develop their knowledge, understanding and skills. His curriculum also develops awareness and learns problem-solving strategies and ways of thinking. Freire believed that curriculum should be interdisciplinary and integrated by design so that it solve the present day problems.

6.1.4. Methods of Education:

Gandhi’s method of education was co-relative method. He gave stress on realistic, nationalistic and idealistic method of correlation. Through the process of co-relation students has to acquire habit formation, useful skills and attitudes, intellectual and spiritual developments. According to Gandhi the principles of cooperative activity, accuracy, initiative and individual responsibility is necessary in learning. Gandhi also emphasized the education of 3H's - head, heart and hand in addition to 3R's. Thus, Gandhi insisted on the development of child’s mental, emotional and manual powers along with knowledge in arithmetic, writing and reading. Gandhi also wanted that all knowledge should co-relate with craft. This will encourage self-development and makes child self-efficient. Mother tongue occupied and important place as a subject of study and as the medium of instruction. Mahatma Gandhi’s method of education best in the child’s completes development which includes truth and non-violence. Gandhi’s methods would help the child to hear the harmony of nature. By understanding nature, the sense of sacrifice would grow. Gandhi suggested in his method that harmonious development of both cognitive and affective domain was necessary for the learner to lead a balanced life. Gandhi did not like the traditional verbal methods of teaching. He introduced craft as the centre of teaching-learning
process. He also gave stress on close relation between the teacher and the taught. Gandhi’s methods of teaching were activity centered and dynamic in nature. Mahatma Gandhi took craft as a means of production. It was also the source of recreation as well as character-building. Gandhi believed in the essential nature of goodness in man and learning by doing. On the other hand Tagore’s method of education was based on co-relation with nature. Classes were held in open air, under the trees in the lap of nature. Nature will develop the child’s sub-conscious mind and helps to communicate with the world. Tagore emphasizes on knowledge acquiring through independent effort and thinking with natural environment. According to Tagore, foreign language cannot be the right medium of instruction. He said that English language knocking our door and turning the key for taking away the best part of our life. The books those we read have no relation with our homes and our society. Education and life can never become in such circumstances. Tagore believed that we are learning untruths from the ideas of English books. Hence Tagore gave stress on medium of instruction which should be in regional language or mother tongue of the child. Education should be conducted on realistic lines that reflect the surrounding of real life. He believed that learning should be conducted on the natural free atmosphere. Tagore believed that the subjects like history, geography, economics and other social sciences can be taught through excursions and tours. Through this students will get an opportunity to observe numerous facts and gain firsthand knowledge through direct experience. Tagore gave emphasis on the development of child’s body and mind, learning through activity. Therefore he in his educational programmes he includes some activities such as climbing tree, jumping, plucking fruits, dancing and drama etc. In Tagore’s methods of education narration-cum-discussion and debating activities were organized. It develops oratory abilities of the
students and solves problems of various areas through rational debate and discussion. Rabindranath Tagore introduced heuristic method. It is an important method of teaching in his educational institution. In this method first, the students, are asked questions to clarify their doubts on topics. The teachers try to satisfy them by their correct answers. Then the teacher asks the questions to students to evaluate how far the students are able to comprehend the topic which was discussed in the class.

On the other hand, in Paulo Freire’s method education should be based on community problems and developed the programme with certain tools. He also gives importance in medium of instruction. According to him medium of instruction should be mother tongue. Paulo Freire’s method of education was the correlation of conscientization, dialogue and investigation and coding-decoding and problem posing processes. He correlates with man and world, object with subject then individual and society. Freire’s correlation of education was basically for the socio-political and cultural aspects and for the adult education. The acquisition of a universe vocabulary extracted from the groups. This universe was made from the initial interaction with the community. The vocabulary was chosen under the criteria of phonetic, syntactic, value, effectiveness and practicality in daily life which can easy to handle. Then these were arranged in gradual manner. The situations were proposed by the teacher and analyzed by students. Such situations should be common in the social sphere of the students. The resources are submitted by using visual, auditory and visual-aids. Freire methodology proposes the creation of teams of specialists such as sociologists, psychologists, educators, linguists, etc. These teams are formed according to the needs of community. In Freire’s method dialogue with local people establishing a literacy program. The selected topics may be general or specific. The phases are developed in three stages such as the first includes the investigation of the social
reality of the people. An introduction into its environment then talked with the people about the problem and issues. Then second phase is the coding of situations drawn from everyday life. It includes images, electronic media, text, posters, drama, or any other method of teaching which should be simple and suitable for analysis by students. The third is based on dialogues. It made groups of 20 participants to form teams for analysis and learning. These dialogues should be recorded so that it can be evaluated by the team of specialists. This study helps to understand and specify the program of education. Paulo Freire’s method of education non-violently enters and raises awareness among the people of the society. He wants to bring awareness and understanding of the immediate social situation. Because this understanding can bring the revolution in the field of literacy and can improve the global situation.

6.1.5. Teacher-Pupil Relationship:

To Gandhi the relation between the teacher and students are very intimate. They share like father and son relationship rather than like a supreme authority. Teacher plays role of a friend, philosopher and guide. In the Basic schools every member address each other as ‘Bhai’ i.e. Brother or ‘Behan’ i.e. sister. They may address to the principle or the teacher or the staff member, all follows the same conversion. Whereas, Tagore also believed very personal contact with the teacher with free natural atmosphere. Teacher plays the role of observer, philosopher and guide. The teacher-pupil relationship in Visva-Bharati was seen teacher as a constraining and facilitating factor. The relationship was often characterized as Guru-sishya relationship. They also called each other as ‘dada’(brother) or ‘didi’(sister). Tagore greatly applied the Gurukula system of education of Ancient India. Its unique simplicity and naturalness inspire Tagore very much. Hence, he emphasizes closed
and intimate inter-personal relationship between teacher and pupil in his institution. On the other hand According to Paulo Freire, teacher and student relationship was of narrative character. The teacher teaches and students were the passive listener of the teacher. Freire said that there was no room for the love and cooperation among the teacher and the pupil. They share contradictory relationship. Freire called the education is the "banking" concept of education, in which the student was viewed as an empty account. This account is filled by the teacher. According to Freire teacher transforms students into receiving objects. They control thinking, action and their creative power of the students. Freire said that problem-posing education revolutionizes the teacher-student relationship. Through dialogue, a new term emerges such as teacher-student with students-teachers. In this method the teacher is no longer merely the one who teachers. But one who is himself taught in dialogue with the students, who in their turn while being taught also teach.

6.1.6. Woman and Rural Education:

Women were the victims of widowhood, the pardah system, the dedication of girls to prostitution, child marriage, the dowry system, the economic bondage and material slavery etc. most of the women could not receive the education and they did not have an identity of their own. Gandhi believed that the difference between man and women was nothing but only biological. Gandhi further opined that intellectually, mentally and spiritually women are equivalent to male counterpart as she can participate in every activity. Therefore there should not be any difference in education system also. Gandhi wanted women should participate in the affairs of the nation and criticized India’s passion for the male progeny. Gandhi brought the women out of their homes and made them equal participants in all walks of social, educational as well as in
political. Gandhi believed that if we do not consider girls as natural as our boys our nation would be in a dark eclipse. Child marriage should be boycott and young boys should marry widows. He said that women should be educated that woman has rightly been called the mother of the race. Like Gandhi, Tagore and Paulo Freire also believed in progress and in freeing women from feudal bondage. Tagore laid much stress on giving equal rights and opportunities they may occupy their rightful place in society side by side with men.

Mahatma Gandhi visualized the conditions of the rural people hence he wanted to bring rural progress and prosperity. The rural upliftment was main concern of his primary concern. He could only conceive education as a dynamic force leading to a definite destination. His experiments in education have gives remarkable views and changes in the minds of the Indian people. The basic schools are free from all kinds of differences and disseminations of caste, creed, race and language etc. Gandhi thought that through education rural reconstruction can be easier. His experiment brings revolution in the field of education. Craft education is the pivot and centre of Gandhi’s education system. For rural upliftment Craft- -spinning-weaving are given importance in order to make education self reliant and some sort of socially useful productive work. Gandhi’s education was based on rural development linked with socio-economic development of the nation. According to Gandhi, craft education should be taught not merely mechanically but in a scientific manner which provide necessary intellectual stimulation. On the other hand Tagore established Santiniketan and Sriniketan for rural reconstruction. Especially Sriniketan was established only for rural upliftment. Sriniketen look after the life in completeness to the villages. It helps people to solve their own problems instead of solution being imposed on them from outside. Through rural education people also improve their sanitation and health. It
also helps them economically efficient such as by selling their goods and buy their requirement to the best advantage. Through education villagers were teach the methods of growing crops and vegetables. Tagore’s ideas about reconstruction of village life meant mainly for the children of neighboring village and for the welfare of the village community. Like Gandhi and Tagore, Freire was trying to literate adult and rural people to read and think critically, so that they could fully participate in the democratic reforms. He believed that rural people effectively take part in the democratic process. Rural education is needed that rural people honored their experiences show their creativity. They should educate that they can look critically at the socio-economic and political situation in which they found themselves. Freire’s experience of poverty and discrimination impacted him and remained of his past life. Freire’s life and work speak of the radical social and political nature of this thought. It reflects his lifelong commitment to education as a means of human liberation.

6.1.7. Adult Education:

Gandhi’s basic principle on adult education was education for the sake of life through life. Adult education teaches the art of living. Through adult education living standard will be high and people will be self-supporting and self-reliance. Indian villagers were perhaps illiterate but they were not ignorant regarding the problem of life. Education will develop their social, medical, economic and moral values. According to him, education would make people productive and useful and helps to know about his surroundings. Gandhi said that adult people should participate in every local and national activity so that socio-economical transformation can be possible. Gandhi also advice local people to learn the basic skill of essential craft. By which they achieve self-sufficiency and autonomy in society, politics and economy. Gandhi considered
that adult education should base on manual training with main primary and secondary education.

Where, Tagore was also very much concern about adult education for upliftment and welfare of the poor people and development of their conditions. He emphasizes in developing the spirit of man who creates a new society and new civilization. Adult education plays significant role in this regards. Hence Tagore tried to educate the people to cultivate social qualities like dignity of labour, attitudes for work, self help. Tagore wanted that village people become self-reliant and self respectful with the cultural traditions of their own country. He wants that people should use the modern resources for the improvement of their physical, intellectual and economic conditions. According to Tagore, in adult education topics like religion, politics and family planning should be discussed with mature understanding. Adult education gives a new orientation to the outlook of adults to suit the dynamic world. Adult education gets the chance to show that each individual are different from those of others. Through adult education misconception like superstitions, untouchability etc will remove from the society.

On the other hand, Paulo Freire developed methodology for the adult education. His whole dedication was only for adult education. He was very much concentrated upon literacy programe for adult education. Cultural circle was one of the innovations for teaching the illiterate adults. Freire wanted to aware the people about the causes of their suppression of rights and exploitation of dominant class. Freire started a lifelong educational involvement with adult students. He devoted his work full time to adult literacy training among the poor of Recife. Here Freire began to develop the now famous "Freire method" of literacy training. His ideas, such as the banking concept of
education, teaching as dialogue, and conscientization are bringing revolution in education field.

6.1.8. Peace Education.

Mahatma Gandhi was one of those great men in world history who were recognized as the true peace maker in their respective times. Truth and nonviolence are his principle. Peace is an active force. He became a role model for his contemporaries and the generations to come. Through his peaceful efforts he inspired many in the world. Gandhi believed that the practice of nonviolence is the most essential prerequisite of a peaceful and perfect society, and peace can be easily attainable if every people of society adopt the path of nonviolence. Nonviolence and truth shows the way of life. It is the dynamic process involving continuous sacrifice and suffering. These two aspects are the main factor for establishment of peace. Gandhi was fully capable of ending the cruelty by peaceful means. He tries to establish a world of peace with his weapon of nonviolence. According to Gandhi peace education must be given through non violence and it must raise voice against racism discrimination and young people should be educated to understand the unity of mankind. Gandhi’s system of education is ultimately the education of peace and to make a man fully dependent. It make a man self dependent and its foundation should be laid on sound morality and ethics. He allows us to rethink our philosophical positions on violence, nonviolence and peace education. Gandhi’s peace education is his ethical and ontological formations of means and end relations, the need to uncover the root causes and the dynamic relation between relative and absolute truth that includes analysis of consciousness. Like Gandhi, Tagore and Paulo Freire also believed in unity and diversity. For peace education Tagore found co-operation and cross fertilization as
necessary for harmonious development. He dreamt of a world of community together through diversity and cultural process. Tagore main idea about peace education was to establish intimate relation between the inter-cultural, inter-social understanding and between East and West. He wants to promote a relationship of love, joy and peace. Tagore had great faith in the unification of mankind and human brotherhood. According to Paulo Freire, peace education begins at all level of social structure. Peace is not a subject oriented that is limited in only talking and storing in mind about peace. Peace is a very vast and comprehensive concept. It is a process growing from people’s practice of changing reality. Freire said that peace education should select the generative themes in a pedagogical way. Then themes should be codified. This codified theme should decondified by dialogue. Freire believed in unity and methods. Peace education changes the reality of different situations.

6.1.9. Experiments in Education.

Gandhi’s educational experiments were starts in his Ashram Phoenix, Tolstoy Farm, Sabarmati Ashram and Sevagram Ashram Wardha. His basic education system Nai – Talim is very popular in the country. The Wardha National Education Commission was set up in 1937. Through this commission report Gandhi’s basic educational system attempt to establish the concept nationwide. Teacher’s training schools were prepared teachers to train students according to Wardha Commission reports. The schools are set up at various centers in India. For example teacher school established at Balarampur of Midinapure district in West Bengal. Gujarat Vidyapeth is one of the well known institution of Gandhi’s basic education system. In pre-independent and post Independent India the governments tried to implement the program in Bihar, Mumbai and UP at to some extent in Orissa. Now, parliament also provide free and
compulsory education (Education as fundamental right of Act 2009, RTE) which was proposed by Mahatma Gandhi’s basic education concept long before. On the other hand, Rabindranath Tagore established an educational institution in Bolepur on December 22, 1901. It was situated one hundred fifty kilometers north from Calcutta. Tagore named as Santiniketan. This school had Ashram sanctity like the Gurukula of ancient India. This school has now called as “Path Babhan”. Santiniketan became Visva-Bharati, a place of Universal knowledge and world culture. Visva- Bharati raised the status of Central University by an Act passed in the Parliament in 1951. Visva-Bharati is an ideal place of learning full of homely natural and spiritual atmosphere. This University has several departments like Vidya-Bhawan or School of research, Siksha- Bhawan or a college of education, Cheena Bhawan school of Sino-Indian studies, Kala-Bhawan or School of fine arts, Sangeet Bhawan or School of music and dancing, In 1921 Sriniketan or an institution of rural construction was established. Sriniketan also had departments like Industries, Agriculture department, Teacher training college , village welfare department etc. At present, Visva Bharati University is a university where students were come to study across the country. On the other hand, Paulo Freire’s experiments are made especially on adult education and literary programe. Cultural circle was another main innovation for teaching the illiterate masses. Freire’s book ‘Pedagogy of the Oppressed’ brings revolution in the entire world. Throughout this book, he argues for system of education where emphasizes learning as an act of culture and freedom. He was most popular for his concepts such as "Banking" Education, which passive learners have deposited in their minds. Then Freire’s "Conscientization" is a process of critical consciousness. Culture of Silence means critically responds to the culture, forced on them by a leading or dominating culture etc are very significant in the field of education.
6.2.0. Pedagogy in Education:

Education leads a human being towards an all-round development of personality. That means development it includes three aspects of human life, which is cognitive, affective and psychomotor. All this three aspects are essential condition of existence, realization, development and achieving the goal in life. Gandhi’s educational philosophy was based on truth, Non-Violence and Swaraj. Teaching through ethical behaviours –morality, non-violence etc are the important aspects of the Gandhian plan of education. His educational pedagogy such as education should be free and compulsory for six or seven years of children on a nationwide. Medium of instruction should be in mother tongue. Then craft education should impart in the syllabus in the form of manual and productive work. It makes rural people self-reliant and self-efficient. Gandhi believed that traditional and colonial forms of education had emphasized theoretical text-based knowledge. As this type of education had been the domain of the upper castes people only. Gandhi makes crafts education as the centre of his educational pedagogy. Co-operation leadership quality also develops the spirit of duty and responsibility. It helps students to solve the problems, disputes and struggles related to family, community and society in particular on the basis of non-violent means. This is an effective pedagogy of education of the Gandhi’s education system. Whereas Tagore’s educational pedagogy such as the ideal of harmony with nature, the harmony between the different subjects, inner development, the development of all aspects of the personality of the child, with a proper emphasis on the emotions, or intellect. Tagore’s pedagogy of teaching was based on the harmonious and full development of the child. Tagore believed that all these faculties of human beings should be nurtured and cultivated only in a good educational system. Tagore does not believe only in the bookish learning. Tagore’s
pedagogy learning directly from nature and real life situation is an important aspect of education. He said that in education freedom is undoubtedly an essential condition. Tagore’s reflection on teaching methods, play group learning, flexible class and use of mother tongue were valuable pedagogy of education.

On the other hand According to Paulo Freire, pedagogy of education is a careful analysis of the teacher-pupil relationship at any level inside or outside of the school. This relationship involves narrative characters such as teacher as a narrating subject and the students as the listing objects. The whole process of imparting education becomes lifeless and petrified. His teaching pedagogy also has a particular significance in education system. His emphasis on dialogue has a very strong chord with informal education. Freire introduced informal education in a dialogical conversation rather than curricula form. The dialogical conversation involve person in a group with each other. He also argues by saying that education become a banking system where educator making deposits in the educate. Then Paulo Freire pedagogy on praxis which means action that is informed. Dialogue is the part of understanding and makes a difference in the world. Dialogue is a co-operative activity. The process is enhancing social community and to lead us for justice and human flourishing. Freire's idea of building a 'pedagogy of the oppressed' or a 'pedagogy of hope has carried significant impetus in the society. Developing consciousness means conscientization is an important element of Freire’s pedagogy. This consciousness has the power to transform reality.
6.2.1. Comparison of their Educational Pedagogical Contribution of Gandhi, Tagore and Freire:

The educational pedagogical contribution of Mahatma Gandhi, Tagore and Paulo Freire are compared as follows:

1. Gandhi and Tagore’s truth and reality are very vast concept whereas Freire became the branch of their thought. Gandhi and Tagore gave a synthetic view of truth and reality. On the other hand Freire’s reality was related to social aspects to solve the problem of the society. Gandhi believed in unity of mankind.

2. Gandhi and Tagore’s concept of Man is somehow similar. Gandhi and Tagore say that human nature is developed with the laws of nature. Tagore said about two important factors of man nature. Firstly, Man continues to biological and physical nature. It received from evolution. Secondly, spiritual nature of man which is a unique and included freedom. They describes this nature as finite that is Physical or biological nature and infinite that is spiritual nature of man. But Freire’s concept is different from Gandhi and Tagore. Freire emphasizes on praxiological aspect of man.

3. Gandhi and Tagore believed in the reality of creation. World is the image of our mind that is reflecting outside objects. World has a metaphysical as well as practical reality. It has expression of God and reality. But Freire says that world is confined to object. It mediates man in the creation and transformation of history.
4. Gandhi, Tagore and Freire, feels that love and non-violence is an essential part of human being. Non-violence always plays a significant role in life and in other possessions. Three of them believed that love, sacrifice, tolerance etc were essential aspect of non-violence. But Freire’s view of non-violence is on underlying faith in victory along with the people.

5. The educational experiments of Tagore and Gandhi centered on education of children and rural development. Freire concentrated on the development of adult education. Gandhi and Tagore viewed education as a whole.

6. According to them aim of education should develop the standard and knowledge of the people in the society those who are poor and backward.

7. Gandhi, Tagore and Freire, we find that both Gandhi and Tagore aimed at freedom. But Tagore’s concept of freedom and Freire’s concept of freedom contained in the Gandhi’s concept of freedom.

8. Gandhi and Tagore’s vision in knowledge was same from their perspective. But Freire’s concept of Knowledge was only social contact of knowledge.

9. Gandhi, Tagore and Freire all of them wanted to include in the curriculum child’s development as a whole. They wanted curriculum should be reality based, harmonized with society and integrated with all subjects.

10. Gandhi, Tagore and Freire advocate the spirit of co-relation. But their implementing ideas in education were different.

11. Tagore and Freire they were very conscious about adult education programme.
12. Gandhi, Tagore and Freire all of them are very much conscious about the women education. Their aim of educating women for social conciseness is the same.

13. Gandhi, Tagore and Freire emphasize peace education which changes the reality form inside and outside. Gandhi and Tagore viewed peace education as a comprehensive program.

14. Their views on education pedagogy on development of human being are same. They wanted to make a complete human being so that they can easily adjust in the complex modern society.

15. The basic philosophy of education of Mahatma Gandhi, Rabindranath Tagore and Paulo Freire are same in the broader perspective. They perceive education as the tool of overall development and manifestation of the man.
Similarities of Gandhi, Tagore and Freire were shown:

- Freedom is the Goal of Education
- Social Development & Consciousness
- Development of the Rural People
- Emphasis on Child's Creative Nature
- Education for Humanity
- Mother Tongue as Medium of Instruction
6.2.3. Pyramid View of Mahatma Gandhi, Rabindra Nath Tagore and Paulo Freire.

Pyramid view of Gandhi, Tagore and Freire were shown:

**Paulo Freire** → Adult Literacy, Cultural Liberation and Social Consciousness & Education for Human Development

**Gandhi** → Literacy for Rural and Backward People, Education for Socio-Economic Development, Craft Based Education for Self-Efficiency, Mass Education, Productive and Sustainable Development

**Tagore** → Rural Reconstruction, Vocational Skill Development, All Round Development with Natural Environment, Handicraft for Rural People & Education for Self Realization and Love for Humanity
6.2.4. Limitations of Educational Experiments of Gandhi, Tagore and Freire:

There are some points mentioned which provides some limitations made under basic education system. They are:

1. The first limitation of basic education is self-supporting education. The basic scheme was based on production education. The mechanical labour in schools creates exploitation for educative purpose. It also creates dangerous stress on children mental and in socio-cultural aspects.

2. The teachers, social leaders and educational administrators had shown a different attitude towards self-supporting education. It was also said that the scheme turns the school into a small scale industry. Then teachers had to depend upon the earnings of the students and it creates a demoralizing effect on teacher-pupil relationship.

3. Basic education gives too much emphasis on craft education and neglect the liberal education system. Teaching through craft had become just a slogan only.

4. Another limitation of Basic Education was that single craft. It should not be the basis of the entire educational process. It also not helps in the development of liberal education. Hence, it would create an imbalance in the whole educational system. It also creates problem in between vocational and intellectual education.

5. The education system meet obligation in the common school system encompassing all types of school is implemented. It creates wide difference in existing school system in various states and in school boards also.
6. The methodology which has been applied in basic education is re-contextualized by the organization. So that it is needed to be modified more properly that it can be equip with modern time education system.

7. The method of correlation was not giving much stress. In education correlation is a sound principle but when it was applied through craft education it may appear to be unusual and time consuming too.

8. The basic education neglected religious education and secular in outlook. The education also does not make co-education compulsory to any age.

9. The scheme gave much stress on free and compulsory education only for 6 to 12 years but it clearly excluded the children between 14 to 18 years of age. These age group of children also have right to get free and compulsory education.

10. Basic education was concerned in providing some norms in its schedule. But other qualities like standard of teaching, learning material, library facility, play ground, play materials, size and classroom etc have not been defined clearly.

11. Basic education was regarded as a system of education for poor villagers only and not for urban people. It creates a big misunderstanding in between the people who are living in rural and those who are lived in urban. The education has nothing to do with the urban people, who usually sent their children to modern type of schools. The general people had lost confidence in basic schools as it degraded social value. Thus this is one of the main reasons that Basic education failed to become an integral part of our national system of education.
12. Lack of financial assistance and absence of sound administrative policy is another main limitation of basic education. It was also seen that there was no co-ordination in between the official and non-official organisation and development of basic education.

13. Then lack of sufficient trained, sincere teachers is another main reason of failure of this scheme. Training of teachers of basic education is very important as the teacher occupies the supreme position.

14. In the progress of modern scientific and technological development of the society, basic education system failed to do any help. Modern science and technological education is necessary for the modernisation of our society.

15. The scheme does not mention any method upon inclusion of disable children. There was no any provision for visually disable, mentally retarded and for handicapped children. Basic education failed to ensure that the rest of disable children would be able to study in regular school.

The researcher has provided some points of limitation of Tagore’s education system. These are as follows:

1. Tagore said that education should be deeply rooted in one’s immediate natural surroundings which should be connected with wider world. But in real practice it’s not possible to connect the wider cultural world which gives pleasurable learning too.

2. He felt that curriculum should encompass with nature and classes should be held in the open air under the trees. But providing education in open air under the tree is quite problematic. Because it may creates destruction by animals
and or by other things. Then seasonal change is another main obstacle of this education system.

3. Like Gandhi, Tagore also gave emphasis on craft education along with the other subject. But when it was applied in accordance with other subject it may appear to be difficult to the children. Craft education also taking much time which may hamper the schools schedule time.

4. In the curriculum Nature and excursions were playing important part. Then students were encouraged to follow the life of community living. But there is problem in between the theory and practice. It reflects the gap in between the community development or community based learning and information based learning.

5. Tagore only recognized the dimension of nature and community living. He totally neglects the technological site and hence it becomes difficult for students to justify and understand the technological problems.

6. Tagore believed in a complete freedom. Through this process student is able to distinguish between what is right and wrong. But this independence may be creates confusion with absence of control. Because sometimes self control may not be possible and the students may achieved danger in his path.

7. Tagore gives stress on to develop every aspect of personality which has been endowed by nature. But he totally neglects the academic learning which fulfils livelihood.

8. In Tagore’s philosophy of education, the aesthetic development of the senses was given much important. Whereas intellectual development plays a significant role. No doubt Tagore had given enlightened concept on education. But his concept was from the social perspective only.
9. Tagore’s view on education was based on the concept of religion of man. But maybe it creates misunderstand to other time and frame and cannot be established in other part of the world.

10. Tagore was against any form of physical punishment to impose discipline. He believed that discipline to come from within. But sometimes the students could not find the true meaning of discipline. Later, they unable to get the pursuit of noble and high aspiration in life.

11. Absence of trained and efficient teachers. Teacher plays a significant role in Tagore’s education philosophy. Teachers teach the students how to live in harmony with nature. But failure of it may create problem and students may get misguided by it.

12. By passing an act in parliament in 1951, Visva Bharati University was converted to a Central University. But in present day, people in Visva Bharati could not hold the standards of being unique as was Tagore had left the University when he was alive. But still Visva –Bharati is trying to hold the uniqueness as like Tagore left. University Grants Commission (UGC) also gives funds to Universities in India.

13. Like Gandhi, in Tagore’s education also there are no provisions for disable children. Although Tagore gave much stress on women education but still girls are less likely to enroll in schools then boys.

14. Tagore’s main aim of education was to develop the condition of the rural people. But now a day, it is seen that Schedule caste and Schedule tribe the gender gap is still much higher than general category. They stayed in rural areas and still deprived of proper education. Moreover the school dropout rates are higher than that of average national dropout rates.
Now, some limitations of Paulo Freire’s Education are mention as follows:

1. Paulo Freire's educational model has been criticized from various views. Freire had been faced criticism from Marxists that they suspects that his works influence Christianity and idealism in view of consciousness. Then others also have been criticized about the radical difference between forms of oppression and contradictions views.

2. Freire also give less emphasis on domination based on race and ethnicity. It also has been shown in postmodernist viewpoints that Freire has contradiction between sense of historicity and in social formation. Then again his thought on liberation on universal human vocation.

3. Paulo Freires education philosophy can make people to think politically rather than literally. According to Paulo Freire, education is a political act which could not be divorced from pedagogy.

4. Paulo Freire’s approach might be non-formal but still he remains formal. Then his educational approach was basically curriculum based. It also needs a pedagogical space.

5. In Paulo Friere’s literacy dialogue, equality and oppression etc did not match in banking system of education. Because teacher have to teach education to give real knowledge to the students. Teacher has to give the rational views to the students so that they can understand the meaning of morality. In the primary school level children’s are needed teacher help and discipline. But Paulo Freire gives a negative reflection by saying it a banking system of education. Children learn by the listening of their teacher’s advice. The teacher also helps the students in their difficulty and to maintain discipline in
the classroom. But Freire ignored this view and said that education is a banking system.

6. Freire criticize by saying that learning should not be based on memorization. No doubt critical thinking is better than memorization but still its importance cannot be neglected. Memorization in certain things is very necessary at younger age like Math’s table memorization etc. It helps to move to the complex and advance learning which employ critical thinking. People educate their child with an expectation that they get in to college or universities with good education.

7. Freire neglected Teachers guidance on education. According to him teacher should not impose their knowledge to students. But every teacher making the effort every day to make their class room in to an intellectual environment. In this environment the child stimulates their thinking with the help of teacher. Hence teachers’ attention and guidance is very necessary for the students.

8. Teacher-student contradiction is another main limitation of Freire’s education system. But teacher played a significant role in teaching. However, we saw in our classes that both the students and teacher share work and experiences in a comfortable environment. Our classes focused on memorizing facts but our teacher, allow the students to apply what they were learning. Our teacher gives us opportunity to discuss the matters which helps us to think critically about the course materials and helps in applying it in real-life situations. In our classrooms banking method was used but we needed it to acquire firsthand knowledge. Our teacher also gave us liberty to show our creativity and work with our mind.
9. Another limitation in Freire’s model of education is problem posing method. In this method it may work well in a humanities course, where course materials are subjective and may interpreted in different ways. But in other subjects like chemistry or physics this method will create problem for the students. Because in practical application problem solving method could not be worked. The necessity of basic information is also important to apply it in real life situation.

10. Paulo Freire used the word freedom in his education philosophy is from domination in social context. He used this freedom in a negative way. According to him conscientization, can only give us freedom.

11. Paulo Freire does not give any comment on craft education like Gandhi and Tagore did. His educational philosophy was limited to the oppressed and adult education. His praxis was only within the socio-political and cultural action.

12. Paulo Freire’s does not have any views on spirituality or religion. He was against of myth. He was also not concerned with the training of body and sense organ.

13. Paulo Freire’s method of education was only based on community problems. Freire’s correlation of education was basically for the socio-political and cultural aspects. In his method he focuses dialogue with local people which they establishing a literacy program. Other factors like unemployment, self-sufficiency etc were neglected.

14. Freire’s educational model also does not give any suggestion about disable children, mentally retarded and for handicapped children. Freire only concentrated on adult literacy programme.
15. Then, for proper running of Freire’s educational model teacher should be trained properly. Lack of trained teachers is another limitation of Freire’s educational model.

6.2.5. Gandhi’s Educational and Pedagogical Contribution in Present Context:

Mahatma Gandhi was a great political leader and an influential educational thinker. He was called as a father of nation, “Bapu”. Gandhi was the author of world popular book “Hind Swaraj” (Indian Home Rule). The book was written in 1909 where he expresses his views on Swaraj and modern civilaization etc. Gandhi brings remarkable change in the field of education. He believed that true education should be all round development of all the faculties. Gandhi gave stress in Learning through doing. According to Gandhi, education must be concrete and correlated. It should be allow the body, mind, heart and spirit work simultaneously in a correlated manner. Gandhi’s first experiment in education was in South Africa. His experiences in South Africa changed his entire life. Gandhi had first started a school in Phoenix. The main objective of this school was to strengthen the pupil’s character. There were 25 students in that school. Gandhi’s education philosophy was based on spiritual and physical training as well as productive labour. Medium of instruction was mother tongue. Gandhi again established “Tolstoy Farm” on a piece of 1,100 acres of land, 20 miles away from Johannesburg. In 1915 after returning to India, Gandhi established the Satyagraha Ashram in Ahmadabad. In the Ashram he established his experimental school with the life style which he had started in South Africa. Gandhi wanted education should be Free and compulsory education for six or seven of age group. The medium of instruction also should be mother tongue. Education should centre round some form of manual and productive work. During that time, British introduced
the education system of three ‘R’s (reading writing and arithmetic). Those who received that education turned to slaves of the English manner. Those people don’t have love and sympathy for the poor people or for the country. Gandhi realized the situation and wanted to drive out the colonial system of education from the country. When All India Educational Conference was held in 1937 at Wardha, Gandhi put forward his new scheme of Education. His new scheme was based on 4 ‘H’s (4’H’s i.e. ‘Hand’, ‘Heart’ and ‘health’ are associated with ‘Head’) - in place of three ‘R’s. Dr Zakir Hussain was the Chairman of the committee. This new thought of education system was popular in India and around the world. It became known as ‘Nai- Talim’ or ‘Basic Education’. This thought also known as Wardha Scheme of Education.

Mahatma Gandhi’s education system was directed towards an ideal society consisting of self-reliant, self-respecting and co-operative community. Gandhi gave much emphasis in his pedagogy which plays the role of handcrafts such as spinning and weaving. Gandhi wanted to indicate the values of self-sufficiency or Swaraj and independence or Swadeshi among the individuals. Gandhi had also suggested education form socio-economic point of view which has also philosophical and psychological bearings. That means Philosophy of self-reliance, self-development and at the same time all round development. Development of individual leads to the development of the society. It also helped to develop as social and moral values. In the present context new awareness came in Gandhi’s concept of education. Now Basic Education system would open the doors of higher education and vocations with the expectation of the new pattern of 10+2. On the basis of Kothari Commission’s (1966) recommendations, the new pattern of education of 10+2+3 was implemented and 10+2 pattern comes in to being in the secondary education along with its syllabus framed by NCERT. The National Education Committee 1979 were also included all
the elements of Basic education. Basic education gave emphasis to useful productive work and vocational education. As we know most of the rural and backward section of people of India is deprived of education. Basic education system gives blessing to those backward people. Basic education gives priority to Craft education to make education self-reliant and self-efficient, where modern system of education failed to do so. Basic education always well come those young students who are inspired by Gandhi’s vision of education and ready for the adventure of hard work which gives self realization. According to parliament (Act 2009, RTE), Education is the fundamental right which provide free and compulsory education and this was proposed by Mahatma Gandhi long ago. Thus, it appears that the Nai-Talim of Mahatma Gandhi is still having relevance in the field of education in the 21st century. But it is a matter of regret that Basic Education was not experimented nor transplanted throughout the country even after the Indian independence. Although lots of commission and committee have been constituted in the country, but nor of the committee had look back to the implication of Basic education rather most of the committee are silent about it. Only the Western model of education has been given more importance. There is a great resemblance with the learning treasure within the Basic education or Nai-Talim, so far the fullest development of the promising personality of the learners.

Pedagogically, in Gandhi’s education system the children were put in to the real life situation. In this real life situation the children learn more valuable and effective knowledge by themselves which cannot be possible only through passive bookish knowledge. The child when identify themselves in raw materials with natural environment they will gather genuine knowledge. By which they develop moral qualities and non-violence behavior. In India child ordinarily starts working in the
family at the age of six or seven years. They have to looking after their younger sister or brother at home or helping their parents in the work. Hence, the compulsory system of education is necessary to realize the parents that while being educated their children can also earn. They can not only get education but also the child can increase their productive capacity. On the other hand, craft based education will helps the development of Human resources and in social transformation. This education system is an excellent preparation for assured employment at the end of the educational period of the students. Then by improving the productivity of rural handicrafts, it also increased the employment capacity in all sectors. Gandhi’s education system is an excellent means of the up gradation of technology of the traditional sectors. It tremendously increases in total national wealth production and also solves the problem of unemployment. The properly organized co-operative and self managed productive craftwork will helps in developing the country and builds up managerial capability.

Education is fundamental in nature. Education does not mean only obtaining of various Bachelor’s degrees, Master’s degrees, certificates and diplomas. Education prepares a man and woman in all rounds truly human in nature. That means it teaches us full of an independent, interdependent, self-sufficient, fearless, mutually cooperating and cultured existence. It also teaches us the deep sense of social commitment and urge for public welfare. This type of education is possible in the twenty-first century only when individuals and nations will work for the interest of public welfare. The people have to free from personal, political and economic power and start a new thought which Mahatma Gandhi has suggested in his Hind Swaraj. The ethical principles and character building provide the real basis to every individual. Gandhi’s direction in education system was not only in India but also in
global education system. Gandhi tried to be set right through root and branch transformation in education.

6.2.6. Tagore’s Educational and Pedagogical Relevance in Present Context:

Rabindranath Tagore was known as Gurudev. He was a Bengali poet, philosopher, artist, playwright, composer, and novelist. In the late 19th and early 20th centuries, Tagore brings new dimension in the world of Bengali literature and music. He won the Nobel Prize in 1913 in Literature and became Asia’s first Nobel laureate. Tagore was the author of our National Anthem “Jana Gana Mana”. The educational, political and social consciousness could be observed in Tagore’s thoughts. Tagore powerfully expresses his idea on education of the all-round development of the country. Through his education self-determination, individual efforts and sacrifice were being developed. He was a great believer in the value of education which is the fundamental progress of a nation. He knew that without a proper education a country like us cannot be developed. Hence, Tagore joined the National Council of Education which goal was to bringing reform in the educational field. But Tagore’s national educational conception was different from the policy of the National Education Council. He welcomed the process of self-determination in education that inspired by the movement. But he strongly criticized the idea of western education system of education. In his article "Purvaprasner Anubritti" and Siksa-Samasya "(June, 1906) “the problem of education” in both article he said that we the people of India gave the education to the governments hand and the government will misused it. The government will make a farmer remain a farmer and not border to make a true educated responsible citizen. If education is in our hand then only we can be developed our country in all respects. We need our own education system by which a
harmonious all round development will be possible. Tagore’s article “Siksar Herpher” also reflects the system of education conducted in natural surroundings with the spirit of joy. It argues that the ultimate aim of education should be the all round development of an individual for harmonious adjustment to reality. It also reflects the value and need of the mother tongue which is necessary for educational nourishment of the child. Therefore, Tagore brings revolution in the field of education. He reshaped the mind of the peoples by introducing his open air schools. The name of Rabindra nath Tagore’s experimental school was Santiniketan. He started this school in 1901. The school was name as ‘Santiniketan Brahmacharya Ashram’. Santiniketan was also called as “the abode of Peace”. It became a place of pilgrimage where people came for self-realization. Later, Tagore founded the Visva Bharati University and Sriniketan at Bolepur in West Bengal. The aim of establishing the University was for evolving a world culture, a synthesis of eastern and western values. That means in Visva - Bharti the values of the East and the West were combined and developed a humanitarian outlook. Sriniketan was established for rural development of the people. Tagore first gave efforts primarily at education for promoting literacy and then health through enforcement of social conduct. Tagore wanted education system which was rooted in Indian tradition. Hence, Tagore used his creative and intellectual mind. He went to the roots of Indian traditional education system. It was a natural and a holistic educational system. Tagore also used the natural environment to educate his students in his school. The school now named as “Path Bhavan”. His education philosophy was based on the fundamental view of life. He believed in a life of harmony with the environment and fullness. Tagore thought in terms of rural development and that eventually opened his eyes to the various forces operating in the society. He founded Sriniketan for the upliftment of the rural and backward people.
Sriniketan it also said as ‘Institute of Rural Reconstruction’ was established in 1920. The long cherished dream of Tagore about rural reconstruction was on its way to fulfillment through the initiative of an Englishman and the financial assistance of an American. Sriniketan was undoubtedly launched in its career under very promising circumstances. Agricultural research, education, health, social life in the villages, handicraft and experiments were undertaken at Sriniketan. Sriniketan aimed at combining work with joy, picnics, excursion, games, music, theatrical performances and celebrating socio-religious festivals constituted regular features of the calendar to brought students and villagers at work-together. The entire programme in Sriniketan for rural reconstruction was adopted by India’s five year plans as for rural community developments. Through this education people became self-reliance and self independent. Tagore created a new way of look in education and brings the Indian and Western tradition closer to each other. His integration of the local and global perspectives brings all human beings as belonging to the same family of humanity.

Tagore advocated a system of education when India was struggling for freedom. The educationists were planning a proper National system of education for the country. At that time Rabindranath Tagore brings a new revolution in the field of educational platform in the county.

His message of love and universal brotherhood was identical in India and as well as in different countries. Tagore centre’s his philosophy on joy of life and eternal Ananda of realization which also included action. According to him, education system has to build up on the basis of an organic unity. The motive in his education philosophy was universal and all encompassing with love. He tried to capture the spirit of life with simplicity and natural setting. Santiniketan is Tagore’s tangible answer of his all thought. Tagore introduced ‘Tapovana- Asrama’ system of education of ancient India
in his Santiniketan. Pedagogically also Tagore’s educational practices are different from any other educational thinker. He wanted to bring all different elements of human being in complete harmony. He believed in life as a whole. Tagore tried to create an atmosphere where practical knowledge and true freedom were given with natural environment. While the ancient education system was teacher centered but Tagore’s education was child centered. Infect, Tagore build a beautiful relationship like father and son between teacher and the taught. The contemporary educationist of India were also emphasized the need of moral and religious education. In this context Rabindranath Tagore also prescribed moral, religious education and yoga as a necessary part of education. The present education system is primarily pragmatic and materialistic. But Tagore emphasizes spirit of naturalism, idealism and pragmatism but strongly neglected the material world. According to Tagore, aim of education was to realize the capacities and growth in to the fullness of physical, emotional, intellectual and spiritual being. But it is painful to see that the present Indian education system of education seldom fulfills the requirement which was laid down by Tagore.

At the late part of Tagore’s life he requested Mahatma Gandhi to let Visva Bharati University be taken by the Government of India. Hence, by keeping Tagore’s wish in 1951 Visva Bharati University was converted to a Central University. This decision was made by passing an act in the parliament of independent India. Government of India promised to support the university financially. But the government did not take the responsibility of education as envisaged by Rabindranath Tagore. The Government allowed Visva Bharati University to run according to the people of Visva Bharati thought. Government of India did not want to either project the ideas on education of Tagore neither interested to be directly engaged in Visva Bharati
University. The university was left alone to pursue. Later on, when University Grants Commission (UGC) was formed and fund has been made Visva Bharati University got a position among the Indian top most Universities. Now, the Visva Bharati University is a well known university where students were come to study across the country. But in present context we have to realize the value of Rabindranath Tagore’s vision on education. The present system of education is a failure to develop its originality. It only gives importance on examination system. On the other hand we can say that education system become a factory where workers are working for only their materialistic fulfilment. Education become job-oriented and economic life occupy the central position. It makes human being just a product of nature and he could not think externally.

The Indian education system is extremely theoretical in nature. Therefore, the students find other subjects impractical and lose their interest in subjects. People must realize that each subject has its own importance and it has the element of practicality. Correlations in between the subjects were absent. But this fact is continuously ignored by the system. Because of Theoretical syllabus students cannot apply their knowledge into their work or their life. The extracurricular activities were ignored. Social life, community life, mutual understanding, universal brother etc were only occupied the place in the book. But pedagogically, when we see Rabindranath Tagore’s education philosophy is based on reality and interconnectedness of humanity. His education pedagogically shows that students should improve their skills. Otherwise the potential in them would die away. Being good at only academics is in no way significant of the fact that the student is a good person. If his character is not good or community life is not proper he cannot be a good person in life. Tagore gave stress on co-relation in education with physical, vital, moral, mental, spiritual and religious education. It is a
very important factor in present system of education. He knew that education was the only way to develop mutual understanding among the nations and cultures. The present system of education has included misunderstanding oppression, violence and war. But Tagore’s education is a positive step where international understanding and cooperation can give peace and understanding among the nations. It can also gives progress and prosperity. Tagore’s education will help us in elimination of illiteracy, poverty, homelessness and creates healthy, peace world. Tagore's vision of education was not only for India, but also for the entire world. In the 21st century countries are become increasingly interconnected through technology. Hence education has to be prepared in such a way that it address and adopt the global issues. The present education system according to Tagore is like a factory. In the morning the factory starts with ringing bell and the teacher’s starts giving their lecture. Then the machines start working and in the afternoon teachers stop talking as well as factory closes. The students went home with pages of machine made learning with them. Education, according to Tagore should be based on the masses that education becomes a living organism of the community. No education can be complete unless and until the teachers and the students come to know the problem of the common people. Now, in this present time Tagore's philosophy of education and its practice are not accepted. In today's schools his theory and practice may not be transplanted. However, his educational philosophy, curriculum and pedagogy can inspire the educators of today’s. Tagore’s formal and authoritarian educational system created a new way of looking at education what is Indian and what is western. His thought on international aspects of education was remarkable. Through education he tried bring global village in to the same family of humanity.
We, the people of India must admit that we did not really support either Mahatma Gandhi or Rabindranath Tagore’s vision on education. But if we try after 66 years of Indian Independence in 2013 Rabindranath Tagore’s vision of education can be re-established in the world at any point of time. So, we need structural reforms within the Indian education system. Only then we have a proper, strong and skillful education. That education not only transforms our country into a superpower but also give global consciousness. But present system of education does not allow us to cultivate the power of thought and imagination.

6.2.7. Freire’s Educational and Pedagogical Relevance in Indian Context:

Paulo Freire was a Brazilian educationalist. He had left significant thinking about progressive educational practice and liberation. In 1967 he published his first book, Education as the Practice of Freedom. In 1968 he wrote his best known book Pedagogy of the Oppressed. He published in Spanish and English in 1970. Freire’s Pedagogy of the Oppressed is one of the most popular educational texts. The book is popular especially in Latin America, Africa and Asia. Freire made lots of important theoretical innovations. It considerable impact on the development of educational field is remarkable. Freire also gained international recognition for his experiences in literacy training. Freire argues for education system. Freire's gave stress on four keys in struggle for social justice. They are literacy the way to read the word, critical consciousness, creation of liberation, and increase economic production. By increasing economic condition people will learn their surroundings. These are interrelated with each other. Freire emphasizes learning as an act of culture and freedom. In Freire’s Banking concept he said that passive learners have deposited
knowledge in their minds. Then Conscientization which means cultural reality that shapes people’s lives. According to Freire, the dominant social relations create a Culture of Silence. The learner must develop a critical consciousness. They should recognize that this culture of silence is created to oppress. Paulo Freire contribution in education philosophy came from Plato, Marxist and from anti-colonialist thinkers. In his book Pedagogy of the Oppressed he discussed about oppressors and oppressed. Freire said that education would allow the oppressed to gain their humanity. It will help to overcome their condition. He further acknowledges that the oppressed have to play a major role in their liberation. Paulo Freire was the director of cultural Extension service in the University of Recife. Freire gave much stress upon the illiteracy of the people. Freire also was the coordinator of the Adult Education programme. Freire developed adult literacy programmes. Its purpose was to assist the poorest people to read and write. Freire believed that the function of education should be built on the language, experiences and educatees skills. Freire wants a different type of education. According to Freire real education is full of praxis, transformation and liberation. Hence, Paulo Freire took education out of the classroom and created ‘the culture circle’. These cultural circles were different from traditional school. Here the learners used their own ways of speaking and shared their understanding. Learning was done through exchange of ideas between the coordinator and the group of participants. Education became a process of dialogue. In this process educatees and educators engaged in mutual respectful learning. Through this culture circles people makes good progressed in Brazil. Illiterate adults learned to read and write very quickly. Freire pointed out that the culture circles as a literacy tool could be formal and authorized. In Freireian theory learning begins with action then shaped by reflection. Learning is a continuous process. It enhancing the learner’s capacity to act
and change the world. For Freire, literacy or learning is the principal task of any powerful society. Freire’s vision penetrates in the fields such as education, ethnography, anthropology, political science, and social revolution. Every country regard that education to modern man is one of the greatest importance. All people want to make the world as it today a better place for future. Education played a universal role in this context. Third world countries wholeheartedly fight against ignorance and liberation. Paulo Freire was one of them. Now, the present education system no doubt tried to fulfilled genuine development of human beings. But still education all over the world has been found unsatisfactory. Illiteracy rates are alarmingly high in many third world countries. Illiteracy and poverty affected especially the rural and backward areas of the countries. In present time many countries included ours, the illiteracy rates are very high. Moreover, throughout the world, in rural areas, the rates of adult illiteracy and poverty are highest. For example, the country like India, the adult literacy rates in rural areas approximately 50% to 56% percent respectively (Census report 2011). On the other hand, in Sub-Saharan Africa the estimated rural adult literacy rates are 58.6% to 62% percent respectively, (according to UNESCO 1994). The literacy rates in the country like, Mali 26.2%, South Sudan 27%, Somalia 35.9%, and Afghanistan 37% percent respectively (UNESCO 2011). The people in these countries are become apathetic and ignorant. The people in these countries are become apathetic and ignorant. In the country like India there are several reasons for the high illiteracy rates. They believed in traditional rituals and accept their condition as like they are. They cannot do anything to change the situation. There are several reasons for the high adult illiteracy rates in many countries. The reasons such as, high population rates, limited amount of seats in formal schools, lack of government funds, inadequate amount of human, material and
financial assistance. Insufficient amount of trained teachers, inadequate facilities of libraries or community programme etc. Some other reasons of rural illiteracy such as, the children living in rural areas receive very poor education. Then overall enrollment in primary and middle schools are also very low. Fifty percent of children in rural areas leave school before the fifth grade. Some learners leave schools because of lack of interest. Some other leaves, so that they can work in the fields. Many children grow into adults and still illiterate by the age of forty. These illiterate adults hesitate to send their children to school because of their failure in the education system. This creates a problem for the next generation. Then economic recession is an important factor of adult illiteracy. The poor economic growth hampers both rural and urban people. It creates poverty, illiteracy and unemployment problems. The adult illiteracy also affected a country in certain areas such as economic productivity; political change, social equity and quality of life. In this condition, Paulo Freire’s educational methods such as conscientization, dialogue and problem-posing, cultural circle etc could be applied. Freire’s literacy method helps the rural and urban people in critical awareness. Through, these methods people will understand why they and their countries are poor and what necessary action should be taken. In this context, Freire’s literacy method has capacity to attract the illiterate people for the participation in literacy classes. Since, the content of literacy also related to their present social realities. Paulo Freire’s pedagogy of education will bring a revolutionary change in our country. By helping adult people Freire fulfill their dreams. Freire’s literacy program helps people to define their own destinies. In highly developed countries, such efforts have also been proposed to fulfill the needs of emerging underclass people. In present’s education system, these elements of Freire’s method conscientization or dialogue etc are very necessary. His pedagogy was based on
socio-cultural aspect. Hence, it will help in solving the community problem of the society and establishing a literacy program.

6.2.8. Conclusions:

Mahatma Gandhi (1869-1948), Rabindra nath Tagore (1861-1941) and Paulo Freire (1921-1997) were the great revolutionary thinkers of the last two centuries. The movements they were initiated not only popular in India, South Africa, and Brazil but also acquired universal acceptance. Mahatma Gandhi started his political, social and educational movement in South Africa then in India. His social philosophy Satyagraha and Sarvodaya then educational philosophy Wardha Scheme become powerful tools of struggles in the hands of the whole world. Rabindranath Tagore’s educational concept was rural reconstruction and vocational skill development.³ His educational philosophy was not only popular in India but beyond. Tagore approaches education as a myriad minded awareness with a totality of vision.

Paulo Freire initiated his educational concept in the pedagogy of the oppressed in Brazil. Freire also get worldwide recognition among backward, poor and oppressed people and also among the educational thinkers. Freire himself experimented with his pedagogy in many countries. Freire’s educational philosophy mainly meant for adult people and for the oppressed people. His educational theories of conscientization, liberation and humanization are very significant in the field of education.

Gandhi and Tagore, both emphasized that education should be connected through learning craft education. They wanted to bring economic independence through education. Both of them had chosen craft education. For Tagore, craft was one of the subjects to be taught to the students. However, for Gandhi, craft was the centre of all
education. Both of them wanted that school should be integral to Society. Both Tagore and Gandhi were of the opinion that the medium of instruction should be the mother-tongue⁴. This view also supported by Lord Curzon, who also gave importance on rural primary schools. According to them education should be directed towards unity and understanding of the brotherhood of man. This view has taken in the Navodaya Vidyalayas. They bring children from different areas, castes, and cultural backgrounds to build up national unity.

Gandhi, Tagore and Freire worked in the colonial and post colonial societies of fragmented world. All three of them deeply think about the rural and backward people of the society. They tried to find the ways and means by which their economic, political. Social and educational conditions could be improved. Gandhi and Freire contributed their concept to humanity. Gandhi’s Satyagraha and Freire’s Conscientization are two most revolutionary concepts to humanity. Tagore’s experiments and pedagogy spreads only in India. But Gandhi and Freire’s experiments in education and pedagogy actively spread out in different objective conditions. Educational experiments and pedagogy of Tagore and Gandhi centred on education of children and adolescents. But Freire’s experiments and pedagogy reach the children of working class and adult education as a chief area of his experiments. Then the educational theories of Tagore and Freire considered education as the practise of human freedom. Tagore strengthens the soul where Freire strengthen the inner-self of the human⁵. Gandhi and Tagore’s concept of education was based on all round development of the child’s personality. Culture, craft, literature and science education played a very significant role. They emphasised on child’s proper growth of all the faculties. Freire emphasised his literacy method from the promises of culture then become wider in the kingdom of freedom. Tagore believed that child’s creative
nature is important for child’s development. On the other hand Freire believed that creation and re-creation constitutes the process of liberation and played an important role in education. Freire also emphasized on education should be self-discovery and free creation like as Tagore did. Gandhi wanted the school to be the initial point of creative revolution in the village. Tagore kept Santiniketan and Sriniketan close together within the circumstance of a broad based educational programme. On the other hand Freire brings revolution in the whole world by his book pedagogy of the oppressed. Through his book he gave new idea such as conscientization, learning as an act of culture and freedom, Humanization, Problematization. Their innovation insists on the development of physical, vital, mental, psychological and spiritual. Three of them give important place to individual and humanity as a whole for development. However, their thoughts are universal and upliftment of the conditions of the backward people of the society. The approaches appear different but they faced common problems and challenges and offered solutions.

We must state that Gandhi, Tagore and Freire were the most outstanding educational revolutionaries who had left eternal marks on the whole process of educational reconstruction in the whole world. We have to understand the loyalty and devotion of their giant work in the world’s history. Their name will be always in our mind for all time. Their unbreakable bonds of personal affection and mutual worship and philosophical affinities in the essence of their thoughts and work for India and the world are very noteworthy.

The following table gives the conclusion of the study. The objectives of the study and the correspondence findings are mediated by their sources, nature of methods used for analysis of data.
<table>
<thead>
<tr>
<th>No.</th>
<th>Objectives</th>
<th>Sources</th>
<th>Nature of methods used</th>
<th>Major Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>To study Gandhi’s experiment in education and pedagogical contribution to education.</td>
<td>Both primary and secondary materials have been used.</td>
<td>Philosophical method and qualitative method with the help of content analysis and participant observation and field study has been used for collecting the data.</td>
<td>Basic education system was his great educational contribution to the people of India. Craft and community based education introduced, so that the student can achieve performance skill of becoming self-reliant and a good character could be build through education. Emphasis on Socio-economic development of the rural people so that they could live a standard life without any discrimination.</td>
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<tr>
<td>2.</td>
<td>To study Tagore’s experiment in education and pedagogical relevance in</td>
<td>Both primary and secondary materials have been used.</td>
<td>Philosophical method and qualitative method with the help of content analysis and participant</td>
<td>For rural development Tagore established Santiniketan and Sriniketan. His educational experiment and pedagogy was based on rural reconstruction.</td>
</tr>
<tr>
<td></td>
<td>the present context.</td>
<td>observation and field study has been used for collecting the data</td>
<td>Child’s harmonious development with nature and fullness of the child with open, wide, flexible environment, handicraft for rural people and education for self-realization. Now, Tagore’s Visva Bharati University is a well known university where students come to study across the country</td>
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<tr>
<td>3.</td>
<td>To study Paulo Freire’s experiment in education and pedagogical relevance in the present context.</td>
<td>Both primary and secondary materials have been used.</td>
<td>Freire brings revolutionary change through his book Pedagogy of the Oppressed. His educational experiment was based on adult literacy, conscientization. Learning as an act of culture and freedom, Humanization, Dialogue and Problematization. Education non-violently enters and raises</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>To compare the educational and pedagogical contribution of Gandhi, Tagore and Paulo Freire.</td>
<td>Both primary and secondary materials have been used.</td>
<td>Philosophical method and qualitative method with the help of content analysis and participant observation and field study has been used for collecting the data.</td>
<td>All of them gave emphases on social development, considered freedom as the goal of education, development of the backward and rural people, importance in child’s creative nature, education for humanity and mother tongue should be the medium of instruction.</td>
</tr>
</tbody>
</table>

| 5. | To examine the relevance of educational and pedagogical practice of Paulo Freire in Indian context. | Both primary and secondary materials have been used. | Philosophical method and qualitative method with the help of content analysis and participant observation and field study has been used for collecting the data. | Paulo Freire’s pedagogy of education will bring a revolutionary change in our country. Freire’s educational methods such as conscientization, dialogue and problemposing, cultural circle etc are very significant in the field of education. In highly developed |
6.2.9. Post Script:

Tagore and Gandhi conducted their experiments in their own place nearly during the same period. Both Mahtam Gandhi, Rabindranath Tagore criticized and rejected the western approach to Indian education system. While their theories and practices are very similar to each other. Rabindranath Tagore’s educational experiments in
Santiniketan and Visva-Bharati University where he tried to establish a new trend in education. Mahatma Gandhi’s basic education brings a revolutionary change in field of education. Both of them were trying their base to develop an education system which would help to develop a perfect man. They had the integrated approach for developing an integrated personality. That is why sometimes they were considered as idealist sometime naturalist, some time pragmatist and some time humanist. Sometime they were regarded as naturalist and some time internationalist. The available literature and of their works and experiments reveals that they had an integrated approach to knowledge and information which is relevant even in the 21st century. The analysis of the objectives of their education it appears that they were in favour of the combination of special and material knowledge. The education commission 1964-66, new education policy 1986 even the Delors commission has also recommended the aims of education in the line of Tagore and Gandhi. So far NCF 2005 is concern where constructive approach has given the priority in the school education to day. But Gandhi and Tagore practice such approach long before in their schools. Therefore the time has come to re-look the contribution of the philosophy of education experimented by Gandhi and Tagore and to re-shape the Indian Education accordingly. These experiments were conducted in Indian soil with the Indian people and with the learners. Then the education system will produce the desire result. Whatever the limitation they are with those experiments that can be re- examined and re- set in accordance with the time and space.

On the other hand Paulo Freire the Brazilian educator emerged as one of the greatest educationist of 21st century. His theory of learning brought a transformation in the field of pedagogy and revolutionized the perspective of learning. Freire took education as a powerful means of mobilizing people to lead a social change. He had a
radical outlook and wanted to educate the illiterate people to improve their standard of living and to rouse a critical consciousness among them about why they suffer. Freire wanted to educate these people about their rights as human beings and to live with air of dignity in the society. Freire’s education principles can be implemented in a country like India to make the process of decentralization of education successful. His education philosophy pleads for a balance education system which gives equal emphasis to social development and personal growth. For the growth of our country rural and back ward people should be educated first. The socio–cultural, economic and political development is also very necessary for developing country like India. Hence Paulo Freire’s educational model helps in Indian soil to maintain sustainable growth and will give a proper platform to nurture students’ creative talents.

It can be said that Gandhi’s concept of education was down to earth and realistic and Tagore’s concept of education was universalization of unity, brotherhood and rural reconstruction whereas Paulo Freire’s concept of education was based on Humanity, conscientization and adult literacy.

There are some implications of their educational experiments and pedagogy in general:

1. In present day if we apply their educational principles it will give an autonomy education system which will grow freely. It also helps in proper maintaining management and administration.

2. India is a developing country; hence, education system should be based on Gandhi and Tagore’s educational principles. According to their view craft based education system could be the only way out in the existing situation. Therefore importance should be given in handicraft based education and as
well as farming, carpentry and industry based works. It will help students to become self-reliant.

3. Today’s education system gives greater emphasis to personal growth only. Hence it should be based on Gandhi, Tagore and Freire’s educational principles which not only gives personal growth but also child centered, all round development and socio-cultural development.

4. In their educational models children’s were treated with love and affection. They give more importance in student’s growth and development so that they get proper platform to show their creativity.

5. Importance was given on student’s direct contact with nature or with immediate environment. This helps them to establish harmony with nature and provides true knowledge or consciousness about society.

6. Curriculum of an educational model must base on cultural bearing so that it will help the children to know about their own culture.

7. The relationship between teacher and taught should be cordial. They much share a personal and friendly relationship with each other.

8. They had a radical outlook towards the illiterate people. Three of them sought to improve the standard of living of the rural and backward people. They tried to create a critical consciousness in the society. Therefore, they wanted to educate these people about their rights as human beings and to live with self-efficiently in the society.

9. All of them gave emphases on social development, considered freedom as the goal of education, importance in child’s creative nature, education for humanity and mother tongue should be the medium of instruction.
10. The educational experiments of Gandhi, Tagore and Freire help the people of the country to awake and raise the importance of self-rule and independence. They shape as an alternative system of education in the country. Their educational experiments and pedagogy helps people of today to justify their educational position in the society for building up India as a developed country.

6.2.10. Suggestions:

Further research may be conducted on these issues relating to the present study:

1. A comparative study can be made on Gandhi, Tagore and Paulo Freire on the contribution towards cultural development of North-East India
2. Studies can be made on Gandhi’s basic education system towards development in the rural areas of North East India.
3. A comparative study of their philosophy of education with science and technology
4. A comparative study of their philosophy of education on metaphysics, epistemology, phenomenological approach and integrated philosophy of education with modern technology era.
5. A comparative study between Paulo Freire with other educationist like Sri Aurobindo, Swami Vivekananda and John Dewey etc can be made.
6. A comparative study can be made on Paulo Freire’s contribution in western as well as in Indian context.
REFERENCES:


2. Ibid, pp- 145


4. Ibid pp- 22

5. Ibid pp- 21

6. Ibid pp- 21