Rationale of the Study:

In the late 19th century and in the beginning of 20th century, education theories and pedagogy are built. Theory is used to mean a very highly organized and uniform conceptual framework. It has also relation with practice. Theory and practice is a system which guides various actions. Practice means, the procedure, methods and strategies which applied in the educational field. Both theory and practice are interrelated. Educational theories are the findings of different educational practitioners in the field of education. It is a philosophical enquiry concerned to raise fundamental questions about education. Education is a dynamic concept related to society. Educational theories were evolved by the teachers through the process of interaction with the students. The theories are made with the principles of the life of great educationists. Educational theories were formulated from the lives and works of the great people of the world. On the other hand, observation on education and interaction on education creates penetration for finding out the ways and means of effective learning. Then a theory of education and pedagogy of teaching can be developed. The whole theory of teaching and learning depends upon the philosophy of teaching and philosophy of education. The philosophy of teaching depends upon the society where teaching and learning process takes place. Education creates penetration or reflection in the minds of the learner for creating new ideas. In ancient India hardly conducted any experiments in education. At that time, education was related with the supreme aim of life itself. It was considered as an ultimate aim of human being and his education. But in colonial time, the concept of education has changed its meaning. It become materialistic and self centered. The education system only gave emphasis on passing examinations with high percentage only. The present education system which
is a western style was introduced and furnished by the British in 19th century. It also followed the recommendation which was given by Macaulay. The present education does not give importance in moral, spiritual, character building, creativity of the students. According to Swami Vivekananda, Education is the manifestation of perfection already in man. Like fire in a piece of flint, knowledge exists in the mind. Suggestion is the friction; which brings it out. Mahatma Gandhi said, By education I mean an all-round drawing out of the best in child and man’s body, mind and spirit. Then Tagore said that it is the highest education is that which does not merely give us information but makes our life in harmony with all existence. According to Plato, Education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of. According to Aristotle, Education is the creation of sound mind in a sound body. It develops man’s faculty specially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty. Then John Dewey said that Education is not a preparation for life, rather it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities. All these educationist gave different opinion on education. In their view education includes the individuals, the society, the environment, the social and the prevailing traditions and culture. They all wanted all round development of human being, which aims at bringing together the soul and the creator leading to self-realization. Hence, philosophers like Shankaracharya, Rabindranath Tagore, M.K. Gandhi, Dayananda, Swami Vivekananda, Shri Aurobindo, Frobel, Freire etc were started their experiment in education. Their methods fulfill the consistent and raising the needs of modern education system. They tried to solve the problems in the field of education. In this
way indigenous education was started in India. Indian philosophers and educationists continued their effort to conduct experiment with education. Thus, it is necessary to study the educational ideas of Gandhi, Tagore and Freire. It is needed to understand their experiments and pedagogy to appreciate their importance in the field of education. Rabindranath Tagore, Gandhi and Paulo Freire experimented with their new ideas in education. Their philosophical view makes people self-reliant and humble. Their thought awakes the civilization and inculcates spiritual values. Rabindranath Tagore started his experiment by establishing Santiniketan in 1901. Tagore's philosophy of education was based on fundamental vision of life. He believed in a life of harmony and fullness. According to Tagore, harmony with all existence that is nature, human beings, and spirituality is necessary. Gandhi experimented with his ideas of new education in his Sabarmati Ashram in Ahmadabad around 1915. Gandhian education has been encompassing the head, heart and hands. Harmonious development of all these three is required for making a perfect man and for the economic self-sufficiency. Paulo Freire’s experiments are made on adult education, especially in literacy programme. According to Freire, education is related to men’s transformation and with real life situation. Education develops man’s consciousness. It helps human being to aware about their surroundings and makes a complete human being. However, the result of their experiments and pedagogy are nearly same. Their nature of life giving education is different from the existing one. For them education is the socializing process towards spirituality and humanity. It is most effective and non-violent means of social change. The brief review of research literature of Mahatma Gandhi, Tagore and Paulo Freire’s education philosophy is given below:
Nayak, P. K (1956) carried out a research on, “a critical study of the theory and practice of basic education with special reference to the psychological basic needs and the structure of society aimed at by the constitution of India”. His study indicates that at least for his sample Basic Education produced better result with reference to most of the tests applied. The study on the whole suggested that Basic school would provide better opportunity for the development of children and there were no traumatic symptoms in the development of academic skills and life adjustment of the pupils due to the new method. Subrahmanyam, R.S. (1958) had study, “the Educational Ideals of Mahatma Gandhi and Rabindranath Tagore –a comparative study with relevance to Modern India”. In his research study, the Educational writings of the two thinkers as well as the critique on their works by other author with a view to comparing their relative importance in the need of modern India. The central purpose of Gandhian scheme of education was character building. Another important feature of his scheme might be noted in the direction of the productive work which was given its rightful place in the child’s life. Tagore on the other hand experiments in education had social aims to build up a social structure with raw materials of indigenous culture galvanized with western ideas and to achieve the ideal universal society through education. According to Tagore, the objective of education was to give man the unity of truth and brought one’s life in harmony with all existence. Ramji, M. T. (1968) carried out a research “the concept of personality in the educational thought of Mahatma Gandhi”. In his thesis, he study the nature of personality conceived by Gandhi and expressed in his writings. The educational activities in Gandhi’s thought exercise their healthy impact on the self, mind and body and promote healthy, harmonious development of the whole personality of the educand. Siddiqi A.H. (1971) had study Mahatma Gandhi’s conception of socialism
with special reference to its bearing on education and politics”. In this study the political power, according to Gandhi was studied. Then his thought on socialism, state and its impact in the scheme of Basic education was studied. DE, J.K. (1972) carried out a research on “Tagore’s contribution to education for international understanding”. The study traced, on the development of international understanding from ancient to the modern days focusing on both oriental and the occidental landmarks in the field of education. Sing, I.B. (1972) had submitted his doctoral thesis on “Rabindranath Tagore as an educator”. The main objective of this research was to study the educational philosophy of Tagore. Sen. A. (1973) had study, “Mahatma Gandhi’s educational philosophy”. The objective of the study was to ascertain the place of Gandhiji as an eminent educational philosopher. The study revealed that Basic education is education for life, through life which is based on a society free from exploitation. Kane, Michal Patrick (1980), had study, “an interpretation of humanism in the thought of Paulo freire”. Paulo Freire was a Brazilian educator who developed a successful method for teaching adult literacy. These philosophical roots are summarized in Freire’s own unique synthesis and reinterpretation of Western humanism. The purpose of this work is: to examine and interpret Paulo Freire’s thoughts in the light of some major themes of Western humanism; to suggest the relationship of Paulo Freire’s humanist themes to a current educational dilemma generally and specifically to management theory. Dev, B.R. (1981) had study, “the spiritual element in the educational philosophy of Mahatma Gandhi”. In this research the researcher investigate the spiritual foundation of the activities of the Mahatma. The actual purpose of education and studied the spiritual foundation of Gandhi’s philosophy of life and in education. Then Sinha, Kumud (1995) works on “Comparative study of Gandhi and Paulo Freire”. The objectives of
the study were: to study the basic concept of Gandhian thought, (ii) to study the
metaphysical and socio-historical foundations of Gandhi’s philosophy of education,
(iii) to study educational philosophy of Mahatma Gandhi, (iv) to study the socio-
metaphysical foundation of Paulo Freire’s education (v) to study the educational
philosophy of Paulo Freire. The study covers Gandhi’s education and Paulo Freire’s
education philosophy. Then, Nuryatno, Muhammad Agus (2006) carried out a
research work on “Education and social transformation: Investigating the influence
and reception of Paulo Freire in Indonesia”. This study investigates on Freire’s
educational philosophy then social transformation, influence of education in
Indonesian society.

It reveals from the available literature that a good amount of works have been carried
out on philosophy of education. But hardly any attempt has been made to look into the
contribution of the trio like Gandhi, Tagore and Paulo Freire in the field of education
in a comparative way and it has persuaded the present research to raise certain issues.
Such as whether the philosophy of education of Tagore is more broad then that of
M.K. Gandhi? Whether Gandhi and Tagore look in to education in a same
perspective? How far their contributions help to build up an Indian system of
education in the country? Whether the contribution of Paulo Freire can be taken in to
consideration for designing Indian education looking in to the rural scenario in India?
To find out the answers of above questions the present study entitled “Experiments
in Education and Pedagogy with Special reference to Gandhi, Tagore and Paulo
Freire” is designed with a view to following objectives.
Objectives of the Study:

1. To study Gandhi’s experiment in education and pedagogical contribution to education.

2. To study Tagore’s experiment with education and pedagogical relevance in the present context.

3. To study Paulo Freire’s experiment in education and pedagogical relevance in the present context.

4. To compare the educational and pedagogical contribution of Gandhi, Tagore and Paulo Freire.

5. To examine the relevance of educational and pedagogical practice of Paulo Freire in Indian context.

Operational Definition of the Term:

The word experiment is used here in a broader perspective. It is not used in the experimental science. Here experiments in education refer the educational ideas and activities of Gandhi, Tagore and Freire. Rabindranath Tagore’s whole environment is considered as the laboratory. Mahatma Gandhi in tuned with learning by doing, self supporting and self reliant education for the learners. Paulo Freire’s education was for the masses especially for the farmers and the adult people of the society. He tried to eliminating poverty and to establish a self-reliant economy through the educative process.
On the other hand, Pedagogy literally said as the art or science of teaching children. The word comes from the ancient Greek paidagogos. The "paidos" means “the child” and "agogos” means “the leader or teacher”. The term is often used to mean the art of teaching in general. In this present study, pedagogy also refers strategy of teaching or art of teaching. It will be used in a very wider perspective and in a very comprehensive way. Education as a science was first used by Alexander Bain in 1879. Pedagogy followed by Socrates was question answer. Aristotle adopted inductive and deductive procedure. The Hegel used the logical measuring procedure. Descartes used to simple to complex method. Pragmatic Philosophers used the process of continuity by adopting experimental procedure. Educators use various learning theories to create their personal pedagogy. They faced challenges of new technology in their teaching style. It is the best methods of communication and presentation of appropriate materials in the field of education. Pedagogy has different aspects. Pedagogy refers class room teaching and also outside of it. The experience and skill are comes from environment also. In this study, Pedagogy refers not only class-room teaching and learning but also outside the classroom. Here, the pedagogy works as the experience and skill which are gathered by the individual from the environment and society.

**Delimitation of the Study:**

The present study is delimited in the Experiments and Pedagogical aspects of education of Gandhi, Tagore and Paulo Freire. Here experiments and pedagogy refers the practices of education and its transmission emulates by Gandhi, Tagore and Paulo Freire has been referred.
Methodology:

In the present study philosophical method and qualitative method with the help of content analysis and participant observation and field study has been used for collecting the data. Philosophical methods help in education to perceive the problem as a whole comprising its past present and future. It is multi-dimensional. The researcher has mentioned a few of them but all the methods have been carried out in this present study. Educational philosophy utilized deductive and inductive reasoning experiences and intuitions to arrive at inner as well as real and total truth. Philosophical enquiry attempts to contribute to the unification of sciences. Synthesis, analysis, dialectical, authoritarian methods are also applied to gather knowledge and foster the study. The researcher used this philosophical method in discussing and examining the contributions of Gandhi, Tagore and Freire in the context of Indian educational system. It also helps to study their different educational and pedagogical views and arriving in an appropriate conclusion.

Qualitative method conducted in a natural setting without manipulating the environment. The qualitative data are gathered through interviews, participant observation and from written document which are voluminous in nature. Qualitative analysis means studying the organized materials in order to discover inherent facts. The content analysis and participant observation is the types of qualitative analysis. In content analysis the materials are converted into written words before it is analyzed. All the contents such as Books, Printed publication, reports and records on Gandhi, Tagore and Paulo Freire were collected and analyzing the materials. Through these primary and secondary materials, the report has been written and content is analyzed. In participant observation informal interviews, observation, analyses of documents etc
were takes place. In this observation the researcher carefully makes notes of desirable documents and records of all observation. Informal conversation and interaction also recorded. For participant observation field study is necessary. Hence, the researcher visited the libraries and Nai - Talim schools of Mahatma Gandhi and also Tagore’s Santiniketan for the field study. While in exploration of the documents the researcher visited the libraries like M.S University, Gujarat Vidyapeth, Visva- Bharati, Rabindra Bhavan, National Library, British Council and American Library, NCERT, NEUPA, JNU Central library, Delhi University Central etc.

Chapters:

The report of the work shall be organized into six chapters:

**CHAPTER- I**  Introduction

a. Emergence of the study

b. Rationale of the study

c. Objectives of the study

d. Operational definition of the term

e. Delimitation of the study

**CHAPTER- II**  Theoretical frame work of the study

A) Various aspects of education of Gandhi, Tagore and Paulo Freire

a) Mahatma Gandhi on education

b) Rabindranth Tagore on education

c) Paulo Freire on education

B) Brief back ground history of educational experiments
CHAPTER- III  Review of related studies
   A.  Introduction
   B.  Study conducted in India
   C.  Study conducted in abroad
   D.  Articles and other Materials

CHAPTER- IV  Methodology

CHAPTER – V  Analysis and Interpretation
   a)  Experiments in Education and Pedagogy of Gandhi
   b)  Experiments with Education and Pedagogy of Tagore
   c)  Experiments in Education and Pedagogy of Paulo Freire
   d)  Comparison of the educational pedagogical contribution of Gandhi, Tagore and Freire

CHAPTER- VI  Major Findings:

Objective: 1 Gandhi’s Experiment in Education and Pedagogical Contribution to Education:

Education is the process of purposive, conscious or unconscious, psychological, sociological and scientific. It aims at the development of individual to the fullest extent in such a way that the individual enjoy the harmonious life and happiness. In other words education is the process which fulfils the needs and demands of the people as well as the society. Man cannot make an all-round development or self-dependent on the basis of any of the qualities of intellect, and physical or spiritual development. For all-round development, moral upliftment along with physical or
intellectual development is also necessary. But now, in modern days the concept of education has been changed. Now a day, there are large crowd and competition for getting admission in schools colleges and universities. Every child wants to go in for graduation, post-graduation, M. Phil or a Ph.D. degree. People find themselves trapped in socio-cultural, moral, and spiritual crises. We see the rapid increase in crimes especially in last fifty years, unemployment and environmental degradation, loss of languages, poverty, malnutrition, disease, and violent death. Gandhi in his experiments, tried to give a better reality for the country. He believed that India could only grow and regenerate when beliefs, values, languages, cultures, knowledge’s and wisdoms were developed. At the same time people will understand their problem, traditions and customs to engage in self-correcting mechanism. Today, in modern technological day we feel the global crises especially in education system. Thus, it is time to revisit the ideas and experiments in education. Even after independence and till now, many committees have been constituted and many commissions have been formed. Mahatma Gandhi’s basic education is one of them scheme.

The concept of Basic Education is a unique educational theory and practice. But its implementation was not satisfactory. The Education Commission 1964-66 fully recognised the importance of basic education. It also recommended many of the fundamental features of basic education. Kothari commission also recommended basic values such as work experience, community living, social service, integration of academic knowledge with experience, vocationalization of education, education for moral and spiritual etc. The Iswarbhai Patel Committee (1977) had given a new terminology as Socially Useful Productive Work (SUPW). This committee recommended that education should be socially useful and work-centred. The productive work was given central place in the curriculum at all stages of school
education. Then all academic subjects should be correlated with each other. Free and compulsory education for all children age group of 6 to 14 has come in reality with the implementation of Right of Children to free and Compulsory Education Act 2009. Thus, these changing concepts originated from Mahatma Gandhi’s Basic Education system. It is seen that the fundamental principles of basic education are still valid. Those principles are relevant to be used as guiding principles of modern education. In fact, at this stage Mahatma Gandhi’s these views can be act as our guide and can contribute to the management of our educational system. We have to think of a self-supporting primary education, which will improve the poorest people of our country. Gandhi’s education system was based on action, problem-solving, and full of practical activities. His education allows the whole being of a person to grow, emphases character-building and cultural identity. It is also equally clear that our schemes to provide free, compulsory primary education to all are miserably failed. Hence, we can say that if we take Gandhi’s education system along with mechanism of newer technology will give us a new and a better education system.

Objective: 2. Tagore’s Experiment with Education and Pedagogical Relevance in the Present Context.

Rabindranath Tagore is one of the pioneering educators, who had created non-authoritarian learning system. Tagore gave emphasis on freedom. He said that the main of education should be promoting freedom, freedom of language, imagination, spirit and mind. Tagore’s education pedagogy was build on the basis of music, literature, art, dance and drama etc in the daily life of the school. Students at Santiniketan were encouraged to create their painting and drawing and to depict idea
from the many visiting artists and writers. The children were get opportunity to show their creativity. Tagore stressed on the natural development of the child. He laid stress on aim of life, education and rural empowerment. Because Tagore knew that without these it is impossible to revive the poor condition of rural people. His contributions on religious and educational thought, politics and social reform, moral regeneration and economic reconstruction etc are very remarkable. Rabindranath Tagore education pedagogy is basically not bound to any time. Tagore’s powerful and spirited writings on education, culture, science, nationalism, internationalism bring a new revolution in the whole universe. His meaning to stand against colonialism, discrimination and dehumanization and faith in the relationship between human beings with environment are very significant. Tagore’s education philosophy was based on Tapasya and Sadhana. He believed that Brahamcharya is the real mean of education. Tagore’s educational philosophy was surrounded by nature and connected with wider world.

He believed in harmonious learning which includes natural environment and pleasurable learning. His educational method starts with open air under the tree with plant and animals. Tagore's concept of ideal education includes ideal atmosphere and interrelated factors. His concept of education not only aims at literacy but also aimed at character formation. Tagore knows about the problem of our country that is poverty. Therefore he tired to give a new idea on education. Tagore wanted to touch the heart of the village people so that they become intellectually and economically efficient. The village people may become practically developed in all aspects and may know about their welfare. Tagore wanted young men and women of India to acquire a scientific view. Tagore was against of giving physical punishment to impose discipline. He believed that discipline come within from the pursuit of noble and high aspiration of life. The great poet Rabindranath Tagore passed away in 1941 but his
educational experiments were still survived. Path Bhavan in Santiniketan and Sri Niketan are his experiments of education. For rural development, Tagore established Sriniketan. Then he established Visva - Bharti as an international University. Visva- Bharati, is a learning centre where conflicting interests were diminished and economic differences were melt. In Tagore’s institution values of East and west combined together to develop a unity and universal outlook. Therefore, Tagore’s education concept can be revived and try to inculcate those values in present education system. His views of educational ideas have a great impact on today’s educational theory and practice. As we all know that Tagore gives us a very unique education system. His education mention no economic burden and equal education opportunities which was put forward in RTE (Right to Education) 2009.

**Objective: 3. Paulo Freire’s Experiment in Education and Pedagogical Relevance in the Present Context.**

Paulo Freire contributed a philosophy of education which emphasized the need of the native population. Freire’s education philosophy begins from a deep respect for oppressed people. Freire’s education was all about oppressed people and their condition. By education he tried to regain their conditions. In his book Pedagogy of the Oppressed (1970), Freire differentiate the distinction between oppressor and the oppressed. Freire vision of education was literacy, understanding and practice people’s consciousness. Freire believed that people should learn about their own culture and that will effect on their lives and lead to their own empowerment. He believed that education should be teaches the humanity learning, understanding the perception of life and its environment. Paulo Freire advocated education as a political act, from which man would improve their conditions. Freire has made important
contributions in the education system. According to Freire dialogue is a very strong chord for informal education. His method is a dialogical or conversational method. He criticizes present education system as banking method of education. He said that dialogue involves respect. Freire’s emphasis on dialogue enabled the educators to develop lessons according to the needs and interests of the learners. Then Freire said that educational activity should be in the real life situation. It encourages students to ask questions in social contexts like socio-economic status, race, class, gender, sexual orientation, etc. This critical pedagogy helps in reform of social situations. His education system tried to solve problems and make them conscious about their situation.

The modern society is mixture of liberalism and globalization. Because today’s education is not only bounded with teaching, reading and writing but also understand the cultural concept of human being. The social organization is also close to digital communication. Freire’s dialogue and communication can play a significant role in the world of internet. Freire’s education pedagogy literates the farmers and adult people make aware about the human solidarity and their environment. From the socio-political viewpoints Freire defined education pedagogical as well as political Act. It means his education was revolutionary education. It brings changes in the socio-political status. He also states that each and every education is consciously or unconsciously has a political act. Paulo Freire believes that education should adopt an ethical commitment. Because he know that in education ethical focus is very important for practical and theoretical aspects. This ethical value will also helps people in social development. Like ethical commitment Freire also develops an epistemological approach. Freire said that education practised an act of liberation.
Liberation requires epistemological approach where knowledge plays a significant role in educating the adult people. Freire’s pedagogy helps people learn to cultivate their growth from daily life. It also provides useful learning experiences to them. It is the pedagogy of the oppressed. Individual learn from reality of daily life circumstances. Adult are very ignorant and illiterate people of the society. Therefore Freire give much stress on adult literacy programme. He believed that if proper education is given to these people they will analyse the world where they lives and creates their own words. They become aware about the reality to fight with the situation. This method of learning of Paulo Freire is very unique. He describes different method of learning which including ethics, epistemology and pedagogy of learning. If we combine Freire’s education method with our present education system it will give us a tremendously a good and effective result. As we know our present education system faced different crisis. Therefore we need a new method which fulfilled child’s interest and helps in inculcating their creativity and knowledge.

**Objective: 4. Comparison of the Educational and 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.
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.

Objective: 5. To examine the Relevance of Educational and Pedagogical Practice of Paulo Freire in Indian Context:

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. 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. 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 enrolment in primary and middle schools are also very low. Fifty percent (50%) 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 fulfil their dreams. Freire’s literacy programme helps people to define their own destinies. In highly developed countries, such efforts have also been proposed to fulfil 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.

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

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 Freir es 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 criticise 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 maths table memorisation 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 Freire’s 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.

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 established 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 some times 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 backward 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 and conscientization.
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