CHAPTER- I

INTRODUCTION

The direction in which education starts a man will determine his future life. Man …is a tame or civilized animal, never the less, he requires proper instruction and a fortunate nature and then of all animals he become the most divine and most civilized; but if he be insufficiently or ill educated he is the most savage of earthly creatures”—Plato.

1.1. Emergence of the Study:

In India, from the ancient time, moral and spiritual values have been the salient feature of human life. The Indian view of life has stress on the divinity, unity and the harmony of culture and religion. The Indian philosophy discovered the two fold path of Vedic religion. They were such as all round prosperity and supreme spiritual well being. In ancient India education was related to the real life situation. But at that time in India there was no such a specific organized system of education. There was a cultural heritage in India. The educational philosophy depends upon the philosophy of a country. In spite of that there was a philosophy of education which ideal in character and spiritual in spirit. Education was a supreme aim of life that was to attain Purusartha. India gives us the birth of various vital educational experiences and reflections. The Vedic age was the beginning of the Indian culture, literature and science. At that time education was a part of religion. It was sought as the highest means of life that is “mukti” or emancipation. The Vedic Aryans makes progress in the kingdom of knowledge and science. It was realized that the intellectual efficiency were the important factor in the human progress. In ancient India, education was commenced under the supervision of a Guru. During the childhood or at adolescence
every people undergo a period of training and discipline life called Brahmacharya. In the ashram education was open to all. It was also a method to achieve Moksha or enlightenment. The most important experiments were discovered during the Upanishads- Stura period. Metaphysics made remarkable progress by the Upanishadic, Buddha and Jain works. Buddhist philosophy is a system of beliefs based on the teachings of Buddha. Buddhism is founded on the rejection of orthodox Indian philosophical concepts. Buddhism believed in karma and criticized all concept of metaphysical being. Jainism believes that every living beings possessing a soul. Jainism had given much emphasis on the immediate consequences of one's physical and mental behaviour. Jainism encourages spiritual independence and self control which is very important factor for man’s spiritual development. Non-Violence is the right conduct of Jainism. Jain education gave importance on equality of all living life and no harming of all creatures. This period was said as the creative epoch of Indian culture, literature, arts and sciences. In all these periods their philosophy and grammar were well developed. The literacy activity in the legal literature commenced and realm of political thought was fruitful. The ancient documents give proof that the Sages and Seers had explored several fields of studies. They were— four Vedas, Six Angas, Dasa Granthas, Fourteen Vidyas, Sixty four Kalas and Eighteen Silpas. This Silpas are— music, dance, painting,, mathematics, accountancy, engineering, commerce, medical, law, agriculture, sculpture, cattle breeding, administrative training, art of finding hidden treasure, magic, military art and snake charming. Even today this eighteen Silpas has a great importance in practical and professional education. As time passes and due to superiority of the society, the education was imparted on the basis of caste and the related duties. The Brahman learned about scriptures and religion. The Khatriya was educated for warfare. Then the Vaishya
learned commerce and vocational courses etc. But in traditional form Education was closely related to religion. The Buddhist monarchs give more importance in education. They established Taxila, Nalanda, Ujjain and Vikramshila where philosophy, logic, metaphysics, arts, crafts grammar and medicine etc were taught. Thus, it reveals that education means the highest end of life. It never mean only as a book learning. Then medieval period starts with the arrivals of the Muslims in India. Islamic education is evident from the accounts given by Babar and Bernier. But Muslim system of education failed to enter into the depths of life of the people as Ancient Hindu education has done. Muslim Educational centers such as Jaunpur, Agra and Delhi which had established traditional educational institution. In medieval period Islamic education centers are spread broadly rather than philosophical perspectives. In India the modern period starts with the missionaries and the British with the philosophy of colonial administration. In 18\textsuperscript{th} century, the British education system spreads in all over the country. The subjects such as reading, writing, arithmetic, law, medicine, astronomy, engineering etc were taught. Many institutions were opened such as St. Xavier College, Sydenham College, Wilson College and Madras Medical College etc. But the British education system dehumanized the people. Indian beautiful traditional system was destroyed by the colonial education. In British India, the aim of philosophy of education was changed. In British rule, education considered as the substitute of ‘Siksha’ and as medium of earning livelihood. To fulfill only earning livelihood, certain training and skills are to be developed. The aim of education was to dehumanise the Indian people. India is a land of culture. Today the world has shrinking every day but people are busy in building a wall of prejudice. Therefore it is necessary to develop Philosophy of Education or ideas of education.
Education is the process of activity in relation to human. It is a conscious effort to develop all capacities of the child to adjust, modify and control the environment and fulfill their desire. Education is an integrated growth which involves physical intellectual and psychological capacities. It is the process of learning, act of knowledge and techniques. Education may be formal, non-formal and informal. The purposeful process of schooling is formal education. When education is arranged even beyond the traditional boundaries or outside of any kind of restriction then it is called non-formal education. Informal education is the learning process that goes on in daily life. It is education outside of a standard school setting. It can be refer to various forms of different education system such as self-learning, home schooling and group learning or community based learning. The mass media, television magazine, newspaper, internet, libraries, community organizations and some cultural organizations also are the forms of informal education system.

Philosophy and education is related from the time of Socrates, Plato and Aristotle. These philosophers and others also when talked about the nature of reality, knowledge or values, they have thought in terms of education too. Philosophy in education is as an attempt which views education as a comprehensive, penetrating and flexible approach. Education is a philosophical enquiry to raise fundamental questions about the nature of education and its relationship to society. Philosophy is the knowledge of ultimate reality or truth or science of value par excellence. Education and philosophy is a dynamic concept and cannot be separated from each other. Through philosophical study knowledge, human nature and behaviour can be easily understood. On other hand education is works and study on those ideals, values and principles which formulated by philosophy. Philosophy is wisdom and education transmits it from one generation to the others. Although it was the view that
philosophy is to be educationalised and education is to be philosophized. The philosophy of education depends on the philosophy of a nation. On the other hand philosophy of education is the critical evaluation and synthetic reflection

In ancient India, there was no such organized system of education. The fact of it the modern concept or the European concept of state was not there. In spite of that there was cultured heritage of life and education of the people of the country. The philosophy of education was ideal in nature and spiritual in spirit. The philosophy of education was tuned with the achievement of reality or ‘Purusartha’ or ‘Nirvana’ or ‘Moksha’. Philosophy of education has some branches on education such as epistemology, metaphysics and axiology. These branches of education are based on philosophical foundation. Epistemology is the philosophical methods of induction and deduction, synthesis and analysis. It is the process of methods, objects, characteristics validity and knowledge. Epistemology is a branch of philosophy which study the nature and scope of knowledge. In Epistemology the philosophical attitude which is tolerant, detached, persistent etc are guided by experience and reasoning. Some epistemologist thinks that present object is necessary for knowledge. Therefore, both for knower and known every knowledge is knowledgeable. Some other thinkers think that knowledge of known is different from the knowledge of knower. Epistemology is important to acquire our knowledge or to how we think. Without understanding how we acquire knowledge or how we develop concepts in our minds, we have no coherent path for our thinking process. Epistemology is necessary for the existence of thinking and reasoning process. Then metaphysics deals with reality in man, world and hereafter. Metaphysics literally means beyond the physical and focuses on the nature of reality. This has a close relation with aim and ideals of education. Metaphysics find the unity across the domains of experience and thought.
Metaphysically there are four broad philosophical schools of thought which apply in education. They are such as idealism, realism, pragmatism and existentialism. Idealism is a philosophical approach which ideas are the only true reality. In idealism, the aim of education is to discover and develop individual's abilities and moral values. Then Realists believes that reality exists independent of the human mind. In realism the ultimate reality is the world of physical objects. According to pragmatists, those things that are experienced or observed are real. Pragmatists believe that reality is constantly changing. Therefore we must learn through applying our experiences and thoughts on problems. In educational philosophy it helps on problem solving, experimenting and students work in group. According to Existentialism the nature of reality is subjective and lies within the individual. It believed that physical world has no inherent meaning outside of external human world. For Existentialism in education the subject should be a matter of personal choice. Existentialists are opposed the thinking about students as objects. Education should focus on creating opportunities for self-direction and self actualization to the students. Axiology is the science of value form the philosophical perspective. Axiology studies mainly three kinds of values such as logic, ethics and aesthetic. Logic is the investigation, critical analysis and intellectual reflection on issues. It concerned question about reference, prediction, truth, existence and necessity. Ethics investigates the concepts of right and good in individual and in social conduct. On the other hand, Aesthetics studies the concepts of "beauty" and "harmony. Aesthetics is closely associated with the philosophy of art. Without discussing the fundamental problems like what is good and beauty etc we cannot solve other problems concerning in our everyday life. While the philosophy of science discusses facts, values fall within the scope of axiology. All these three factors are important in education. It contains basic principles, procedures
and behavior patterns based on commitment to core values. Axiology also enables educators, students and administrators to maintain and promote quality education.

Philosophy of education can be understood in different ways. Some educators say that Philosophy of education is the philosophers of education. The scope of philosophy of education is concerned about the problems of education. Philosophy of education studies the interpretation of human nature, the world and the universe and their relationship with human. Philosophy of education also deals with aims and ideals of education, system of education, educational value, political, social cultural, economical etc. Philosophy of education is such an attitude towards certain goals of education and methods. It attains as a subject, activity and fields of study. Philosophy of education makes use of concepts, arguments and theories of philosophy. In this changing world of some paramount features which hold good for all the time and remain same under all conditions. Similarly the field of education which has been witnessing changes with the evolving of modern science and technology has certain aspects. On the other hand philosophers have remained permanently and universally useful. The history of Indian education has traveled a long way with full of ups and downs. The philosophies also have come long way from Vedic to naturalistic approaches. Like this way System of education is rapidly changing with their aims and objectives.

Philosophy of Teaching in India is different from the philosophy of teaching in the Western countries. Teaching is a sacred duty and considered as a social obligation. The welfare of society depends on the proper discharge of one's duties. In Indian context, Teaching is an ethical action and obligation. Teaching is the philosophy of teacher that he has to lead the children from the darkness of ignorance to the light of knowledge. The lamp of learning is hidden under a cover. Therefore the teacher fined
it and brings the light in front of the students. Teacher becomes the guide friend, philosopher and hero of the students. Teacher has to take the responsibility too saw the path of truth and non-violence to his students.

*Nasti vidya samam caksuh,*

*Nasti satyam samam tapah*

*(Mahabharat, XII: 339.6)*

Nothing gives us such an unfailing insight as like Vidya. In the spiritual sphere Vidya leads us to our salvation and all around progress and prosperity. The word teaching has a broader connotation. Teaching is a complex and comprehensive concept. The concept of teaching does not have sharply defined limits. Its meaning changes time to tome from country to country from stages to stage and from discipline to discipline.

The concept of teaching also depends on the philosophy of teaching. The philosophy of teaching is determined by the society where teaching and learning takes place. Teaching also depends on the philosophy of education. The philosophy of teaching is determined by the society. Because in the society with other activity teaching-learning process is also takes place. In ancient Indian society teaching meant what the teacher told or what he advice to his disciple. As society is changeable so is teaching also has changed its concept. In ancient India teacher was the Guru the supreme authority of education. But in modern time it has shifted its idea from teacher centered education to the subject centered education. Science and technology also change its concept and designed according to the students needs. Teaching helps students in leading a continuous life. Teaching is an art and a spontaneous flow of teacher's creative mind. It called as an art because it involves human beings, their emotions and their values. Teaching is a powerful progressive phenomenon which gives concrete shape to a new experience. Teaching helps the students to learn effectively that they can adjust in
their immediate environment. It’s an activity through which students are train up for creative thinking, their knowledge, skill and literature etc. In the Taittriya Upanishad mentioned that.

_Sradhyayapravacanabhyam na pramaditavyam Esa adesah_

_(Guru Dutta, 1888 Esa Upadesha)_

Do not neglect the daily duties of learning and teaching. This is the rule and teaching. The philosophical views of teaching refer how people reflect teaching. Teaching creates penetration or reflection in the minds of the teacher for creating some new knowledge. When teaching become comprehensive, integrated and reflective then it develop and make its own philosophy. Indian people looked teaching as a noble social service. It was considered as a service to god and service to mankind. But due to the impact of westernization in Indian education system, teaching has been turn into a vocation or a profession. As a result education has changed its real meaning. Now a days it has been seen that teaching become a profession of imparting skill and training not to develop mankind. The Philosophers presented and explained the world with the ideals and ideas of education. Educational philosophers like Socrates, Plato, Aristotle, Maria Montessori and Paulo Freire were such as philosophers who gave us unique thoughts in the field of education. Socrates contribution in the Western thought is known as dialectic method or Socrates method. This method was first described by Plato in the Socratic dialogues. Plato’s educational thought was republic and holistic. Aristotle gave great emphasis on balancing theoretical practical education system. He considered that human nature to be equally cultivated in education so that students lead their life systematically. Maria Montessori’s discovery of experimental method in education was very significant. In her method children had given freedom in an environment
with play materials for learning activity. All these philosophers know that education is essential for development of the country. It is also important because it prepares us to make our dreams come true. It opens doors to better prospects in all round development and in career and growth of the country. The contemporary Indian philosophers know about the socio-economic problems of the people. Therefore they paid attention to remove illiteracy, poverty from the society. They tried to develop the situation by making education as a means of livelihood. For this reason the philosopher or the educationist gives some theory on education. The philosophers thought like Rabindranath Tagore, Mahatma Gandhi, Swami Vivekananda, Shri Aurobindo were very significant in the field of education. Their philosophy of education was to make harmonious development between man and nature. The history of education has a popular and powerful relevance in Indian culture and literature. Today, education has changes its meaning because of evolving modern technology. But through the principles given by the educational philosophers people can tried to solve the evolving problems. By adopting their educational ideas people can understand and appreciate the value of education in the present day and for the future world. The philosophers remain permanently and universally useful and popular. As India is Independent country, it has made to formulate national educational policy. It has been essential to evolve an Indian philosophy of education in the light of the tradition and culture. Every country needs an educational philosophy for building up a new and sound education system. Since Brahmanistic education, a monastic, scholastic, realistic and idealistic trend has changed and new priorities have emerged. The cross-cultural students of modern times have a materialistic and self-centered outlook. Education and research are crucial to the entire developmental process of the country. However, education acquired a new
significance after Independence. But the administrators have felt that a suitable national education system is needed for the free and modern society. The theories, committees and commissions were also appointed from time to time by the government to suggest appropriate changes in the education system. Education played an important role in the economic and social development of the country. Education helps in national integration and unity. It also works as for the transformation of the individual in the endless pursuit of perfection. Hence, it is necessary for students to know about the educational ideas which these thinkers have advocated.

1.2. Rationale of the Study:

In the late 19\textsuperscript{th} century and in the beginning of 20\textsuperscript{th} 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 “Rabindra nath 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.

1.3. 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.

1.4. 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 paidaggos. 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.

1.5. 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.
REFERENCES:


