CHAPTER-III

REVIEW OF THE RELATED STUDIES

3.1. Introduction:

The purpose of this chapter is to review the research studies carried out on Gandhi, Tagore and Paulo Freire’s education philosophy as my topic is “Experiments in Education and Pedagogy with special reference to Gandhi, Tagore and Paulo Freire”. The review helps us in formulating the research problem, specifying objectives, developing a conceptual framework, selecting appropriate methodology and also in drawing meaningful conclusion. Review of literature is necessary for all type of research work. It helps the researcher to know about the sources availability in the research field. The review of literature also helps to eliminate duplication of research and guides in a proper direction for new investigation. The researcher should find out the uses from the field of enquiry.

However, in India extensive research work has been done in all dimensions. A lot of highly sophisticated work has conducted on relatively relevant issues. The researcher also faced challenges in the field of educational philosophy. There are many studied have been done on Gandhi, Tagore’s educational philosophy and touches most essential thought of their life.

Thus, in this context an attempt has been made to present a general review of studies on Gandhi, Tagore and Paulo Freire’s experiments in educational philosophy conducted in India as well as in other developing countries. The review has been presented in the form of briefly abstracts of the studies highlighting their objectives, methodology, findings etc.
3.1.1. Studies Conducted in India:

Since 1944 and up till now 225 philosophical studies have been carried out on education. But this review has been taken from the first survey to the sixth survey of educational research. From first survey to the sixth survey there are 176 studies have been conducted in the field of educational philosophy among them there are only 30 such type of studies which are related with this research topic. Now, the researcher proceeds to give a brief review of the studies conducted in the research area at doctoral level in the universities of India.

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”. In practice, his study was empirical in nature, supported by test scale and a questionnaire. His study indicates that at least for his sample Basic Education produced better result with reference to most of the tests applied. The major findings are summarized as follows: the cardinal aim of Basic education was the development of each child’s inherent personality to the full. Basic school contributed to the child’s security, a personality need by making it homelike and attractive with varieties of activities of citizenship, craft and group games. In the comparative study, it was found that in matters of self-adjustment, social adjustment and life adjustment the basic school children were better. But in the matter of belief in the ideas of social order of our conception, Basic and non-Basic school children were undifferentiated. There were no significance difference between the two groups in intelligence, reading, arithmetic ability, critical thinking, and knowledge of current affairs. 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 method of his study was descriptive and analytic, based on intensive library research. The major findings of his research were as follows –Gandhiji’s contribution consisted in the life philosophy, the social outlook he sought to develop through craft and the mental temper he wished to indicate. He made craft work the pivot of his educational system, as he made “charkha” the symbol of the national struggle for independence. 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. Then Kuzhandavelu, K. (1965) had submitted a doctoral thesis – “a comparative study of the educational philosophies of John Dewey and Mahatma Gandhi”. Comparison were made between Gandhi’s education philosophy with John Dewey, concerning i) changing the old order, ii) Educational experimentation, iii) Education through activity, iv) school as a miniature society and v) Education to build up a democratic society and in that context the role of teacher, curriculum, discipline and higher education. The method adopted for the study was primarily library research but experience survey and trend analysis were
also partly used. The findings of the study were as follows- i) Dewey’s laboratory schools was a model school which drew attention of many Educators and popularized his ideas whereas Gandhi’s scheme had no such model school. ii) The Dewey school had the sincere and earnest support of the parents and admirers. But there had been no conscious attempt to educate the parents about the ideology of Basic education and its practices. To make Basic education a success, parents should be properly educated in the philosophy and methods of the scheme. iii) In Dewey’s school, several life occupations were introduced in which all students participated with interest and enthusiasm. In the scheme of Basic education, several village handicrafts were mostly neglected. Hence, besides spinning and weaving other craft should also be introduced in Basic schools. iv) A good number of literatures on Basic education were very much wanting. The psychological and pedagogical aspect of basic education should be given more emphasis. Research and experimentation should find an important place in Basic education. v) Like Dewey’s educational ideas which were popularized in the United States, not by the federal or state government or through their support and help, but by Dewey, his disciples and fellow teachers, Gandhi’s ideas also should become a teacher’s movement without undue reliance on government and its ancillary agencies. Lalitha, CH. (1967) carried out a research on “the Educational Philosophies of Gandhi and Dewey- a study and comparison”. The methodology of research adopted was philosophical as well as comparative. Content analysis was used which consisted of documentary analysis and thematic analysis. The objectives of the study were: i) to analyse the similarities and differences in the educational philosophies of Gandhi and Dewey and ii) to evaluate the ideas of Gandhi and Dewey with respect to the present day educational system. The major findings were as follows: i) Gandhi was born in Hindu family while Dewey was born a Protestant
Christian, these circumstances had their philosophies. ii) Gandhi was influence by Tolstoy, Ruskin and Gita, Dewey by Hegelian idealism and William James’s pragmatism. iii) Gandhi formulated his theory of education taking as his ideal what he believed to be the ancient Indian way of life and education while Dewey took as his guiding light democracy, science and progress. iv) Gandhi viewed education as a liberating process that is education trained man in mental discipline whereby he would gain the power to think and act freely. Dewey viewed education as a part of life that is by experiencing life man got educated. v) Both Gandhi and Dewey stressed the individual and social aim of education but they differed in their respective approaches. vi) Gandhi’s ideal society was conformistic agrarian and traditional while Dewey’s was progressive, industrial and scientific. vii) Gandhi expected the state to provide primary education till such in education as each village attained self-sufficiency and conducted its own education. Dewey believed that it was enough if the state gave a helping hand to institutions and individuals. viii) Gandhi and Dewey strongly advocated the utilization of sensory organs in the process of education. The craft centered Basic schools of Gandhi’s conception had a resemblance to Dewey’s laboratory school where learning by doing was encouraged. ix) After Gandhiji’s death Basic education lost its appeal. In case of Dewey, despite vehement criticism of his progressive education, it held the ground for well over a quarter of century in American school history. His theory of learning by doing brought a great revolution in Western education. x) Dewey’s ideal democratic society was ever progressive and it was individually and technologically oriented. But Gandhi’s ideas seemed to be less tenable in this age of science. 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. It is a piece of library research. To have a coherent view 4300 statement of Gandhi pertaining to personality and education were analyzed. Findings of the thesis were as follows - In Gandhi’s thought, the aim of life as well as of education is self realization and education should develop the self which is an important component of personality. The permanent basis of personality is the universal self which is a synonym of truth-force, life-force, love –force, goodness, knowledge, beauty, peace and pure light. The genesis of personality is to be traced to the expression of a spark of life force in an individual, and thoughts and feelings are conducive to social welfare and adjustment and to one’s physical and mental health. Similarly, the lower tendency finds expression in thoughts and feelings which lack the sense of identification of the individual self with the universal self and owing to this factor; an individual entertains thought and feelings of anger, hatred, cruelty and jealousy towards fellow human beings. Gandhi’s thought, the term “mind” is quite apart from the self (life-force) and it comprises two levels- the subconscious level and the conscious level. The subconscious level comprises the following: inherited tendencies, conscience (inner-voice), imagination, talents, capacities (faculties), aptitudes, interest, instincts, drives or urges and desires. The conscious level comprises the following: the emotional level consisting of higher feeling and lower feeling, the intellectual level consisting of higher thoughts and lower thoughts and the sense of discrimination. The third identification component of personality is the ‘body’ which is the total physical structure comprising hands, feet, mouth, skin, genitals, nose, tongue, eyes, ears, etc, and other physiological organs. Gandhi’s thought point out that owing to the interaction between personality and the external social environment and the physical environment emerges manifestation of personality, which are: (a) higher or ideal manifestations, (b) lower manifestations
and (c) abnormal manifestations. Higher manifestations are higher qualities like self control, non-violence, selfless service, truth-fullness, simplicity etc. Lower manifestations are hypocrisy (falsehood), cruelty, untouchability, greed, anger etc. The third types of manifestation are abnormal or unhealthy qualities such as self indulgence and withdrawal from community life, delinquency, and criminality etc. The educational activities in Gandhi’s thought, exercise their impact on the components of personality in the following way: intelligent productive manual work exercises its impact on the self component of personality by stimulating the higher feeling of love and by promoting the formation of the higher, cooperation and joyful attitude to life as well as the formation of self confidence, persistence, truthfulness and humanity. Social work in the form of hand spinning exercises its impact on the body since it soothes the nerves. Prayer exercises its impact on the body by curing physical diseases and by promoting the attainment of complete control over the six organs. Physical exercise has its impact on the body promoting sound health physical health. Thus, 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. Verma, K.K. (1969) had study- “Development of educational philosophy in modern India from Raja Ram Mohan Roy to Mahatma Gandhi”. In his research he tried to establish the Basic assumption that the educational philosophy in modern India with all its idealistic trends exhibited a great cultural continuity. From the methodological aspects, it’s a library type research. In his finding he study from Raja Ram Mohan’s time up to Gandhian era, the development of educational philosophy passed through all phases- fermentation, purism, reconciliation, crystallization and lastly, the accreditation. In Modern India it took birth out of social necessity to improve upon the existing social structure and
outmoded theology. Education was geared to bring the uplift of women, the rural folk, the down trodden and the common man as a prelude to national awakening. From the establishment of Brahmo Samaj to the Savodaya Samaj, Indian educational philosophy though having its classical and liberal swings was all comprehensive bringing in its ambit socio-economic, psycho-political and ethico-metaphysical dimensions. The educational philosophy in modern India with all its idealistic trends exhibited a great cultural continuing, not static but dynamic enough to build a new social order. The scientific culture of the west with the traditional culture of India, the response was to accept the new era leading to the enrichment of India and not weakening her culture and spiritual norms. The Indian philosophy was neither a counterpart of western thought nor mere alien transplantation in India. It had its stimulation turned inward to catch up with the changing times. From Roy to Gandhi, Indian educational philosophy builds a comprehensive system of education reconciling the east and the west with strong sociological base rich in metaphysics and having universal significance. But the Indian educational philosophy built on the utopian ideals of Brahmo, Vedantin, theosophist, Yogi and Satyagrhi, finds no similar continuity and pattern in western world. The development was not sudden and dramatic but slow and gradual, constantly, seeking inspiration from the past, avoiding the complexities and ambiguities of modern western social philosophy. There are utopian elements in modern Indian educational philosophy but they reflect the Indian temper and cultural inheritance within the framework of social self-realization and spiritual self-realization. In conclusion India’s philosophy by temperament and by the same truth marks in her aims of education in her modern outlook from Roy to Gandhi, from Calcutta to Sewagram, inspite of the intense scientific impact to the west maintains a consistent Indianism. Robinson, B.A. (1970) carried a doctoral thesis on
“a study of pragmatism in education with particular reference to Basic education”. He critically analyzes the Basic education and pragmatism in education as propounded by Gandhi and Dewey in America. According to his findings, pragmatism in education was closely related to democracy, scientific method and experimental intelligence. Both the systems, when compared to the traditional system of education exhibited a common stress upon respect for individual, dignity of labour and increased freedom in education through actual experiences and productive activities in an informal atmosphere where individualism thrives. Both the systems emphasized integrated and correlated teaching with a view to reconstructing experiences. Both the theories of education might find a synthetic role for the proper guidance and positive educational enterprises towards a newer social order. 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 he finds that Gandhiji’s whole philosophy was woven round ‘man’. By democracy, he meant the fullest play of individuality. He conceived of a classless stateless society where everyone is a full bloom human. The whole socialistic concept is based on the community unity and non-violence segregation of whites and high class Hindus. The political power, according to Gandhiji, is not an end in itself but a means to help people to better their lives. The whole society will be a family of individuals and the relation will be the relation of interdependence. He stood for the education of the masses so that everyone could come up to his fullest potentiality. His thought on socialism, state and its impact took shape in the scheme of Basic education. He found that the country become poor and weak and under the foreign domination where the Indian culture and ideals tended to be neglected and hence, on the basis of the observation Basic education scheme was put forward with a detailed note on aims of
education, methods of instruction and curriculum. Then DE, J.K. (1972) carried out a research on “Tagore’s contribution to education for international understanding”. The study sought to investigate in to the contribution of Tagore to education for International understanding in historical perspectives. 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. The study lead to the following conclusions: what Tagore did in Santiniketan and Viswabharti in a limited way was attempted by the UNESCO after more than two decades in a greater compass. Significant bridges of understanding can be constructed between man and man only in an atmosphere of faith. Educational activity, through the creation of an atmosphere of mutual understanding and appreciation can help the realization of a cooperative society. Santiniketan is a bold attempt towards creation of world peace. Development of personality is not complete through intellectual education only. The emotional, aesthetic and the spiritual aspects of the nature of man must also be cultivated through a planned educational programme. Tagore’s emphasis on the development of the aesthetic and spiritual nature of man through his educational scheme is a distinct contribution to the field of education. The ideal human unity can be realized best and most successfully through educational activity. Hence the establishment of centers like Santiniketan for cultural co-operation is a pressing need of the hour. 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. In this study, descriptive method was followed and it was confined to library readings. The main findings of this research study were as follows: Rabindranath Tagore had given vital importance to the indigenous education in his philosophy of education and had manifested it in his own
fashion. He had felt that the inclusion of spiritual consciousness in education was indispensible. The material power alone could not teach a child what was required for his life as an Indian. Tagore, further, had given an important place to the economic aspect of education in his philosophy of education. The function of university was also to develop sociability along with teaching. He advocated the educational institutions to keep harmony with the environment of its surroundings. He emphasised also upon the sense of fraternity and equality at the national and international levels and also showed regard to different cultures. 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 has adopted a historical-cum-critical method. The necessary data were collected through extensive library work, field trips, interviews and observation. The study revealed that Basic education is education for life, through life which is based on a society free from exploitation. The idea behind Basic education is that the handicraft is one of the media of learning. There is no child labour exploitation in Basic education. Productive labour should be carried out in an atmosphere of freedom and love. The products of manual work cover partly the cost of teaching projects. Many students from Basic education have found employment in Khadi Gramodyog commission and social services institutions. There is ample opportunity for the development of mind, body and spirit of the individual in Basic scheme. Women with necessary qualities may be preferred as teachers for primary schools. The place of English in Basic education has never been rightly determined. The future of Basic education does not seem to be bright in general and it is even difficult to predict the impact of Basic education on the new generation. Gigoo, P. N. (1976) had study, “Gandhian Educational philosophy and world peace”. His study had following some aims: i) to interpret
Gandhian philosophy in terms of education, ii) to find out the practicability of the Gandhi educational philosophy in educational institutions and iii) to interpret the practical usability of the Gandhian educational philosophy in terms of teaching in the educational institutions for establishment of peace in the world. The research was a library type one and the study revealed the following: Gandhi philosophy stressed on internationalism. Based on this idea, an international centre was founded in January 1962 whose main objective was to encourage international understanding, brotherhood and peace. Gandhi educational philosophy in schools and colleges could result in all round development of students by bringing the serious gaps in their wholesome development, the gaps brings the result of bookish education. It gives a spiritual signal to all teachers that a student is a unity of physical body, intellect and spirit. They can teach the source of spiritual peace arising from self realization and leading towards one mankind and single humanity. Gandhi educational philosophy stresses on ‘service to humanity’ irrespective of case, creed, colour, religion or nation. It emphasises the promotion of everlasting world peace. It emphasises spiritual unity which is based on a social order. This new social order will help to bring the gulf between ‘have’s and’ ‘have-nots’, by laying stress on equal distribution of wealth and necessities of life. It enlightens the ignorance worldly people with supreme spiritual orderliness in this Universe. According to Gandhi ‘Truth is God’, ‘Truth is End’ and non-violence is the means to achieve the goal (God). The ultimate aim of Gandhian educational philosophy is ‘self-realisation’. According to Gandhian educational philosophy peace can be established through true religion, human interaction, science, Nai-Talim, socialistic democracy and non-violence. Then Paul, R. (1976) had submitted his thesis on “art as medium of education in Tagore”. The objectives of his study were: i) to find out the scope of
aesthetics in the context of the philosophy of Tagore, ii) to study art as a medium of education as envisaged by Tagore, iii) to study art as a medium of education in Tagore’s humanistic conditions, iv) to study Tagore’s philosophy with respect to art as a realization in itself and v) to study Tagore’s philosophy for art as future fulfillment. The study was philosophical in the sense that the ideas of Tagore were critically analyzed, organized and evaluated with respect to art as a medium of education. The study revealed: i) Education was directly influence by the growing sensibility of the child as well as adequate appreciation of the best traditions of the cultural heritage. ii) The central theme of education was elimination of ego-passion of cupidity and self aggrandizement. iii) Art and humanity were two sides of the same coin of one reality, iv) there were two dominant trends in Tagore’s educational philosophy. One was creative humanism and other was universalistic humanism. v) Tagore as a natural educator introduced elements of human love, interpersonal relationship, socio-cultural norms and international ideas through his theory of education called education for the whole man. vi) Art as a medium of education had been a definite goal and mission of Tagore. Beauty and goodness according to him played a greater role in the creation of nonsensate cultural norms and conditions which were necessary for realization of higher objectives, vii) Tagore believed in a religion of man and creative unity. viii) Aesthetic experiences through education was a realization which was never-ending in itself but was an endless and relentless process of realization and fulfillment. ix) Art in Tagore’s ideas had assumed the status of an ennobling and elevating medium with aesthetic as an invoking cosmic atmosphere and education as a sacred operation in Tagore’s philosophy of education. X) Art as a medium of education implied cultural renaissance for Tagore. Misra, R.S. (1977) had study, “Impact of naturalistic philosophy of certain philosophers of
education- T.P. Nunn, J. Dewey, B. Russell, R.N. Tagore and M.K. Gandhi”. The main objective of the study was to interpret the educational ideals of T.P Nunn, John Dewey, Bertrand Russell, R.N Tagore and M. K Gandhi from the standpoint of naturalistic philosophy. The scope of the study was limited only to the naturalistic ideas which are found in a scattered manner in their works. The method of approach was that of description, critical analysis and reinterpretation of the views of these educational thinkers on the basis of their original writings. The major findings have been presented as follows: i) Nunn aimed at complete development of individuality of child in a free atmosphere. He accepted individual difference and did not recommend any particular aim for all the educands, as they had different individualities and ultimately supported naturalistic trends. ii) Dewey did not favour the recommendation of any particular aim for the children. He found the aim of education in the process itself. Education always proceeds from the process of reconstruction that constituted its value and accomplished its aim. iii) Bertrand Russell believed that for proper growth of the child personality, it was necessary to give freedom to the children in schools. Russell pleaded an increasing degree of freedom of opinion and freedom of choice of subject to the pupils and the teachers as well. iv) A great feature of Tagore’s educational philosophy was the naturalistic trend. He never appreciated the artificial method of learning and teaching. Tagore wanted to establish schools away from the artificial atmosphere, with free growth of mind, in the open beauty of the sky and seasons. v) Gandhi’s thought contained a number of philosophic undercurrents. He was an idealist, a realist, a pragmatist and a naturalist at the same time. His writings might not be placed in any particular branch of philosophy, but there were abundant examples that placed him in the category of naturalists. Like Rousseau he protested being dissatisfied with the unnatural atmosphere around the students. Like Rousseau,
Gandhi stood for freedom in education born out of self discipline. Rani, A. (1979) had submitted her thesis on “Impact of Idealistic thought on Indian education with special reference to the contribution of Tagore, Aurobindo and Gandhi”. The study was designed to know the impact of idealistic thoughts of three Indians, namely Gandhi, Tagore and Aurobindo, on Indian education. In the investigation, first of all the origin of idealism has been mentioned, then various important elements of idealism and its historical background have been given. After that the idealism in western traditions has been described. Then, the meaning of education objectives teaching method, teacher, school and curriculum in idealistic education are given. Mahatma Gandhi’s thought on idealism has been mentioned. It is followed by the thoughts of Rabinra nath Tagore. Lastly, the educational outlook of idealistic Aurobindo and its application in Ashram’s functioning are mentioned, followed by a discussion of the educational contribution of Gandhi, Tagore and Aurobindo in the modern perspective. Singh, S.N. (1980) carried out a research work on “a critical study of Rabindra nath Tagore as an Educationist”. The study, using the primary and secondary sources of literature on Rabinranath Tagore, critically evaluated his life and works, and then tried to build up his educational philosophy. The analyses of the study were as follows: i) The life and works of Tagore, ii) the philosophical thoughts of Tagore, iii) Tagore’s idealism, iv) Tagore’s humanism and internationalism, v) Tagore’s naturalism, vi) Tagore’s integration, vii) Tagore’s educational philosophy, viii) the impact of Tagore’s educational philosophy on the various aspects of education. ix) Tagore’s contribution to education and an evaluation of his educational philosophy. The study revealed that Tagore’s contribution to education was immense and it was perceptible in all the fields of education India and abroad. Dev, B.R. (1981) had study, “the spiritual element in the educational philosophy of
Mahatma Gandhi”. In this research the purposes of the study were as follows: i) to investigate the spiritual foundation of the activities of the Mahatma, ii) to prove that the actual purpose of all education was self-realization, a purpose which was impossible to attain without Sadhana or spiritual discipline and iii) to show what extent the spiritual foundation of Gandhi’s philosophy of life and education was both important and relevant to the purpose of all education. Relevant information was procured through library studies, consultation with expert questionnaire. The major findings of his study were: Gandhiji’s life was mostly an effort in spiritual growth to arrive at self-realization as well as God realization, which is called the ‘Truth’. Considering this as the goal the means he used were love and non-violence and all taken together, he called it the three fold path which according to him was ‘a religion of services’ through which he wanted to establish a moral and spiritual order in the world society. The threefold path advocated by Gandhiji could be learnt and followed in the classroom situation. To help the child to be successful in life the teacher, who is the guide, must see to it that the child is motivated and he as a teacher is doing his work properly with love, self respect, dignity as well as respect and consideration for others. Gandhiji wanted man to be proficient, efficient and productive by knowing himself and his environment, only then the person would see the possibility of spiritual growth within himself. Then Bhattacharya, R. (1981) had study, “Rabindra Siksha Darsaner Samiksha (in Bangali)”. The main objectives of the research study were: i) to bring out a coherent structure of the thinking of Tagore on education, analysing his significant writings on education, ii) to trace the underlying educational principles of Tagore as manifested in his educational experimentation at Santiniketan, iii) to search for and equation between his life, literature and educational thoughts, and iv) to make a comparative study of his educational principles and practices with
those of Western thinkers like Plato, Rousseau, Froebel, Dewey and Indian thinkers like Vivekananda, Gandhi and Aurobindo. The data were collected from rare primary sources and old records and standard works on Tagore from Viswa-Bharati, Santiniketan libraries in Calcutta. The design was descriptive and analytical. The main findings were: i) Educational thoughts of Tagore process links with creative endeavors of other Bengali literatures, philosophers and social thinkers of the 19th century. ii) His educational thoughts contain the essence of his poetry, religious ideas and perception of truth. iii) His educational thoughts contain fullness, totality, freedom and joy and on the other hand, emphasize social consciousness and ethical considerations. iv) According to Tagore, every scheme of education should aim at cultivation (sadhana) of humanism through the fullest development of body, intellect and soul. v) Teacher and students should feel together the beauty of the nature outside and of the sentiments within. vi) The festivals in schools are one of the best modalities of education. vii) The syllabus should contain literature, science, social science and visual and performing arts. viii) The mother tongue should be the prime vehicle of expression in the teaching-learning process at all stage of education. ix) Tagore’s educational ideas are in tune with both Western and Eastern educators.

Ray, S. S. (1981) had carried out his doctoral thesis on “a study of the Educational Ideals of Rabindranath Tagore and their Relevance of contemporary thoughts and practices in Education”. The major objectives of the study were as follows: i) to identify the exact educational ideas which Tagore accepted and tried to implement, ii) to assess how far these ideas were relevant to the contemporary thought and practices in education and iii) to find out which of the educational ideas of Tagore were applicable in the prevailing socio-economic situation. The study was conducted through content analysis of Tagore’s writings including letters and reports of the then
schools of Santiniketan and Sriniketan and content analysis of the contemporary and the present literature on education and an analysis of the units to find their relevance. Some of the major findings of the study were as given as follows: i) Tagore’s idea of education for the ultimate human unity through communion with nature mingled with freedom and joy, and cultural collaboration with other people synchronized with the views of Froebel. ii) His concept of education as an instrument of development of mutual co-operation, as well as for the prevention of alienation and segregation, was in conformity with the ideas of Martin Buber and Gunnar Myrdal. iii) Tagore’s acceptance of education as a tool of developing national integration and international understanding was quite consistent with the modern thoughts on education. iv) Tagore’s concept of the teacher as a guru was very close to the ideas of Martin Buber to whom the teacher was the initiator and maintainer of I-Thou relationship for development and emancipation of pupils but it was not possible as teacher was accepted as a profession and not as a mission by an absolute majority of teachers. v) Tagore’s concept of religion and religious education was relevant to the objective of building up a classless and true democratic society and was close to the ideas of Whitehead and Peters. vi) Rabindra nath Tagore’s idea of education for socialization of the children was in conformity with the view of social psychologists like Oslen and Winfred. vii) His views on education in close co-ordination of the community for the distribution of the richness of the heritage and inculcation of the values of society were similar to the ideas of John Dewey. viii) Tagore’s introduction of creative, playful and productive activities in education for the conditioning and channelization of emotional stability of the adolescent pupils was in conformity with the views of developmental psychologist like Hurlock. ix) Tagore’s idea about the role of school environment towards cognitive development was to some extent similar to the
findings of Piaget. X) Tagore’s emphasis on the development of social awareness, skillfulness, productive ability and social usefulness through education was relevant to the ideas of Whitehead and Mahatma Gandhi. Then Purandare, P.G. (1982) had carried out his thesis on “a critical study of Rabindra nath Tagore’s educational philosophy”. The objective of the study was to make a critical analysis of the ideological contribution of Rabindra nath Tagore to the educational practice in India. The methodology consisted of library study of his writings and his practices and the educational innovations at Santiniketan. The major findings of this study were: Tagore was the first thinker in recent times who tried to receive the ideals of ancient Indian culture, his approach was mainly cultural. The Tapovan ideal or the Gurukul system that he advocated was a natural reaction to the mechanical system of education that the British imposed on India. Tagore’s general philosophy dealt with the concept about God and Nature. For him God was imminent in all being, Man was his highest creation. Nature also was the manifestation of God, according to Tagore. His views on man originated from his internationalism and his genuine humanism. According to him, aesthetics, the science of beauty was the link between human and the divine. He said that music was the noblest art which almost directly bridged the gulf between the man and the divine. The greatest gift that God had bestowed on man was his consciousness. The main principle of his educational philosophy was freedom and harmony with the natural and human surroundings. His naturalism was Indian in spirit. His Santiniketan and Viswabharati introduced music, art, craft, dance, drama and mainly aesthetic approach in the midst of nature. He emphasized the vocational education too through Santiniketan. Tagore’s aim of education was an all round development or education for fullness. There was a lot of novelty in his methods. The teacher and the pupils used to sit in the shade of a tree and the act of learning was
carried in the open. The student enjoyed full freedom. Examinations were not a matter of fear but children were allowed to write their examination paper in a free atmosphere. The medium of instruction was the mother tongue. The curriculum should not be only traditional subjects but also subjects like music and dance which helped to realized the all round development of child. Thus, the noble ideal of ‘simple living’ and ‘high thinking’ was successfully attained by him through his experiments. Tagore’s view on women’s education, freedom and discipline and teachers role in education were also noteworthy. Sinha R. (1984) had study, “Tagore and Whitehead’s Ideals on education- a comparative study”. The objectives of the inquiry were: i) to study the contribution of Tagore to education, ii) to find out whether the ideas of Tagore could by systematically integrated to represent his theory of education, iii) to investigate whether Whitehead had significant ideas relating to education which could be systematically organized in to his theory of education and iv) to find out whether there were certain ideas common to both Tagore and Whitehead which could be developed in to an educational theory. The methodology of research adopted was philosophical, historical and comparative but by the way of internal and external criticism also. Some of the major findings of the study were as follows: i) Tagore and Whitehead recognized that integration of Eastern and Western culture was possible, if both oriented and occidental people pinned their faith on reason. ii) Both thinkers laid stress on the cultivation of values through the educative process. iii) Both Tagore and Whitehead recognized the fundamental importance of science and values in any educational programme from the level of primary up to higher academic level of rigorous research. iv) Both Tagore and Whitehead recognized that, although human lived and moved about in the actual world, which was full of difficulties and hopes they had a strong urge to transcend the
hard actualities of life through passionate love for humanity, lasting peace on a global scale and communion with God through religious intuition. v) The aim of education, according to both was all round development of personality. vi) Both Tagore and Whitehead recognized the dignity of freedom and creative potentiality of all human beings. vii) Both of them believed in allowing maximum possible freedom to learners during the process of learning and there should be a proper balance between freedom and discipline. viii) Rigid, dull and stereotyped learning was criticized by them while favouring dynamism change and flexibility in education. ix) Both Tagore and Whitehead laid stress on intimate contact of learners with nature. x) Both of them laid stress on the moral aesthetic and humanistic aspects of education. They urged that a lasting world order should be ushered in to existence through conflict resolution and building of mutual understanding between different people. Then Vaid, N. K (1985) had submitted his these on “Educational philosophy of Annie Besant and Gandhi”. The main aim of the research was to study the educational philosophy of Annie Besant and Mohandas Karmchand Gandhi, two contemporary educationists. The educational philosophies of Annie Besant and Gandhi were studied by examining both primary and secondary sources and comparative analysis was also done. Some of the major conclusions were that Annie Besant and Gandhi dedicated their lives to the service of mankind through education. They taught the message of humanism and socialism through their institutions and educational programmes. The Central Hindu College and Basic Education institutions reflected the ancient spirit of Indian education and the modern spirit of education and helped in synthesizing the spiritual and material values of life. Both tried in their own way to synthesize eastern educational philosophy with western culture and science. They had clear vision and a deep insight, believing fully that revival of values was only possible through
According to them, the need of the hour was to act on the principles expounded in their schemes of education and apply them in overhauling today’s educational schemes. Rao, S.S. (1988) had study entitled, “the concept of Gandhiji’s Basic education: its theory and practice”. But in this study the statement of the problem, objectives and methodology were deplorably vague and confusing. Then Dhal, P. (1990) had submitted a doctoral thesis entitled, “A comparative study of the educational philosophies of Rabindra nath Tagore and Maharshi Aurobindo”. The study was based on literature analysis. In this research he had compared the educational philosophies of Tagore and Aurobindo with reference to the very same aspects of education. The conclusion was that the ideas of these two educators, especially on education through the of mother tongue, universal brotherhood, psychological teaching methods and all round development of child, can be of great value in the present context. Dwivedi, K. (1991) had submitted a D.Litt. thesis entitled, “A comparative study of the educational philosophy of Gandhiji in the world perspectives”. She compare the educational ideals of Gandhi with those of Aristotle, Kant, Hegel, Hobbes, Locke, Rousseau, Dewey, Marx, Lenin, Mao Tse Tung, Darwin, Freud, Russell etc. The finding of her study was that Gandhiji’s thinking did not suffer from limitation of time and space and it identified itself with the whole of mankind. Mahalingam, K. (1992) had submitted a thesis on M. Phil degree entitled, “Educational thoughts of Gandhi and their relevance to contemporary education”. In his study he tried to find out the impact of the educational views and principles of Mahatma Gandhi on Educational policy and contemporary educational systems in India. Then Kaur, R. J. (1992) had submitted her doctoral thesis entitled, “a comparative study of the educational philosophies of Sri Aurobindo and Mahatma Gandhi and their relevance to modern educational
In this study she compares the educational philosophies of Aurobindo and Gandhi with relevance to the aims of education, curriculum, method of teaching and the role of the teacher and concludes that they are relevant in the modern context also. The work is based mainly on the analysis of relevant literature. Rema M (1993) study entitled, “a comparative study of the educational thought of Swamy Vivekananda and Mahatma Gandhi”. The study was an attempt to analyze and compare the educational thought of Vivekananda and Gandhi with reference to Educational aims, curriculum, methods and role of the teacher. It followed the historical-cum comparative method based on library research. The findings are stated as usual in terms of what the two thinkers had to say on the different aspects of education. One hundred and seven references are cited. Now, the researcher want to mention another important research which is conducted in the field of philosophy of education and part and parcel of my study, the name of this doctoral Dissertation is “Comparative study of Gandhi and Paulo Freire” by Sinha, Kumud (1995). The objectives of the study were: i) 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. In this study the major findings were: both Gandhi and Paulo Freire were same in spirit. Both are the advocates of life and work oriented education suited to the needs of the nation and history. To them education is the socializing process towards spirituality and humanity and a most effective and non-violence means of social change. Both criticized the present system of education. The difference between the two lies in the circumstantial factors, experimental universe and way of life and thought. Gandhi was a practical idealist and Paulo Freire was a practical
rationalist. The former is extensive, the latter intensive. Gandhi was synthetic and holistic in his approach; Freire was analytic, critical and specific. Gandhi’s education covers the complete philosophy of life, but Freire’s education may be regarded as part of it. Geetaanjali (2003) submitted her PhD dissertation on “Educational Ideas of Tagore and their Relevance to Value Education in the Modern Indian Context”. The objectives were: (1) The researcher clarified the metaphysical idea conceived by Tagore. (2) The researcher clarified the Epistemological ideas enunciated by Tagore. (3) The study clarified the axiological base of Tagore’s works on the following aspects: The ethical foundations; The aesthetic foundations; The religious foundations; and The cultural foundations. (4) The researcher reconstructed a matrix of Tagorean values on the basis of research data reviewed earlier. The hypotheses stated were: (1) There is metaphysical base of the world in the philosophy of Tagore. (2) The world is being run by spiritual agency known as ‘God’. (3) There is epistemological base of his philosophical view - points. (4) There is an axiological base on which Tagore formulates his values. (5) The relation of the philosophy of Tagore to life upgrades a person to blend pragmatism and idealism; life and after life; world and world beyond; positivism and idealism and world and God. (6) The values professed by Tagore are relevant for this time as well as for the time to time. (7) The educational ideas propounded by Tagore form the base of value education in the modern Indian context. The researcher has adopted the content – analysis method to include consciousness of assumptions. The researcher chose the method to organize the ideas in term of philosophical principles, to examine their philosophical presupposition, assumption and to synthesize the different ideas into a coherent system. The major findings were: (1) Tagore did not formulate any metaphysical theory in a systematic way but in his writings, talks and discussions, the very often
expressed his views on the metaphysical topics – the nature of soul, universe, individual life and cosmology. The teachings of Tagore were presented in such a simple and influential way that a modern man might adopt them as the philosophy of his life. (2) Tagore inter-mingled ‘God’ and ‘reality’. He asserted that every thing was a manifestation of the absolute. He conceived them as the only one, as the only reality, as the basic postulate of everything. Tagore believed that there must be a supreme person guiding and controlling the universe. He was the concrete ideal of man’s life and aspirations. Immeasurable and timeless God could be realized by a mind which was free from all types of conditioning, time, thoughts, beliefs, knowledge and past experiences. He felt that the inner spirit of man was the most significant due to his reality and to that of the universe. (3) Tagore stressed that if at all there was a soul, it must be spiritual or which has the quality of timeless. He said that in one self lies the whole world. The individual according to him was the whole universe. The self in all of us is the same. Tagore insisted that eternity must be realized in one’s daily life. We cannot escape to another world in search of happiness. It was by the process of living in world, that we find the truth and attain the vastness of life. (4) Tagore believed that something causes itself – the cause of Ultimate Reality, the Ultimate base of the world and the effect of the cause that is a universe itself. Like Bhagvadgita, Tagore had a firm belief in pervasive and immanent nature of God. His supreme spiritual self was the ultimate source and fountain head of everything in universe which rests and resides in him but God is not to be found only with the universe. He also has being apart from it. Brahman is the ultimate or transcendental reality while Brahma is the creative impulse of Brahman (Sattav Guna), Lord Vishnu is sustaining impulse (Rajas Guna) and Shiva is accomplishing impulse of Brahaman (Tamas Guna). The essence of that Supreme Mind, His
attributes, the manner of existence and the very nature of his duration were mysterious to men. Finite, weak and blind creatures, we ought to humble ourselves in His august presence, and conscious of our frailties, adore in silence His infinite perfections, which eye has not seen, ear has not heard, neither has it entered into the heart of men to conceive them. (5) According to Tagore God’s presence is all pervasive. He is imminent through the universe. He pervades man’s body, mind, heart and action. Therefore, it is the duty of man to keep him pure and free of all evil so that his body, mind and heart may be the temple of God in the real sense of the world. Tagore addresses God as the ‘Life’ of his life. He is his maker, the source of his life and soul. He will try to keep his body pure so that it may be worthy of His touch for it. It is His touch alone that gives life and vitality to the difference parts of his body. God is truth, and it is He who illuminates the mind of man with the light of truth, wisdom and acknowledge. Therefore, he would try to keep his mind entirely free from all falsehood and evil so that God may continue to illuminate it with His light. Hence God is there in all the existence. He is invisible for them who are ignorant but visible for them who know Him. Tagore conveys that God lives in our own heart. He is to be found there, and not in the outside world. He seeks to convey this truth through the use of vivid and graphic images taken from the world of nature or by feeling His presence in each and every living or nonliving things all around the world. (6) According to Tagore, the spiritual personality of a man must naturally manifest itself in mundane affairs in a way, which bridges the gulf between man and society. It is no wonder that the concepts of universal brotherhood or world citizenship are ingrained in an ideal man’s life. The values of spiritual life necessarily have impact on a man’s day-to-day behaviour. Value of amity, brotherhood, unity in diversity, universality of man give him directives in life. These motivate him to love, ensure the integration in
the national sphere and create the ground for international amity. (7) Tagore’s poetic intuition, embedded in the Upanishadic vision was almost always inspired by a scientific comprehensive of life and space; and this led to the development in gradual steps of his final conception of man and the universe. The spiritualism of Tagore is not invariably equivalent to godliness. His God, wherever there is one, manifests Himself finally in the divinity of Man. The process of evolution provided the initial backdrop and the poet at once got closeted with the mystery of man’s dual dimension. (8) The knowledge that makes a man realized of the reality, which makes him to see God in all the animate as well as inanimate things is acquired by the faith and the dedication towards God. Tagore yearns for the day of his meeting with God. (9) Tagore has also felt the relation of the man with the nature. Tagore is essentially a romantic and like a romantic he looks with a child-like wonders even at the most commonplace and trivial objects of nature. Tagore discovered a deep human significance in the objects and phenomenon of nature. He had seen the human life in relation to the vaster life of nature. (10) Nature too is eternal. The whole of Nature and souls is under the will of God, who is all-pervading omniscient and formless. He is ever working through Nature and the Jivas. The Jiva, like Nature, was never created. Nature is ever involved in the cyclic movement of Time, and the Jivas undergo embodiments in bodies provided by Nature from a beginning. (11) Happiness, which all men seek, is gained not through the enjoyment of the sense but through their control, and it is not worthwhile to hanker after pleasure of the world because they are impermanent and devoid of the chief pre-requisite of happiness namely peace. Moksha, on the other hand, is eternal, gives peace in this life and puts an end of rebirth. Moksha or salvation is nothing but riding the mind of slavery of all sorts of temptations and allurements that do come one’s way day in and day-out and
striking a totally free posture independent of them. The moment cease to be the handmaid of desires and temptations, besieging and snaring its lower nature, it becomes a fit receptacle for the holding of divine light and grace. (12) For a disciple it is must to have a burning desire to be free. Man loves his bodily life so much, that he never wants to abandon it even when speaking of spiritual freedom. While he speaks of God as the Supreme Truth, he does not want Him but only favours or some other requisite for bodily satisfaction. These desires of the body bring only momentary satisfaction and endless suffering. An aspirant must get awakened to this predicament of his and intensely yarn to be free from material, that is, bodily life. He can get the Divine Truth the spiritual Truth. An aspirant must have the capacity to discriminate between the real and the unreal. The mind must be capable of grasping the truth that God alone is abiding and therefore real, while everything else that comes and goes, is evanescent. A strong impression of this fact in the mind alone will generate whole-hearted dedication to God. Our balance in life increases or decreases according to our feeling for things of the Spirit. We can never have an unbroken sense of reality of God unless we have overcome the sense of the reality of the material universe. It is not that we destroy anything; but as we live in the world, we fill it with a new spiritual consciousness. To have faith in God does not imply that we lose faith in the world or in humanity; we have merely a better understanding of the whole scheme of life. We are strong in faith and independent of the world if we see, not the seeming, but that which stands behind it all, sustaining it. (13) If we look up to the Supreme Spirit with children faith, simplicity and openness of heart, that would be our faith in the fate too. Our duty is to perform the action without being attached to the result of it. If we believe in God we should believe in his blessings too that is the fate. (14) Tagore believes in the reality of creation. According to him, God is the ultimate reality and
He is the basis of the universe. Creation is the manifestation or the expression of the Absolute God, according to Tagore, finds himself by creating. Hence the reason for Creation is joy. Using the Indian concept of ‘Lila’. Tagore says that creation is the ‘Lila’ of the creator. He creates in the fullness of joy—just to find himself in the play of joy. It is the nature of joy to create another only to absorb it finally in the consummation of joy. Creation, thus, is separate from the creator, and yet united with Him as both the creator and the created are aspects of the joy of creation. (15)

According to Tagore the true religion must have the qualities of spontaneity and naturalist in it. It cannot be bounded or limited by anyone. It is free and spontaneous in every individual. (16) Tagore suggests the realization of unity, the realization of Divinity as the act of supreme love, nature and the realization of the Universal within. When a man realizes the harmony, unity and has the selfishness devotion, he is able to realize God within himself. This creates a change in his life and he is the liberated man. He enters into the ocean of joy as it was which is boundless, which knows no shores. (17) The philosophy of Tagore can only be the real guide and inspiration that is preaching man to believe in the realization of oneness – the oneness of Supreme Power and love towards the whole humanity. It is the thought that not only directs to the virtuous deeds but also established a spiritual bond between man and man. In the race of materialism, one may encroach upon the rights of others but if he adopts the philosophy of the Tagore, he will develop the thinking for justice for all and security of others. (18) There is no dearth of literature on the poet’s thoughts on education: he himself spoke and wrote a lot on education. Undoubtedly, he was a great educationist. Education is the bosom of nature, through the mother tongue and under the fatherly care and in the friendly association of the teachers, formed the keystone of Tagore’s concept of education. The ideal of tapovan of the Vedic days fascinated him – boys
coming from all walks of life, prince and pauper alike living together under the same roof in the Guru’s household, sharing the same food and taking up training in all sorts of work, becoming free from all inhibitions of caste and creed, fit for all undertakings in life and to be perfect citizens in the universal societies of man. (19) He gave a policy that is sincerely, practicable, inexpensive and thoroughly indigenous in character. He wanted that a student should learn to make himself the master of his environs – then and there will be laid the foundation of Swaraj. (20) Tagore felt the need of introducing the system of education which could impart the practical and need-based curriculum in the youth of society because he felt that theoretical knowledge is useless unless it is applied in everyday life and unless there is link between university education and the country’s needs, the education becomes absolutely futile. If it is devoid of reality, however good it may be, it will always leave our mind, heart and thoughts crippled and imperfect. (21) By his experiment at Santiniketan, he sought to teach his countrymen how to build the nation by constructive self-help, eschewing reliance on the white ruling power. At the same time, the cloistered atmosphere of his school enabled him over the years to evolve a richer and fuller expression of feminine identity. The experiment expressed his conviction that honor, pride and freedom would have to be restored to women if men were to win back the birthright to their own land. (22) The values of spiritual life would necessarily have an impact on a man’s day-to-day behavior. (23) The Vishwa Bharti fulfilled the dream of Tagore to impart the education which broadens the outlook on life. The educational philosophy of Tagore gives the endeavor to make the students to see and imagine the world in an objective manner as far as possible as it really is in itself. In a way, Tagore advised his students to keep the windows of their mind open and free. In nutshell, Tagore gives equal importance to the individual and
social aims of education and emphasizes their relation of interdependence. Both are complementary to each other. It is a fact that a man cannot complete his duties towards the society without the perfect development of his individuality so the individual and the social aims are closely bound together. Tagore takes ‘highest development’ of physical, mental, social and spiritual aspects of man’s personality as the aim of education which ultimately leads to self-realization and the realization of the Absolute. (24) Tagore reiterated that his concept of school was based on an instinctive realization about the growth of children through play, knowledge and passion, and free expression of the creative urges in them. He stresses that the methods of teaching should be purposeful. For this, the teacher must know about the particular problems of the students and also the aims and objectives of the education. He should adopt a liberal, sympathetic and friendly approach while educating his student and give him full opportunity of free expression. He presents positive and negative enforcement, induces his student to choose the right and give up the wrong. The most effective method of teaching is teacher’s own character and behaviour. Thus according to Tagore’s educational philosophy, various purposeful techniques and effective methods of teaching - suitable to the students; abilities, aptitudes and requirements, must be applied to make the teaching - learning more successful. (25) Tagore’s educational ideas that a perfect teacher is he who is capable of teaching of all that which is related to knowledge and can help in the all-round development of the personality of the student. And the perfect student, according to the educational philosophy of Tagore is who has capacity to learn and grasp all that which is taught by teachers. The psychological and the mental understanding between the two make their relationship more ideal. (26) Tagore subscribes to the Upanishdic and Socratic dictum of ‘Know thyself (atmanam viddhi), and maintains that ideal education is that
which is conducive to the flowering of the total human being and the attainment of self - knowledge. Total human beings possessed of self - knowledge can create new values, form one world government and establish peace in the world that is torn as under by global turmoil.

3.1.2. Studies Conducted in Abroad:

The review has been taken form “Dissertation Abstracts International” an educational international survey and also from internet sources. In this survey lots of studies have been conducted in the field of educational philosophy. The researcher had taken seventeen (17) studies which are related with this research area. Now, the researcher proceeds to give a brief review of the studies in doctoral level which are conducted in foreign universities.

D’souza, Mervyn Cajetan (1973) made the work on “Gandhi’s Model of Man and Non-Violence”. The theory and practice, the prospects and problems of Gandhi’s doctrine of non-violence is the subject of this Ph. D dissertation. After two preliminary chapters dealing with the biography of Gandhi and the nature of his writings, the dissertation considers the various ‘philosophies,” Indian and Western, that influenced Gandhi and the nature and extent of Gandhi’s innovations. Chapter IV deals with Gandhi’s view of man and the basis of non-violence, the meaning of violence, the relationship between truth, non-violence and self-suffering, and economics, state and non-violence. Chapter V deals with Gandhi’s technique of mass non-violent civil resistance to bring about social and political change. Illustrations are drawn from Gandhi’s non-violence campaigns and their effectiveness in uprooting injustice and extending justice is considered. Chapter VI deals with the prospects and problems of non-violence. It is established that the major problems as regards the
meaning, justification and effectiveness of non-violence are the result of two un
reconcilable models of man present in Gandhi’s philosophy and the constant shift
from one model to another. In Gandhi’s philosophical model of man, the unity of the
persons is safe guarded, the ontological worth of the human body is recognized and a
radical discontinuum between man and brute is posited. However in Gandhi religious
model of man drawn from traditional Hinduism the ‘soul attached-to-the body” view
of man is asserted, the ontological worth of the human body is devalued and an
undifferentiated unity of life is posited. Jalan, Radha Vinod (1976) had carried out a
research study on “Tagore —His educational theory and practice and its impact
on Indian Education”. This study was undertaken to determine the nature of
Tagore's educational theory and practice and its impact on Indian education. Material
for the research was collected from Visva-Bharati. Library study was conducted.
Periaswamy, Asirvatham (1976) had submitted a doctoral thesis on “Rabindranath
Tagore’s Philosophy of International Education”. Rabindranath Tagore (1861-
1941) was an educator, social reformer, poet, philosopher, statesman and world
citizen. He proposed a meeting of East and West and was one of the pioneer figures in
the movement for international education. It is the purpose of this dissertation to
investigate Tagore’s concept of international education. Through international
education, Tagore believed that it would be possible to establish peace and create
prosperity among peoples of all nations. He devoted his life to the theory and practice
of international education. Tagore established an international university known as
Visva Bharati in Santiniketan, near Calcutta, India, where students from other
countries attend and scholars from foreign universities participate in seminars and
give lectures on international cultures and issues. Tagore was consistent in his belief
that through international education people would understand one another and
appreciate better the common heritage of humanity. Part of Tagore’s greatness as an educator lies in the fact that he actually translated many of his ideas into practice. His constructive work in the field of education is represented by his international school where the whole world has become a single nest. Tagore worked for one noble cause, the union of all sections of humanity in understanding and sympathy and in love and truth. Therefore, the main objective of Tagore’s international education is to develop understanding among peoples of all nations. This relationship is essential to achieve the goal of creating a new word of peace and brotherhood. This understanding is necessary not only to common citizens but also to the diplomats who make foreign policies. Without understanding the cultural, social and economic problems of a people, policy makers cannot appraise the human dimension of world problems. Tagore followed the great sages of India in drawing wisdom from the Upanishads and in interpreting it in a clear form and meaning in the present. Thus he gave India’s own ancient message to the world in a new form that was suited to contemporary issues. His educational ideals are more similar to that of Pestalozzi than to any other educator. Like Rousseau and Pestalozzi, Tagore gave concrete meaning to his educational thoughts. As Rousseau, Pestalozzi, Herbert, Froebel and Dewey did in the West, Tagore made a great influence on Indian educational theory and practice. The more significant fact is that Tagore formulated an education for citizens of the world. His remarkable educational ideal produced a great synthesis of the educational concepts of the East and the West. Tagore’s view of international education was generated by frustration. He felt that the failure to recognize the central fact of inter-relations among people would lead to more conflict and misconceptions. Only international education would eradicate such misconceptions and misunderstanding among people. His concerns were not unlike those of such prominent educators as
john Dewey and Maria Montessori. His attitude was similar to such social reformers as Bertrand Russell and Jane Addams. Thus Tagore’s contribution for the idea of international education is very relevant of itself. Chapter II deal with the biography of Tagore and of his major literary works. Without knowledge of Tagore’s world, of his inheritance and of his life, it would be impossible to understand his philosophy. Chapter III describes his philosophy of education. Chapter IV describes his philosophy of international education. Chapter V examines the relevance of his concept of international education and its continuing implication and Chapter VI summarizes and develops conclusions. Marsh, William Harry, (1977) conducted a research on “An Evaluative study of the philosophical justification of Paulo freire’s dialogic pedagogy and its potential for use in formal schooling”. This study has two principal purposes. One is the exploration and evaluation of the philosophical and psychological foundations. Freire offers in justification of his dialogic pedagogy. Second is the assessment of his method as it might be adapted to use in public elementary and secondary schools. A systematic presentation of Freire’s foundational thought is drawn primarily from Pedagogy of the Oppressed but with frequent reference to other of his major writings. Along with this presentation, relevant parallels are pointed out between his thought and that of other Western theorists, both historical and current. Since, in his own view, Freire’s education theory is inseparable from his social theory, a systematic ordering of his thought is considered necessary both for a thorough understanding of his pedagogical method and for the purpose of critical evaluation. The first part of the evaluation examines the logical consistency of (a) the total philosophical psychological structure and (b) the pedagogical method with that structure. Particular attention is given to the premises of Freire’s arguments and the dilemmas into which they lead. Also, similarities and
differences are discussed between Freire’s theory of liberated consciousness and B.F. Skinner’s theory of human engineering as representative of two alternative conceptions of effecting social change. A second part of the evaluation offers of definition of dialogue and an analysis of three critical dialogic functions. Application of Freire’s dialogic method in a Latin American literacy project is traced and commented upon followed by identification of the principal elements in the method and considerations of ways they might be adapted to public elementary and secondary schools in the United States. The study established by logical analysis that the dialogic pedagogy is consistent with the philosophical and psychological arguments offered in its support. It is, also, revealed that a careful study of these foundations is required for a thorough understanding of the method and, probably, for an effective application of it. With some possible exceptions in adult education, the pedagogy as Freire details it is not reported as being applied in public school systems. In applications in the private sector, the relation between Freire’s pedagogy and dialogue as it is being used is a tenuous one. The study also shows that the revolutionary theory does not follow necessarily from Freire’s ontological and sociological arguments. Indeed, it is demonstrated that Freire’s insistence on the necessity of revolutionary change leads to a dichotomy with his educational theory which he is unable to resolve. Finally, the study concludes that pupil perception of the school environment, including curriculum and staff, is a factor of sufficient importance to warrant attempts to adapt Freire’s method for purposes, at least, of allowing these perceptions to emerge in a situation where they may become articulated and possibly lead to better understanding through the exercise of critical intelligence. Considerations of the method indicate that content learning as well as social behavior might benefit from the inclusion of elements of dialogics in the programs of public
elementary and secondary schools. Then 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. His methodology was based on electric philosophical roots which include Marxism and Christianity, as well as existentialist and phenomenological source. These philosophical roots are summarized in Freire’s own unique synthesis and reinterpretation of Western humanism. The purpose of this work is: (1) To examine and interpret Paulo Freire’s thoughts in the light of some major themes of Western humanism; (2) To suggest the relationship of Paulo Freire’s humanist themes to a current educational dilemma generally and specifically to management theory. Methodology: (1) An analytical summary of key themes of Greek, Renaissance, Liberal, Marxist, Christian, and Existentialist humanism was developed utilizing secondary sources, (2) Paulo Freire’s major works were analyzed in the light of this summary, (3) Paulo Freire’s theories were applied in relationship of two areas of education generally to educations as a manifestation of culture and specifically to administrative theory. Major findings of the study: Paulo Freire’s philosophical thought is shown to be rooted in Greek Renaissance, Liberal, Religious, Existentialist, and Marxist humanist themes. Although these various humanist schools often are in complete opposition to each other, they do agree on some fundamental premise such as the dignity of the individual, freedom, the ultimate perfectibility of human nature. They disagree on the nature of the individual, of perfectibility, of freedom. Freire’s uniqueness consists in his synthesizing the thought of each of these various humanisms and applying it to a new reality – the cultural context of Brazil. Much of Freire’s thought has been influenced particularly by religious existentialist and Marxist humanism. Marxist humanism provides a theoretical framework which
encompasses much of Freire’s work. Freire’s Marxism is influenced in turn by his broadly humanist background and his religious orientation. Freire’s synthesis of humanist thought is also demonstrated to have relevance to American education in the area of building community. A comparison of Freire’s though to administrative theory points out some fundamentally different assumptions underlying the work of Paulo Freire and that of many management theorists. Sherritt, Caroline Ann (1989) had submitted a doctorial dissertation on “Attitudes held by Professors of adult and reading education about the influence of Paulo Freire in the United States”. Paulo Freire has been accepted in the United States important literacy educator and education philosopher. Freire’s methods have never been systematically evaluated. Freire’s success as a literacy educator is used to validate theory. Without critical analysis, Freire’s ungrounded approach to literacy has been adopted into mainstream education literature. This study investigated the opinions of professors of adult and reading education regarding Freire’s influence in the United States. One hundred seventy-four adult and fifty reading professors were asked to complete a mail survey which was proven reliable through a field test and valid through the application of factor analysis. ANOVA and descriptive statistics were used to analyze data. Major findings: (1) Most respondents familiar with Freire believe that his literacy programs in South America were a success and can be in the United States as well. (2) Many adult and reading education professors believe in the characteristics which undergird Freire’s educational approach. (3) Fifty-one percent of adult education professors and 22 percent of reading education professors have adapted Freire’s techniques for their work. (4) Freire is most frequently identified with literacy but only 25 percent of respondents include him when teaching about literacy in the United States. Most adult educators use Freire’s theory when teaching about education philosophy. (5) Adult
education professors are more likely than reading professors to (1) be familiar with
Freire and (2) to use his theory and methods. (6) Eighty-two percent of respondents
have read Freire’s seminal work, Pedagogy of the Oppressed (1970); fewer have read
his subsequent books and 23 percent (all adult educators) report having read a
fictitious book which was included in the survey. (7) Personal and professional
variables rarely impact upon response to Freire’s theory and practice. (8) Freire’s
influence in the U.S. is not constrained by time. Conclusions: Literature which
promotes Freire as the exemplars of (1) literacy programs for adults and (2) radical
education philosophy fairly represents the opinions of most professors of adult and
reading education. However, there are some inconsistencies which reflect upon the
basis for this acceptance. Perry, Patricia Harris (1991) carried out a research work
on “Transformation of consciousness and knowledge-making about writing: The
philosophies and praxes of Paulo Freire and Peter Elbow”. Dialogue, Paulo
Freire’s theoretical context for knowledge making has greater implications for
teaching and learning in general, and teaching writing in particular, than the literacy
and critical pedagogical emphases of works on Freire allow. Freirian dialogue is
based on the dialogical principal, or the idea that there is a dialogical imperative
operating in the world, and idea which has concerned thinkers from Plato to Martin
Buber and M.M. Bakhtin. Freire’s theoretical and philosophical roots in Socratic/
Platonic pedagogy and tenets of the dialogical principal reveal why and how Freirian
dialogue promotes learning by facilitating entry into the consciousness of learners.
Similar theoretical and philosophical roots appear in Peter Elbow’s pedagogy, which
seeks to transform students’ consciousness of the writing process. The exploration of
the philosophies and praxes of Freire and Elbow posits that knowledge making in the
writing classroom occurs only by chance, unless writing instruction is designed
specifically to allow for encounters in consciousness between written and the process of writing. Three current pedagogical approaches – positivist (E.D. Hirsch), activist (Ira Shor, et. al.), and social constructional (Kenneth Bruffee, et.al.) --- lack transformative elements. Each approach presumes to ‘transmit’ something to learners: positivists, discourse style; activists, social and political awareness; and the social constructionists, discourse conventions; but none of these approaches seeks to transform learners’ consciousness of the process and of themselves as writers. Since Elbow’s approach does evidence transformative elements in a theoretical context of dialogue, his approach is “evangelical”—the “good news” I writing pedagogy. Writing instruction should encompass the holism of a dialogic approach – an integration of the cognitive affective, contextual and behavioural – which guides learners towards both individual and general knowledge that they can apply to any writing task. In as much as Elbow’s and Freire’s philosophical roots are grounded firmly in Socratic/ Platonic pedagogy, phenomenology, existentialism, and philosophical anthropology, this dissertation seeks to re-establish the tenuous relationship between composition studies and philosophy. Druliner, Marcia Marie (1992) had study, “Gutierrez’s theology and Freire’s pedagogy with implications for Christian education”. Using the historical method of research, this dissertation attempts to devise a liberating Christian education that incorporates the theological principles of Gustavo Gutierrez’s and the educational methodology of Paulo Freire. Primary sources will be examined in order to describe Gutierrez’s theology and Freire’s pedagogy. Secondary sources will be utilized to outline highlights in Latin American liberation theology, to present a critique of Gutierrez and Freire, and to trace the development of Freire’s conscientizationa and Gutierrez’s theology. Both primary and secondary sources will be used to show the relationship between
Gutierrez’s theological principles and Freire’s pedagogy and to provide some implications for Christian education. Many scholars acknowledge Gutierrez as the preeminent Latin American liberation theologian. In the 1960s, Gutierrez began moving away from an exclusively academic theology towards a theology focusing on the realistic living conditions of the poor. Gutierrez asserts that his A Theology of Liberation attempts to determine the proper role of theology in trying to remain faithful both to the Church and to the poor. Gutierrez describes his theology as “Critical reflection on Christian praxis in the light of the Word.” Furthermore, Gutierrez has used the pedagogy of Freire in developing and expanding his liberation theology. Freire insists that theory and praxis cannot be separated. His Metodo Paulo Freire was a literacy program used to teach companions to read and write. Freire attributes the success of this method to his concept of conscientization, the world he employees to describe humanizing, problem posing education versus dehumanizing, banking education. Freire’s ideas stem from the Young Christian Workers, and it was from Freire’s pedagogy that the Movement for Basic Education developed. This Basic Education Movement, in turn, influenced the growth and development of Gutierrez’s theology and the Basic Christian Communities that Gutierrez helped to found. The study concluded as Gutierrez and Freire present both positive and negative ramification for Christian education. The positive implications involve attempts to make Christian education more sensitive in social justice humanistic and democratic issues. The negative implications focus primarily on human ability alone to transform unjust structures and to reform human persons. Samuel, Francis Assisi (1993) had study, “Integrating individual and social dimensions of education: A comparative study of John Dewey and Rabindranath Tagore”. In this global village, rugged individualism can only bring about chaos, disintegration, and moral degradation.
Human beings, therefore, need a philosophy of education based on the dialectical vision of integrating the individual and social dimensions. This research attempts to explores the perspectives of Dewey and Tagore on this issue, compare and contrast them, and delineate their relevance’s for today. The overarching theme of Dewey’s philosophy was human fulfillment through interaction with nature, which embraced both the individual and society. Democracy, for him, best integrated the individual and social dimensions. In pedagogy, curriculum and administration, he stressed the importance of democratic ideal. This was one of his greatest contributions to modern education. His vision, however, did not transcend the social pragmatism, and his concept of morality lacked on ultimate explanation. The key concepts of Tagore’s philosophy were harmony and fullness. He perceived the individual as a finite-infinite in search of fullness sand harmony with all existence. His educational vision found its best expression in Visva- Bharati where the world makes its home in a single nest. Tagore tried in his own way to integrate the individual and social dimension of education in pedagogy, curriculum and administration. His attempts to bring about harmony among the individual, social, international and transcendental dimensions of education was commendable, however, his school’s residential and religious nature was criticized. Dewey and Tagore were compared and contrasted. The former was an instrumentalist and the later transcendental humanist. Both placed the child at the center of education, their curricula were open and flexible and their administrative style collegial. Dewey’s educational philosophy attempted to embrace the individual and the social, while Tagore’s, the international and the transcendental as well. The former, thus remained horizontal and the latter, horizontal and vertical. Dewey and Tagore are relevant today. Dewey’s concepts of social individual and democratic ideal were helps to eliminate illiteracy and caste mentality, and encourage secularism and
social reconstruction. Tagore vision of the finite – infinite and international education prevents misunderstanding and war, helps to appreciate diversity and multiculturalism and advocates cooperation in international issues such as the environmental and world peace. Rivera-Melendez, Jose Antonio (1999) made the work on “Epistemological transition in Paulo Freire’s thought”. This dissertation seeks an answer to the following question: how does the politico-pedagogical thought of Paulo Freire develop as a process of epistemological transition? Evidence is presented to sustain the idea that Paulo Freire experienced a process of knowledge and recognition of his world, as an historical subject, with a transitive conscience. In the period of his maturity, he turns considerably more self-critical and political. The experiences of his childhood, his youth and his adulthood constitute the construction of a popular identity in Freire. This, together with his epistemological evolution, manifests in his radical humanism, which is the result of two instances: the philosophical instance of radial Christianity, Marxism, Existentialism and Phenomenology, and the practical instance of his relation with peasants, workers, children and zero (0) persons within his vital context. This evolution is only fully understood when the social forces that form his existential context are taken into account. Uwakweh, Stephania Nwamaka (2000) had study, “Rediscovery of purpose in the Nigerian educational system: A Freirian approach to transformative pedagogy”. The focus of this study is to critically analyze the fundamental tenets of the Nigerian National Philosophy of Education as delineated in the National Policy on Education, in order to show that, based on the document; decolonization is the more specific purpose of education in Nigeria. The conceptual implications of the term “education for the building of a ‘free and democratic society’” (Federal Republic of Nigeria, 1981, p.7.), as stated in the document, are seriously examined and compared with the arguments presented by
Paulo Freire in his works on decolonization of the educational process through the adoption of transformative pedagogical paradigm. Essentially, the research presented in this study is focused on the relevance of Paulo Freire’s theory of decolonization of education and transformative pedagogy to the Nigerian educational system that has considerably retained the colonial legacy of authoritarianism and selective knowledge production in the schools, otherwise referred to as ‘banking education’. The study centers on the compelling need in Nigeria for a pedagogy encountered by the concerns of freedom, democracy, social justice and social empowerment as exemplified in Freire’s analysis of transformative pedagogy. The study explores the strategies for the transformation of conditions of marginalization’s, which is a shared reality among those that are poor, female, and ethnically disadvantaged in the Nigerian schools. Indeed, the Nigerian educational system, in general, exists within an atmosphere that is encumbered with political, social and economic realities which, oftentimes, prevents students from being. The decision to hinge the theoretical strength of the arguments proffered in this study on the works of Paulo Freire was pivotal to the very pursuance of this endeavor because of the profound political, historical and educational contexts of his analysis on decolonization. Freire’s life and works were clearly geared towards transforming the educational system’s traditional fixed scope and sequence curriculum into an interdisciplinary process curriculum with a perspective of liberating education. Applying his thoughts to the contemporary existential conditions of Nigerian schools is, therefore, most timely given the disenabling of Nigerian students, which has been promulgated, in part, by traditional educational practices, the pervasive ‘banking education’. 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 the influence and reception of Paulo Freire in Indonesia with a specific question in mind. To what extent has Freire influenced educational thought and practice in the country? This study shows that Paulo Freire has been known in Indonesia since the early 1970s, although he was at first familiar only to certain groups. In the 1980s, the discourse and practice of Freirean education was more extensive than in the 1970s, with both domains (discourse and practice) equally balanced. The trend in the 1990s up to 2005 shifted: there was a more extensive discussion of Freire than implementation of his theory and methodology in practice. This study shows that Paulo Freire has left a considerable intellectual legacy to Indonesian educational scholars and practitioners. In fact, his cultural and educational philosophies have become subjects of discussion amongst social activists, educational practitioners and scholars concerned with educational issues. The study explores as well the attempts to connect Freire to Islam – the faith of a majority of Indonesian – demonstrated by the publication of many articles and theses that tried to compare and connect the two. Contention is however, that any attempt to compare Islam and Freire was likely to fall into apologetic, kin the sense that this would only confirms that Islam also insists on the idea of liberation as Freire did, without trying to analyze why such an idea has never developed in Islamic education. The fact that Islam, since its appearance, has concerned itself with liberation and taking the side of the poor cannot be denied. However, using this fact to legitimate Freire’s educational philosophy and practice is less productive, because it does not make a substantive contribution to re-developing and restructuring Islamic education, which is essentially conservative. Freire in Indonesia is not only influential in the realm of discourse, but in that of practice as well. This study investigate the experiences of Indonesian educational practitioners in applying Freire’s educational philosophy and
methodology to certain discrete groups within the society, namely, villages in Papua, the rural poor in Maluku Tenggara, workers, peasants street children university students, and NGO activists. From this investigation it is clear that no Freire’s concept of literacy that found favour with Indonesian educational practitioners, rather, it was his vision of education as a means of improving critical, capacities within learners and of driving social transformation. No evidence could be found of any group or individuals in Indonesia applying Freire’s approach in a systematic way and as a whole; most, rather, mixed this with other concepts, such as community organizing and community development. The positive reception of Freire in Indonesia does not necessarily mean that his thought is accepted blindly or without critique. Several criticisms offered by Indonesian educators of the theories of Paulo Freire are high-lighted in this study although few of them have not been raised before. Correa Claudia (2007) had carried out a research work entitled, “Is there room for Paulo Freire’s “pedagogy of the oppressed” in the postmodern era”? Dialogue among undocumented Mexican women, Paulo Freire’s philosophic work and postmodernism”. This is a qualitative study of the discourses of the undocumented Mexican women living in Southern California and the Southwest border lands and border fences. Claudia Correa dialogued with more than 250 undocumented people between June 2004 and the winter of 2007. This study presents excerpts of a dialogue interview with anti-deportation demonstrators present at Mac Arthur Park, downtown Los Angeles, where a clash between the LAPD and the documented people took place on May 1, 2007. Also, a dialogue with two people smugglers (coyotes) is presented in this study. This study is a philosophical, critical dialogue among the world –views of the undocumented Mexican women, Neo-Marxist, critical pedagogy philosopher Paulo Freire, and post modernists, Jacques Derrida, post feminist Sandra Harding,
Jean Baudrillard, Richard Rorty, Jean-François Lyotard, Rolland Barthes and Michel Foucault. The undocumented people live in a faceless, nameless invisible, reality in the virtual multi-divided, relativistic postmodern age. This study unveils some of the layers of this “invisible” reality. The research findings are fascinating and insightful to help understand the intricate underground structures facilitating and or profiting from illegal immigration in Mexico and in the United States. This study also validates Freire’s dialogic praxis as a method of qualitative research in the postmodern age. Lawrence, Johnson (2009) had study, “a new look at Gamwells’ proposal for political ethics: The contribution of M.K. Gandhi in the reformulations of Franklin I. Gamwell’s metaphysical teleological grounded political ethical theory”. Democracy may be the best form of government known to us so far, yet even its ardent supporters like Jeffrey Stout and Cornel West are critical of the contemporary Western democracies dominated by secularism and political liberalism. They argue that by keeping religion out of the public sphere deprives the economic political realm of moral and spiritual values. Though theistic faith used to provide a firm ground for morality, with the Enlightenment, this theistic ground was rejected as pre-modern, part of the hierarchical world view and inconsistent with democratic values. Franklin I. Gamwell and M.K. Gandhi are the representatives of those who argue for a theistic teleological ground for morality and political ethics, but at the same time uphold the enduring contributions of the enlightenment, such as democracy religious freedom, autonomy and human rights. The thesis of this work is that Gamwell’s proposal, a metaphysical teleological grounded political ethics, establishes a firm ground for morality and political ethics. A reformulation of Gamwell’s theory, using the insights and resources provided by Gandhi’s proposal, will not only address some of the problems in Gamwell’s theory but also bring a
global dimension to it. The first and second chapters of this work examine Gamwell theory and the third and forth explore Gandhi’s proposal. The fifth and sixth chapters compare their positions on important aspects of their proposal, identify the weak areas in Gamwell and explore how Gandhi’s insights strengthen Gamwell’s theory. Gamwell uses the contributions of philosophers like Alasdaire Maclntyre and Kari-Otto Apel to underscore the moral crisis that plagues the West today. The domination of emotivism and existentialism in morality led to nihilistic, skeptical and radical relativistic tendencies, and the difference between manipulative and non-manipulative social relationships has blurred. Even analytical philosophers failed to give complete justification for morality. Even analytical philosophers failed to give complete justification for morality. Gamwell argues that the present most crises can effectively be addressed through a metaphysical teleology ground based on process theology as developed by Alfred North Whitehead and Charles Hartshorne. According to him the ultimate goal of humans is to maximize the divine good and the comprehensive goal of political community is general emancipation. He argues that the formative rights, including religious freedom, should be included in the constitution and substantive justice should be decided by full and free democratic discourse. Gandhi also developed his metaphysical teleological ground for his political ethics and asserts that God-realization is the ultimate goal for human and Sarvodaya (welfare of all) is the comprehensive telos for a political community. The insights from Gandhi which are identified to reformulate Gamwell’s theory include minimum capabilities guaranteed in the constitution. Gandhi’s Swaraj(self- rule) means in all level of life. Panchayat Raj or the principle of decentralization of power and resources. Trusteeship or right attitude towards wealth based on a sound theological vision. Swadesi that means the principle of economic independence and Satyagraha mean to resist evil through non-
violence. These were the role of voluntary organization in democracy, Ahimsa or the need to address directly violence and promote love and karma Marga or to selflessly serve humanity as worship to God. Sand Mirah (2012) had conducted a study on “Implications of faith in Paulo Freire’s pedagogy of the oppressed: Un-doing the Radical Educator” This thesis studies the philosophical underpinnings of Paulo Freire’s Pedagogy of the Oppressed. Through a navigation of Freire’s very specific hope and faith in humanity and illuminate the ways in which Freire’s pedagogy is not as inclusive as he believes it to be, and can actually foreclose the fostering of solidarity and community. The study shows some of the confusing and contradictory feelings that can arise during the building of community. The study opens up Freirian pedagogy in order to more honestly locate the radical educator. It also finds what is required to be present to the experiences of others. Szenkovics Dezso (2012) had conducted study on “The Core Concepts of Mohandas Karamchand Gandhi’s Philosophical Thought”. This research work studied the crossroads between history and the history of religion, as well as, between the philosophy of religion and political philosophy. The subject itself gives room for this sort of categorization as it makes use of a historical framework to analyse the Great Soul’s philosophical dimensions and visualizes the socio-political processes and considered the direct consequences of his life-work and the tightly related activities. Certain concepts that appear in the thesis – truth, god, love, non-violence, etc. – belong to the domain of philosophy while others – non-violent resistance, independence, local government, etc. – fall within the thesaurus of political philosophy and political science. At the same time, it also needs mentioning that Gandhi’s case does not allow of such a surgical scientific separation between these concepts since his own interpretation does not distinguish religion from politics at all; in his view, religion is politics itself, as our belief in God
and Truth, the continuous search for them has to determine every single moment of the human life. Christine Jolly Nicola (2013) had carried out a study on “A critical investigation of the breadth of Mahatma Gandhi’s religious pluralism through an examination of his engagements with atheists, Quakers and inter-religious marriage”. In this research study the researcher studied about Mahatma Gandhi’s religious thought and pluralism have received attention from scholars and activists. This thesis provides an original contribution by addressing underexplored areas which reveal shifting boundaries in his pluralism. It explores Gandhi’s relationship with atheists and Gandhi’s approach to inter-religious marriage in an Indian context and exploring both religious and societal dimensions. Throughout the thesis religious pluralism is addressed both in its philosophical or theoretical dimension and in the practical dimension of how one relates to people of other faiths. The study provides a critique of the breadth of Gandhi’s pluralism in dealing with atheists in an inclusivity fashion and in his early opposition to inter-religious marriage. It also draws out its strengths in placing religious and ethical life above beliefs. This provides a framework for strong friendships with Quakers and atheists, and a positive approach to inter-religious marriage by allowing individual interpretations of religious life as opposed to community belonging. Gandhi’s theology and friendships offer a critique to theories of dialogue emphasizing commitment to a particular tradition. They open a way to include marginalized groups in dialogue and respect the whole person rather than treating religion as a compartment of a person’s life.

3.1.3. Articles and Other Materials:

There are lots of articles have been written on Gandhi, Tagore and Paulo Freire’s educational philosophy. Hence, the researcher had taken some recent article published
on various educational aspects of Gandhi, Tagore and Freire. They are given as follows:

Narayan, Lata (2000) had written article on **Freire and Gandhi.** The article discusses the initiatives taken by Paulo Freire and Mohandas Karamchand Gandhi. Basically both Gandhi and Freire were humanists, who valued certain key terms, such as "masses," "humanity," "liberation," and "empowerment." They both realized that violence would be inherent in an unjust society. Both never viewed education in isolation, but placed it in the larger political arena and established relationships between educational reflection, social change and revolutionary. Both were clear that the goals of the formal education system were clearly defined by the ideological framework of the ruling political class strategy. Gandhi’s experiments with education were conducted within the formal education system and Freire states that there is scope and space even in the formal university system to practice the dialogical and liberating methodology of education. Social work education is also organized within the formal education system, and in fact social work is successful to the extent that its ideas support dominant ideologies in that society.

Frost, Bob (2001) had written a **biography on Mahatma Gandhi.** In this biography he writes on Birth date; Childhood; Family background; Marriage; Educational background; Political career; Philosophies and beliefs; Efforts in expanding the Indian nationalist movement to push for independence from the British Empire; Views on animals, faith, love, machinery, morality, multiculturalism and politics etc. Sapre, Padmakar M and Ranade, Mridula D (2001) works on **Moral leadership in education: an Indian perspective.** This paper examines the infusion of management concepts in Indian education and the subsequent and logical shift in emphasis from management to leadership, and considers the reasons for the current interest in
leadership. The validity of some of the assumptions implicit in Western literature on management is examined. While reviewing Western literature that considers leadership theories and styles, an examination is made of the indispensable inner moral qualities that make leaders outstanding. Problems and dilemmas inherent in moral leadership are discussed. The concept of moral leadership is clarified using Indian scriptures. India has had examples of visionary leadership in the past that skillfully blended Indian thought with Western ideas to develop an indigenous and progressive system of education. From an overview of the lives and work of three illustrious Indian leaders—Vivekananda, Tagore and Gandhi—the essence of moral leadership is suggested. The present situation in India is characterized by a near absence of exceptional value-based leadership, not only in the field of education but also in practically all walks of life. A way of recapturing a vision of moral leadership is suggested. Bartlett, Lesley (2005) carried out an article on Dialogue, Knowledge, and Teacher-Student Relations: Freirean Pedagogy in Theory and Practice. The author studies ethnographic fieldwork among popular adult education nongovernmental organizations (NGOs) in Brazil. It shows how popular educators interpreted and acted based on Freirean pedagogical theory in ways that appeared to reduce its potential for social change. Particular attention is focused on three complicated issues that continue to trouble popular or critical educators everywhere: understanding the meaning of dialogue, transforming traditional teacher-student relations, and incorporating local knowledge into the classroom. The basic Paulo Freire's philosophy is outlined. Then, the setting of this study, the history of popular education in that region, and the methods by which the data was collected are discussed. In the core of the article, ethnographic data is used to show how Brazilian adult educators understood and employed Freirean pedagogical theory. Focus is then
made on what these findings teach us about critical literacy and critical pedagogy. The final section examines the implications of these findings for two contemporary international educational efforts: pedagogical efforts, especially among Latin American and Latino educators, to develop a pedagogy of caring and "love" and recent attempts by critics of orthodox education, research, and development to ensure that indigenous knowledge is recognized, respected, protected, and employed. Allen, Douglas (2007) had written article on Mahatma Gandhi on Violence and Peace. In the article the author studies about Gandhi’s philosophical positions on violence, nonviolence, and education. Especially insightful are Gandhi's formulations of the multidimensionality of violence, including educational violence, and the violence of the status quo. His peace education offers many possibilities for dealing with short-term violence, but its greatest strength is its long-term preventative education and socialization. Key to Gandhi's peace education was his ethical and ontological formulations of means-ends relations. The need to uncover root causes and causal determinants and to free oneself from entrapment in escalating cycles of violence. The dynamic complex relation between relative and absolute truth that includes analysis of situated embodied consciousness, tolerant diversity and inclusiveness, and an approach to unavoidable violence.

Das Gupta Uma (2008) had written Tagore’s Ideas of Social Action and the Sriniketan Experiment of Rural Reconstruction, 1922-41. The article studies the social action, village education, village life in Tagore’s Institute of Rural Reconstruction that is Sriniketan. O’Connell, Kathleen M (2008) had written article on Freedom, Creativity and Leisure in Education: Tagore in Canada, 1929. The article analyzes the educational priorities of Tagore. The major theme of the article was freedom in education: physical, mental, moral and spiritual freedom and freedom
from racial and national prejudice. Then another main theme was creativity and leisure. Webb, Darren (2010) had written an article on **Paulo Freire and the need for a kind of education in hope.** This paper explores Paulo Freire's philosophy of hope. This is significant because, for Freire, it was human hope that rendered education possible, necessary and necessarily political. Like other areas of his thought, however, his reading of hope contained ambiguities and contradictions, and the paper explores these by locating Freire's thought in the wider context of the philosophy of hope. It focuses in particular on the divergent interpretations Freire provides regarding the objective and the experience of hope. It argues that many of the conflicting demands placed on the radical educator stem from the tensions and vagaries one finds within his philosophy. The paper concludes by discussing the wider significance of Freire in light of the discourse of 'complex hope' that is developing within educational studies.

Damm, Alex (2011) had carried out an article on **Mahatma Gandhi and Character Education in Non-Violence: Its Relevance in Religious Studies Today.** This article presents educational principles of Mahatma Gandhi, specifically principles of character education, as a model for strengthening non-violence in students. Its major concern is to show that Gandhi's ideal of non-violent character education is important for university teaching in disciplines including religious studies, and that Gandhi offers methods for fostering non-violent character, namely the teaching of world religions, service learning, and setting an example. The effectiveness of Gandhi's views, moreover, finds some support in contemporary teaching practices, including my own experiences in the classroom.
3.1.4. Implication of Reviews of the Related Studies:

Thus, the researcher reviews the related literatures which are conducted in India as well as in aboard. Some recent articles on Gandhi, Tagore and Freire also have been reviewed. After reviewing, it is being observed that lots of studies have been done on Gandhi, Tagore and Paulo Freire’s education philosophy. These studies help in carrying out the present research with respect to objectives, methodology, analysis and interpretation. The review of literature also helps the researcher to find out the researches which have been carried out in the field. Keeping this as a view point, the present study has been undertaken. The review of related literature provides introspection views and insight in the formulation of the procedure of the present study.
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