

William Cenkner

The Hindu Personality in Education: Tagore, Gandhi, Aurobindo

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Today's major problem in the realm of education is the lack of integrity created by the modern educational systems. The main aim of education has become information giving rather than formation and the role of the *Guru* has become nothing more than that of a book. In such a situation prevailing in our educational structure and its ideals, the study made by William Cenkner on the educational ideals of Tagore, Gandhi and Aurobindo, the spiritual and social leaders and the great philosophers of contemporary India, is of immense value as it can contribute much to re-vitalize today's education.

The core concern of this book is education. The educational theories of these three great philosophers are analysed with reference to their life and thought. As the author states, "Rabindranath Tagore, Mohandas K. Gandhi and Sri Aurobindo saw education as the process through which national restoration can take place on a comprehensive scale in the principle of integrity, the discovery of the spiritual at the heart of life well pursued" (p. 11). The concluding chapters of the first three parts (chs. four, eight and twelve) titled 'Parxis and significance' elaborates and explains this comment.

The initial chapters of the first three parts (ch. one, five and nine) deal with the family backgrounds, life experiences, life-styles, source of inspiration public and private lines, writings etc. of Tagore, Gandhi and Aurobindo respectively.

In the second chapter Tagore's philosophical humanism is exposed "in examining the levels of reality experienced by evolving man, by artistic man and by religious man, respectively". Tagore distinguished physical man from personal man on the basis of one's relationship that is, quantitative and qualitative kinds of relationships (p. 30). The basis of his vision is the experience of the rhythm between man and nature or the harmony between man and the universe (p. 31). Tagore's conception of humanism and his aesthetic theory are related (p. 35) as he believes that art is the self expression of the artist which emerges from the experience of man (p. 33, 34). He says "Man is by nature an artist" (p. 37). For him the highest function of one's