

Chapter 7

Historical Method

History is the meaningful record of man's achievement. It is not merely a list of characteristics, of chronological events, but a truthful integrated account of the relationship between persons, events, times and places. Man uses history to understand the past, and to try to understand the present in light of past events and developments.

History is a branch of learning that studies the records of past events. History means an inquiry into the past to establish what has actually happened. The historian is influenced by some philosophy operating implicitly or explicitly in his interpretation.

Why to Study the Past: Historians, philosophers, social psychiatrists, literary men as well as social scientists, use the historical approach as an aid in visualizing society as a dynamic organism and its structures and functions as steadily growing and undergoing change and transformation. Social scientists in particular are interested or concerned with social change. Since all groups, social institutions and personalities undergo change to a lesser or greater extent (degree), and as a consequence, the social roles and forms of organisation they also assume subject to a process of change and transformation. The logician A.N. White Head, points out that "each emerging i.e., perceived as containing within itself all its past and seeds of its future." Paraphrasing a statement by George Bernard Shaw, "The past is not behind the group, it is within the group. The past if it can be located, contains the key to the present. Through today is different from yesterday, it was shaped by yesterday. Today and yesterday will probably influence tomorrow." We can hardly conceive of a social situation or a social structure which is not rooted in conditions and forces long in operations. Therefore, Historian Authur Schlesinger Warnas : "No individual let alone a social scientist, can wisely ignore the long arm of the past." Direct observation of the social phenomenon in a state of rest is not a sufficient foundation (for study), it gives neither requisites scope nor accuracy. There must be added a study of development of these phenomena in time, that is, history, especially Historians (Modern Historians) are interested in cultural change in time but change not in the time, is their true historical perspective. Although they acknowledge in indirect influence of the past on human experience. They stress the belief that "Behaviour depends neither on the past nor on the future but on the present field."

Meaning and Definition of History – The following are some definitions of history "History serves its greatest purpose as a record of the march of humanity on the road of progress in which sense it is very useful compass for taking bearings of the directions of our progress and measuring the speed of our advance."

– M. Verma.

History; in any field of inquiry, is an integrated narrative of past events representing a critical search for the whole truth. Historical approach to the study of any subject denotes an effort to recount some aspects of past life. The possible field for historical research is as broad as life itself. The use of historical sources and techniques in the field of education has been adopted from the universal application of the historical approach in the study of problem from scientific or social fields.

History is a reliable and meaningful record of the past of the human race considered in its wider and more general aspect. That humanity is peculiarly privileged to possess and maintain such a record and has need to do so is naturally to be considered next.

The origin of the word history means the search for knowledge and truth. Good and Scates have defined history in the following manner—"History is any integrated narrative or description of past events or facts written in a spirit of critical inquiry for the whole truth."

"In academic terminology history refers largely to political history although the recent trend is to trace the political history of a country against the background of economic, social and cultural developments."

– *M. Verma*

"Historical composition is a synthesis and constructive processes that involves the mechanical problem of documentation of the logical problem of selection and arrangement of topic and sub-topic and philosophical problem of interpretation."

– *Good and Scate*

"An advantage of history that is often overlooked is its effect on the personality of the students and teacher including past events and facts. Scientists prove evidence for fact but no effect."

Thus, history is the combination of facts and imagination of historian.

WHAT IS HISTORICAL RESEARCH?

The following are the meanings of historical research

1. Historical research is the application of the scientific method of inquiry to historical problems. It demands standards of careful methodology and spirit comparable to those which characterize other types of research.
2. It involves identification and limitations of the problem, formulation of the hypothesis, collection, organization, verification, validation and analysis of data; testing the hypothesis; and writing of the historical account. All of these steps lead to new understanding or the past and its relevance to the present and future.
3. Historical studies in education provide important information concerning the effects of certain past educational practices and may suggest programmes for future action, based upon the evaluation of these past experiences.

They also offer an explanation of the how and why of many of the theories and practices that have developed and that now prevail in the schools.

They help educational workers to identify and evaluate fads and bandwagon schemes that have appeared on the educational scene before.

They also contribute to an understanding of the significance of education and the inter-relationship between the school and the curriculum.

"A historical research is the critical investigation of events, developments and experiences of the past, the careful weighing of the evidence of the validity of sources of information of weighed evidence."

"Historical research deals with the past experiences..... . Its aim is to apply the method of reflective thinking of social problems, still unsolved, by means of discovery of past trends of event, fact and attitude. It traces lines of developments in human thought and action in order to reach some basis for social activity."

PURPOSE OF HISTORICAL RESEARCH

The purpose of which historical research is undertaken is probably as varied as the many individuals who engage in the activity. They can be summarised into two major categories:

1. The foremost purpose of doing historical research is to gain a clear perspective of the present. Present problems e.g., racial integration or the recent opposition federal aid to education are undertaken only on the basis of third historical background. Most current events have a past "History" and it is generally necessary for us to acquaint ourselves with this history if we appreciate their real significance.
2. An understanding of the history of education should enable the educators to recognise the weakness of the educational system.
3. A common motive underlying historical research is the desire of the scientist to arrive at an accurate account of the past. This may involve nothing more than a scholarly interest in truth, i.e., the desire to know what happened and how? and why? the men of the times allowed it to happen.

APPROACHES OF HISTORICAL RESEARCH

There are two approaches of historical researches - Perspective and Retrospective approach.

- 1. Perspective Approach :** To study the events from the past towards present.
- 2. Retrospective Approach:** To study the events of present and proceed to past events.

The first approach is ancient approach while the second is a recent one.

Another two approaches of historical research:

(a) Ancient – To study the political personality, individualistic approach.

(b) Recent – To study the phenomena in social milieu group approach.

Ancient – Past to present-Prospective.

Recent – Present to past-Retrospective.

The purpose of historical approach or history is to understand the present in the light of past to enlighten the future. It is a time sense approach. There are three methods which concern with the time sense approach.

1. Historical method-Past and Present.
2. Case Study-Past, Present and Future.
3. Genetic method-Past.

Historical method is an approach in the research study to the past history or to recount some aspect of past life. Good and Scate have defined the approach and given two aspects:

1. A synthetic and constructive process.
2. The mechanical problem of documentation.

1. A Synthetic and Constructive Process: It is a combination of similar different views in a constructive way, the method historical criticism In such a way. Is the desk work. It is a process of analysis and synthesis of records and documentation.

2. Mechanical Problem of Documentation: This approach depends upon the mechanical problem of data collection. The documents are interpreted on the philosophical or logical basis. Interpretation of documents should be done objectively. The subjectivity may be eliminated by philosophical interpretation.

FUNCTIONAL HISTORY OF EDUCATION

Emphatic views have been expressed advocating development of a functional history of education. E.H. Reisner maintains that sound thinking about the social process of education must depend upon a knowledge of the origins which influence the present state; that the serial approach makes easier the recognition and identification of significant casual factor in the complicated present situation; and that an understanding of the insights of educational thinkers of the past may protect us against ready acceptance of the half-truth as well as reveal the comprehensive meaning of education which the future makes into a reality.

History of education seeks to answer:

1. The question of evolution.
2. The question of resemblance.
3. The question of value.

Historical Sources

There are three major steps of historical method :

- (a) Collection of data with consideration of documents and remains of relics, of primary and secondary sources, of bibliographical procedure and of organization of materials.
- (b) Criticism of the data collected including the processes of external criticism and internal criticism.
- (c) The presentation of the facts in readable form, involving problems of organization, composition exposition and interpretation.

Types of Historical Research

Historical research which is concerned with the past and which attempts to trace the past as a means of seeing the present in prospective.

Historical research can be classified according to :

1. **Approach:** The pragmatic approach used by Karl Marx to arrange the facts of history to support his concept of socialism.
2. **Subject:** The bibliography of a given person monography of a town, state, nation or civilization or slightly higher level the history of ideas, institutions or trends.
3. **Technique:** It is based either on documents or relics. Another way of classification research is of four types:
 - (a) Classical studies in Historical Research
 - (b) Documentary Research-It excludes remains as source and considers only documents.
 - (c) Bibliographical Research-It includes history of a unit (nation, person, culture).
 - (d) Legal Research.

The Steps of Historical Research

Although slight adaptations from standard scientific methods need to be made because of its nature historical research must meet the same criteria and generally follow the same procedures as the forms of research:

1. **Identification and Definition of the Problem:** It is a difficult proposition since it involves not only the location of the problem, which has a historical significance, but also the availability of adequate data.
2. **Collection of Data:** Collection of data may involve anything from digging up ancient ruins to stumbling on old documents or remains. Although occasionally material in fold manuscripts located by chance, most educational data probably have to be gathered in the routine fashion by going through minutes of meetings diaries, etc. In this way data are collected by two sources primary and secondary.
3. **Criticism of Data:** The establishment of the validity of data generally involves the dual process, of first establishing the authenticity of the sources and then the validity of its content. **Interpretation of Data:** Interpretation of data must be made from standpoint of whatever hypothesis or theory of the data will most adequately support. It is necessary that data be considered in relation to one another and synthesized into a generalization or conclusion which places the overall significance in focus.

Sources of Historical Data or Evidences

Historical evidences may be classified into two categories: (i) Documents, (ii) Relics or remains- according whether or not the source was intended to transmit the information, or whether it simply an artifact. Documents are usually written whereas relics, e.g., archeological remains such as tools and utensils, are not. But this is not the basic point of distinction. A letter written by Gandhi, e.g. would be a document from the standpoint of the information it contains, but would be a relic from the standpoint of spelling errors, handwriting, or other features that provide information apart from the message Gandhi wished to convey.

(a) Various Documentary Sources are

1. Official Records - Minutes of meetings, committee reports and legal documents, court decisions, legislative act, charter, etc.
2. Institutional Records - Attendance rolls, university bulletins, university executive council proceedings and minutes.
3. Memoir, biographies, diaries, personal letters, books on the philosophy of a given scholar, etc.
4. Newspapers, periodicals, journals.
5. Literary material.
6. Catalogue, syllabus, prospectus etc.

(b) Relics or Remains

1. Building, furniture and equipment.
2. Library and their furniture.
3. Photographs and other records.
4. Forms of degree, diploma, certificate, records, registers.
5. Text-books, exercise-books, maps, drawings, etc.
6. Written material.

Obtaining the best data available to solve a problem is an initial and important task of a historian. Historical sources are usually classified into two main categories - Primary and Secondary sources.

Primary Sources of Data

The original document or remains which are the first witness of a fact are termed as Primary Sources. Primary sources are the only solid basis of Historical Research and they are highly prized by a historian.

A primary source is the only repository of an historical datum, like an original record kept of an important occasion an eye witness description of an event, a photograph minutes of organization meeting and so on.

Documents or records kept and written by actual participant in, or witness of an event. These sources are produced for the purpose of transmitting information to be used in the future. Documents classified as primary sources are constitutions, charters, laws, court decisions, diaries, deeds, genealogies, contracts, wills, autobiographies, letters, official minutes or records, permits, licenses, affidavits depositions, declarations', proclamations certificates, lists, bills, handbills, receipts, newspapers and magazines, accounts, maps diagrams, books, pamphlets, catalogues, films, pictures, paintings, recordings, transcriptions and research reports.

Remains or relics associated with a person, group, or period, fossils, skeletons, tools, weapons, food utensils, clothing, buildings, furnitures, pictures, paintings coins and art objects are examples of these relics and remains that were not deliberately intended for use in transmitting information or as records. However, these sources may provide clear evidence about the past. The content of an ancient burial place, for instance may reveal a great deal of informations about the way of life of people-their food, clothing, tools, weapons, art, religious beliefs, means of livelihood and customs.

Oral Testimony, or the spoken account of a witness of or participant in an event. This evidence is obtained in a personal interview and may be recorded or transcribed as the witness relates his experiences.

Secondary Sources of Data

It is necessary in some historical research studies to begin with secondary data and to work well when primary source of data is not available, e.g., text-books, encyclopaedia, bibliographies.

In the words of *Kerlinger* –

“A secondary source is an account or record of an historical event or circumstance one or more steps removed from an original history.

Secondary sources are the reports of a person who relates the testimony of actual witness of, or participant in an event. The writer of the secondary source was not on the scene of the event, but merely reports what the person who was there said or wrote. Secondary sources of data are usually of limited worth for research purposes because of the error that may result when information is passed on from one person to another. Most history books and encyclopaedias are examples of secondary sources.

Some types of material may be secondary sources for some purposes and primary sources for other, e.g., a high school text-book in American History is ordinary of a secondary source. But if one was making a study of the changing emphasis on nationalism in high school American history text-books, the book will be a primary document or source of data.

Historical Criticism

In historical method we can not use a direct method of observation and what has happened can not be repeated. Therefore, we have to depend on data. Trustworthy usable data in historical research are known as evidences or evidences or witnesses those, who have participated in the events. So that data

must be subjected to make a careful analysis to shift the true from false or misleading informations.

In the words of *M. Varma* –

“Within this classified data, which is like ore from mines, a lot of cross-referencing and collection is necessary to cancel out error and spurious elements. This is logically so simple a process as to be close to more common sense, but requires a good memory for detail. If one has been generous in gathering data some elements may have been caught in the net of which at the end do not appear gathering and may at this stage be rejected. The rest may be subjected to what is known as ‘external and internal criticism.’

This evaluation or criticism involves the dual purposes of establishing the authenticity of the source and also the validity of its content. These are external and internal criticism/lower and higher criticism respectively.

(A) External Criticism

In ‘external criticism’ we consider the source material itself and decide its genuineness. It is like this asking mausoleum of Sher Shah or is it a case of mistaken identity. Spurious material, forgeries and other ‘misleads’ are here uncovered and this requires a lot of erudition in the researcher and a wax tablet memory.

The purpose of external criticism is to establish the authenticity of the source of data, whatever it is reliable or not. Various tests may be used to ascertain the authenticity or genuineness of data. The problem of establishing age or authorship of documents may involve many tests of handwriting, signature, type, spelling, language, usage, knowledge available at the time, and the consistency with what is known. It may involve physical and chemical tests of ink, paper, stone, wood or metal, etc.

(B) Internal Criticism

Having settled the authorship and date of document and its genuineness we next proceed to the ‘internal criticism’, i.e., an evaluation of the content or the information contained in the source.

The purpose of internal criticism is to ascertain the truthfulness or creditability of the data. After testing the authenticity of a historical data it is also essential to judge its accuracy and worth. It may be genuine but may not reveal to be true picture what the writer or creator was one competent enough or he actually knows this fact.

These questions are often difficult to answer but the historian must be sure that his data are authentic and accurate. So the accuracy and precision of data is examined by an internal criticism.

“A document may survive external criticism and still be subject as evidence, there may be no doubt of the ‘true’ author or recorder of events and he may be competent. Willingly or unwillingly, however, he may have distorted the truth. Internal criticism, in brief, seeks the true meaning and value of the content of sources of data.”

After internal criticism data is used for the presentation of facts. So the criticism of data both internal and external establish the reliability and validity of data (authenticity and validity of content, i.e., accuracy).

Presentation of Data

After the data have been subjected to an external or internal criticism the problem of synthesis or ordering or organization and presentation remains. Now data must be organised in a chronological sequence or way. The descriptive statistics may be used in analysing the data but steps of historical research need a greater deal of imagination and resourcefulness and careful method of logical thinking.

This process is also known as synthesis.

Synthesis is of two parts –

- (i) *Chronological Synthesis*: In this synthesis we collect the facts year wise.
- (ii) *Topical or Theme wise Synthesis*: In this synthesis we collect the facts theme wise or topic wise.

Interpretation of Data

The accumulation and variation of historical data, while crucial, is only a step to the even more important task of interpreting their significance. Here the historian is on extremely subjective grounds, and he must be careful not to part company with his scholarship.

In spite of underlying philosophical conflicts and personal prejudice a ‘common historical consciousness’ should emerge if the correct historical method is applied. Obviously historical objectivity is not the same as that of the scientist on account of the need of the historian to apprehend his form of truth from within by act of intuition. Was he to adopt the detachment of the scientist he would become a mere chronicler and miss all the ‘significance’ of history. He has to achieve a truthful reconstruction of the past in all its complex relationships and tendencies by imaginative and yet logically valid means.

This constitutes a major test of his claim to scientific status. His first task is that of making sense out of the multitude of facts he has gathered, an operation which generally calls for a synthesis of data in relation to a hypothesis or theory rather than mere accumulation or summary.

The establishment of causation is particularly precarious. On the other hand, it is precisely through the display of his grasp of the field, clarity and plausibility of his interpretations, his ability to bridge the gaps, the continuity and the perspective which the superimposes on these data to make them meaningful that the historian establishes his claim to scientific status.

WRITING THE REPORT

No less challenging than research itself is the writing of the report which calls for creativity in addition to the qualities of imagination and resourcefulness already illustrated. Research report should be written in a style that is dignified and objective. However, the historian is Permitted a little more freedom in reporting. Homer Carey Hockett—suggests that the historian is not condemned to a bald, plain, unattractive style, and that for the sake of relieving the monotony of statement and after statement of bare facts, it is permissible, now and then, to indulge in a bit of colour, however, by warning that above all, embellishments must never become a first aim, or be allowed to hide or distort the truth.’

While the writing of the historical report must unavoidably and desirably-allow for a somewhat greater degree of freedom in the use of subjectivity than does the usual research report, this is not a license for the historian to let his imagination and his personal basis distort the facts.

Historical Research: Is it Scientific?

An issue which has been raised respectively -though perhaps not always profitability concerns the scientific status of historical research. The issue centres round the definition of terms and the criteria used. The status of historical research as a scientific endeavour can hardly be questioned, if the criteria are defined in terms of its reliance on critical methods of discovery and of scholarship. If, on the other hand, we insist that science be oriented toward the discover of laws capable of conclusive verification, historical research probably does not qualify as science. These are three tasks in historical research:

(1) the collection of data; (2) the treatment and interpretation of data; and (3) the derivation and conclusions and generalizations. From a strict point of view, historical research can be criticized for failure to meet the criteria of science in all the three main tasks:

1. **The Collection of Data:** Historical facts are not 'knowable' in the same as the facts of the physical sciences; they have to be inferred and accepted on the basis of plausibility. Historical research is generally based on unique events which occurred but once and which cannot occur again or repeated.
2. **The Treatment and Interpretation of the Data:** Historical problems, on the other hand, since they deal with unique events, are verifiable only on the basis of logical deduction. It is very difficult for the historian to make an adequate analysis of diaries, letters, etc. often he must deal with a profusion and complexity of data produced under varying conditions of insight and incentive.
3. **Products of Historical Research:** Historical research can also be criticised from the standpoint of the products it seeks to provide on the concept of causation, which is especially confusing in the case of historical research.

In summary, historical research can be considered lacking a number of the characteristics of the scientific method, interpreted in its narrow sense.

Concluding Statement

History of education was relatively with frequent requirement in our country. Historical researches will reveal the past history of development and their failures which will provide some insight for the present developmental change, in the field of education. Historical researches should be written objectively and in a dignified way.

Examples of Historical Research

Some examples of historical research are:

1. Development of teacher education after independence.
2. Women's education status in independent India.
3. Failures of basic education and its educational history after 1947.
4. Technical and vocational education in free India.
5. Educational philosophy in Bhaktikal (with special reference to Kabir, Tulsi and Sur).
6. A historical development of adult education or social education.

Criteria of Evaluating Historical Research

A number of criteria may be used to evaluate the adequacy of historical research. The following are the major points to evaluate such researches:

1. Has the problem been defined clearly? Is the problem capable of solution? Is it the competence of the investigator?
2. Are the data of a primary nature available in sufficient completeness to provide a solution or has there been over dependence on secondary or unverifiable source?
3. Has the dependability of the data been adequately established? Has the relevance of the data been adequately explored ?

4. Does the author display adequate mastery of his data and insight into their relative significance? Does he display adequate historical perspective? Does he maintain his objectivity? Does he see the relationship between his data and other historical facts?
5. Does the style of writing attract as well as inform? Does the report make a contribution on the basis of newly discovered data or new interpretation? Does it reflect scholarliness?

Limitations of Historical Research

Historical research has considered a great deal towards education but this was mainly before 1920. After this historical research has received a great setback through the later studies of Thorndike, Terman and Hull, etc., who contributed towards the progress in the field of education. Relatively in the present period, more emphasis is laid on scientific researches. On the other hand the use of the rigid scientific method in historical research presents great difficulties:

Firstly, it is very difficult to study historical events on the basis of cause-effect relationship.

Secondly, many obstacles hinder the objectivity of the study.

Thirdly, it is very important for the investigator to have a special historical perspective. Besides these limitations importance of historical research has declined due to use of scientific method in social sciences.

“The history of education and historical research in education have suffered a serious decline, in part because of the impact of scientific research.”

EXERCISES

1. Define the term ‘History’. What is historical research?
2. Enumerate the need and importance of historical research in education.
3. Indicate the functions of history in education and historical sources.
4. What are the various types of historical research? Describe the various steps employed in historical research. Give some examples of historical problems.
5. Differentiate primary sources and secondary sources of historical research. How are their reliability and validity examined?
6. Distinguish between external criticism and internal criticism. Both types of criticism are essential in historical research and why?
7. Explain the role of hypotheses in historical researches. Can the hypotheses be formulated in historical researches? Support your answer with certain arguments.

Chapter 8

Philosophical Method

The educational researches are designed to achieve the following four objectives:

- To formulate new theory, principles and laws,
- To establish new truth or reality,
- To find out new facts, and
- To suggest new applications.

These objects are achieved by conducting historical, experimental survey and philosophical researches. The philosophical researches are conducted to establish truth or reality. Education has two respects: theoretical and practical. The practical aspect is enriched by scientific researches and conducting philosophical researches can develop theoretical part of education. Our system of education is based on the western philosophy. The theoretical aspect of our education is not our own, it is borrowed from the west. Therefore, it is an urgent need to evolve our own theory of education with the help of philosophic research of education. The author of the book has attempted in this chapter to provide a guide line for the philosophic method of research.

MEANING OF PHILOSOPHY

Philosophy tries to comprehend lived experience or 'concrete action'. Emmanuel Kant ascribed a 'critical' function to philosophy. This function is concerned with an inquiry that begins from given experience or body of knowledge and seeks the intelligible conditions of its possibility.

Philosophy is like science and inquiry and has like science problematic origin; only its problem is of a different nature. It has to make lived experience 'intelligible' to us in the sense of comprehending it as a meaningful, logical and coherent whole. Indian term Darshan is an equivalent of philosophy. The word Darshan literally means 'seeing'. The 'seeing' is a vision of the entire experienced reality; it is all encompassing, for it is the vision of truth itself. Darshan has an extra implication; it includes a realization, an experience of the postulated truth which takes it beyond mere 'polemics'. The term philosophy requires in its sense an intelligible and coherent accounting of the life experience.

The term philosophy may become more clear if we say what philosophy is not.

- It is not speculation, i.e. unreal or unverifiable. Philosophy is not a speculative discipline in the sense that it begins with gratuitous assumptions about man or the universe.
- It is not religion, although the philosopher may deeply concern about the nature of God or the possibility of immortality of man.
- It is not a way of life, in the sense in which we sometimes refer to a person's "philosophy of life". It is not the poetic appreciation of a beautiful sunrise.

Philosophy is a disciplined, orderly, logical study of the universe, i.e. of literally everything all reality.

Philosophical inquiry is reflection upon human experience in order to decipher the fundamental principles of reality and eventually the principle of existence itself. Philosophy is a disciplined study of experience. Philosophy is non-scientific esoteric or supra experimental.

Philosophy is experiential – which eventually leads all philosophical inquiry to its primary task, namely to understand what it means to exist.

Philosophy is experiential, and it is “the personal presence of the philosopher who I am to reality”, Le, is the starting point of all philosophy. Man’s experience is essentially and inevitably an experience of existence.

Philosophy contemplates what the other disciplines do not; it fills a void, so to speak, left by all the other efforts of man to understand reality; it culminates man’s unending quest for certainty. The psychologist studies the behaviour of man while philosopher is concerned about human behaviour to know what humanity is. What is life? Is there an ultimate principle of life? Thus, philosophy is not superfluous; it is a study of the universe and man.

Philosophy is a relentless investigation of underlying propositions of the empirical sciences; the verification of our most radical assumptions about man and the universe; an inquiry into the nature of existence, life, reality, the good, the beautiful and the like.

NEED OF PHILOSOPHY

The philosopher, Maritain, has described this paradox in his essay, on the use of philosophy:

“Philosophy, taken in itself, is above utility. And for this very reason philosophy is of the utmost necessity for man. It reminds them of supreme utility of those things which do not deal with means, but with ends. For men do not live only by bread, vitamins and technological discoveries. They live by values and realities which are above time, space and are worth being known for their own space; they feed on that invisible food which sustains the life of the spirit, and which makes them aware, not of such or such means at the service of their life, but of their very reasons for living and suffering and helping.”

The purpose of the philosophy is to inquire into the truth of ultimate proposition about existence, life, and reality, good and so forth.

The philosopher in society witnesses to the supreme dignity of thought he points to what is eternal in man, and stimulates our thirst for pure knowledge and disinterested knowledge, for knowledge of those fundamentals about the nature of things and the nature of mind and man himself, and God which are superior to and independent of, anything we can make or produce or create and to which all our practice is a pendent, because we think before acting and nothing can limit the range of thought: our practical decisions depend on the stand we take on the ultimate questions that human thought is able to ask. That is why philosophical systems, which are directed toward no practical use and application, have such an impact on human history.

Philosophy pursues the most basic, fundamental or ultimate, therefore, the most radical questions that can be raised by the human intellect questions which lie at the very periphery of human reason. Philosophy seeks answers to the ultimate questions reality, paradoxically it is the bulwark of the other disciplines and therefore eminently useful and at the same time it is above mere utility.

A pervasive element like philosophy offers endless scope of research. It is co-existent with the fact human conduct and life. Philosophy in such usage means the related theory, which arises from and in return governs a given practice. It is true that theoretic constructs and consideration of why and wherefore can be conceived of and produced for any human activity.

PHILOSOPHY OF EDUCATION

The term 'philosophy of education' is regarded as somewhat presumptuous by more conservative type of person. It is felt that education is a practical activity whereas philosophy is concerned with ultimate and fundamental issues of life, death and the nature and existence of the God lead, and at least a direct and immediate relation between the two is not apparent to the naked eye. If philosophy in its last analysis is a way of life, education is the method inculcating that way of life in others. The details of that method are determined by one's theory of knowledge, concept of reality and the mind of man. The ends of human life and the means of attaining these ends are both important problems of philosophy. Therefore, no serious harm is done to philosophy if it is brought down from the high empyrean to consort with an everyday concern like education.

Philosophy of education means either the principles of philosophic thought applied to the field of education or the specific analysis-and the accompanying practical recommendations-i.e., philosophic analysis of education. The phrase "philosophy of education" is roughly equivalent to what we may consider to be a "way of thinking about" education. Philosophy is the contemplative side and education is the practical side of the same process.

According to many philosophers education is the active side of philosophy. To Adams education is the dynamic side of philosophy. John Dewey has defined philosophy as theory of education in its most general phases. According to him, the relation between philosophy and education is not general but very close, because it is education that gives necessary understanding of philosophy. The aim of philosophy is to enrich life for this some definite principles are translated into action through education. Thus, education should give a practical shape to the aims of philosophy.

The philosophy of education has followed one of several paths: The idealists, following a long tradition in the history of philosophy, point to the supreme importance of the individual and his mental awareness of reality, while the realists, with equally deep roots in the history of philosophy, focus upon the intransigence of objective, extra mental reality. Idealism and realism combine both generally present a humanistic philosophy of man.

The pragmatics, led by John Dewey, have for sometime assumed the role of prophets of democracy while attempting to show that mind does not differ from matter; that there is no permanent principles of truth or morality that knowledge is synonymous with behaviour; and that all is a constant state of change.

The existentialists emphasize the importance of a man-centred philosophy and theory of education which is impatient with abstraction and which tries to relate the whole of man to the whole of reality, as they are inextricably involved at any given moment.

A review of history of philosophy bears out that all eminent philosophers have discussed education as well. Philosophers from Socrates, Plato and Rousseau to John Dewey and other philosophers may be quoted in this context. Indian philosophers have gone a step further in this CO'1 text. Most of the philosophers of ancient period from Vashishtha, Vishvamitra to Dronacharya had been a great teachers. For giving a practical shape to his philosophical thoughts and views, Rabindra Nath Tagore established Vishva Sharti and Shri Aurobindo established the Pondicheri Ashram. Mahatma Gandhi also established Wardha Ashram and put forth his new system of education known as basic education. The main reason for this is that after sometime philosophers begin to feel their philosophical views can be made practical through education only, and the educationists feel that for reconstruction of ideals of life the help of philosophy is essential.

A philosophical analysis of education, if it is to serve the discipline must be as rigorous and articulate as any other philosophical investigation, which means that the student of educational philosophy must first acquaint himself with the rules of philosophic thinking and the heritage of the great philosophers of the past and present.

SCOPE OF THE PHILOSOPHY OF EDUCATION

The contribution of philosophy of education is considered to be significant in the field of education. All educational programmes such as aims of education, curriculum, educational resources, educational organization, discipline role of teacher and students, etc. are determined with the help of an educational philosophy. In determining aims of education, the contribution of educational philosophy is important because in the absence of the knowledge of related circumstances and problem is, the aim can not be formulated and without the aims success of education remains doubtful. Similarly, educational philosophy is important for curriculum-construction, because curriculum should not only help in the mental development of students but also in their emotional development. Thus, the scope of educational philosophy is the entire field of education.

John Dewey, explaining the scope of educational philosophy and science has expressed the view that philosophy of education formulates or determines the aims of education while science considers the means or methods of achieving them.

In modern times a good deal is being written regarding the philosophy that should guide and would mould our educational practices and objectives. Much able thinking has been directed towards these questions. Even so when one speaks of research in philosophy of education one is not easily understood. When so much discursive and systematic thinking has been done on education the need for analysing and systematizing it would arise. This is one business of philosophical research in education. Apart from famous educationists such as Comenius, Pestolozzi and Frobel very few persons have stated their philosophy of education formally in the manner of Plato and Dewey. It could even be postulated that educational principles and practices of a particular period are dominated by a particular philosophy, which needs to be abstracted and stated formally and directed.

THE METHODOLOGY OF PHILOSOPHICAL RESEARCH

In the discipline of research methodology, two approaches are followed: quantitative and qualitative approaches. The quantitative approach is employed in scientific research or inquiry. The qualitative researches are also equally important in area of education. It is used in historical and philosophical researches. This concept can be illustrated with the following example:

If a researcher asks, "How should mathematics be taught?" He is posing a legitimate research problem of empirical in nature. He is asking, "What means are most effective and most efficient for teaching mathematics?" But there is another question he may ask: "should mathematics be taught at all?" The first question is an empirical one: it suggests the observation and measurement of quantitative phenomena. The second question is, however, qualitative: it considers the value or the importance of mathematics. It may be answered in many ways, but whatever answer is given will depend in turn upon more far-reaching conclusions. If we say, for instance that mathematics contributes to the 'good life' or the development of the whole person. What is good life; what is a whole person?

It is true that we do not look to the philosopher to tell us how to teach or what administrative procedures to use; his conclusions about the fundamental questions of existence will inevitably shape the course of our behaviour in the classroom and the office. If human freedom is in reality, a myth we may expect to change our teaching accordingly. If truth were totally illusive, then we would be foolish indeed to pose as guardians of the truth.

Major Approaches in Philosophical Research

There are two major types of studies, which are conducted in the area of 'philosophy of education':

1. A system of Thought: First one is concerned with ascribing a system of thought or certain dominating concepts and master ideas to the nation, people, community or other group at a given time and demonstrating them as reflected in their life, achievements practices and literature.

2. A Critical Appraisal of the Thought of Great Personage: Second approach gives us a critical appraisal of the thought of a great personage or group of persons and demonstrates it in his or her or either utterance, private or public life and achievements.

The philosophical inquiry is usually made at least into the following areas: (a) Logic, (b) Metaphysics, (c) Epistemology, (d) Psychology, (e) Ethics, (f) Theodicy, and (g) Aesthetic

(a) **Logic:** The philosopher is concerned about the fundamental rules of thinking and the use of language. The logic has been called the science of correct thinking. It embraces a comprehensive body of principles relating to the nature of Ideas, judgments and the process of reasoning, as well as the symbolic form or the language in which these may be expressed. In the science of logic, the philosopher asks the following questions:

What is an idea?

What is the relationship between idea and the language?

We use to express them?

How might ideas be classified?

How do we express relationships between Ideas?

What is involved in immediate Inference?

How can we test the truth of our judgments and Inferences about reality?

Logic therefore, leads naturally to a study of metaphysics or what we call 'the science of existence'.

(b) **Metaphysics:** In the study of metaphysics the philosopher strives to understand what can be known about existence itself and what properties things have by the mere fact of existence. Metaphysics investigates the notions of being, cause and effect, relation, quality, essence, change, substance and accident. They usually ask the following types of questions:

What does it mean to exist?

What are the most fundamental characteristics of all existing things?

How can we account for individuality among things?

What are the fundamental laws of change?

Is there a difference between the essence of a thing and its accidental or chance modifications?

Are all things ultimately material or is there a non-material (non-physical) world of existents?

Are there basic and unutterable laws of existence, which govern all existing things?

Metaphysical type study is obviously difficult the very notion of existence is difficult to concentrate upon and yet we find the history of man's thinking from earliest times. Whatever are the answers to these queries, the universe is not basically intelligence without them.

- (c) **Epistemology:** They are of philosophy that investigates the truth-value or the validity of human knowledge and the reliability of the sources of our knowledge is epistemology. Knowledge is a mental state, and therefore, apparently subjective phenomena. In this type of investigations the following types of queries are made:

What can the mind know, except its own ideas?

How can physical material beings make an impression upon unexposed mind?

In other words, how can knowledge be at the same time subjective and objective?

This question in turn leads to others about the validity of our knowledge of the universe.

What is the basis for our judgment about truth and falsity?

Are our senses and our intellect trustworthy instrument in giving knowledge of reality?

- (d) **Philosophical Psychology:** The term 'philosophical psychology's' is sometimes used to distinguish this traditional study of the nature of man from recent empirical psychology. The philosophical study of man seeks to determine the most basic principles that make man different from other creatures and indicate the character of his behaviour and his destiny. Philosophers have sought to understand what principle underlies human nature:

What explains life, and the sentient and intellectual operations of man?

Does man have soul? If so, what is its nature?

How might the relationship between a soul and human behaviour be described ?

What do we mean fundamentally by personality?

Can a person be said to be free?

Is there such a capacity as 'free will'?

What does it mean to say man is a rational animal?

The answers of the above questions reveal the human nature and underlying principles.

- (e) **Moral Philosophy or Ethics:** It sometimes referred to as 'practical philosophy', since the emphasis here is upon searching out fundamental norms of practice or conduct. It is to be noted that moral philosophy difference markedly from many empirical studies of human conduct. A philosopher is more interested to know what is 'good' as opposed to evil, and what essential rules of conduct or ultimate criteria of good behaviour are as opposed to immoral behaviour. In this type of investigation this philosopher asks the following type questions:

What does the dignity of the human personality rest upon?

Is there any such thing as a moral imperative?

What fundamental principles guarantee human rights and human equality?

What is the nature of law?

Can one speak of an eternal law?

What is the ultimate basis of civil authority and civil law?

Is man's destiny really found perfection and unending happiness?

In other words, in ethics the philosopher strives to establish the intellectual basis for practical moral conduct and even for criteria of political conduct and concept to international law. It is to the philosopher that we turn for the rational justification of concepts of justice, right, obligation and freedom.

Thus, a philosophical inquiry accomplishes at least two things:

- (i) It bears witness to the truth in some form; and
- (ii) It reflects the crucial concerns of mankind.

These are the two main functions of philosopher. The first function is a positive one, i.e., witness to the truth. The second function of philosophy, i.e., crucial concerns of mankind. It has more practical value.

The Historical Approach to Philosophy

This history of philosophical thought to the best introduction to this vital work. We are privileged to trace the sometimes-agonizing attempts of human minds enmeshed in human experience to define the major problems of human existence. And this is precisely where authentic philosophy should start. The historical approach to philosophy is preferable, in many ways, to the easy assimilation of the established vocabulary of a system or a school of philosophy, and saves us from the tragedy of mistaking a system or a school for the total truth. No school of philosophy or self-contained system of thought has ever succeeded in unraveling all the mysteries of the universe. Further, the historical approach to the study of philosophy places philosophic thought in the condition in which philosophic theses are born: in the uncertainties and the chaotic brevity of a moment in history. When we lose sight of this, we lose sight of the purpose of philosophic discourse, which is to speak of reality.

The historical approach to the study of philosophic thought brings one into direct involvement with the point of view of the philosopher. Although this may at first seem to disenchant philosophic speculation, to render it something less than disinterested or dispassionate research, at the same time the very notion of philosophy demands that it remains always in contact with the universe it studies. We are entitled to test the thought or the system for its inherent logical consistency.

Philosophical Foundation of Education

Different aspects of philosophy evolve a system of education. Metaphysics, epistemology and ethics of any philosophical thought provide aims, method of teaching, curriculum, educational administration, discipline and role of teacher and students to a system of education. These aspects of philosophy determine the nature and form of education.

- (a) **Metaphysics and Education:** Knowledge of the reality or truth is called metaphysics. The nature of reality determines method of teaching and aims of education. Naturalism is a philosophy of metaphysics rather than epistemology. Most of teaching methods are given by the metaphysics of naturalism. The scope of metaphysics is the whole universe. It provides valuable guidance regarding knowledge of reality and its relative purpose.
- (b) **Epistemology and Education:** The validity of human knowledge and reliability of the sources of our knowledge is epistemology. Idealism is a philosophy of epistemology rather than metaphysics, hence most of the aims of education are determined by the philosophy of education. The contribution of epistemology to education is significant. It is epistemology that guides us what knowledge should be given to the students and how it should be imparted. It helps in organizing curriculum at different stages.

- (c) **Ethics and Education:** A philosopher is more interested to know that what is 'good', and 'bad'. Ethics is concerned with behaviour of man. Decision on 'good' and 'bad' is very essential in education. Only those things, which are good, should be included in education. Thus, ethics is more valuable for education than psychology and sociology.

These aspects of philosophy help in determining the aims of education, methods of teaching, curriculum construction and educational programmes.

Philosophical Problem of Education

Philosophical research in education is however free of limitations from which historical research suffers. A researcher must have a wide background of relevant study to look for suitable topic.

There are two types of problem, which are, undertaken in the area of philosophy of education.

1. Problem is concerned with ascribing a system of thought and master ideas to a nation, people, community at given time.
2. The other gives us a critical appraisal of the thought of a great personage and demonstrates it in his or her life and utterance.

A philosophical inquiry depends on the availability of reliable source material.

A theme in philosophical research should be very important. It should be capable of yielding a system of thoughts that are worthy for researcher. A person like Gandhiji was interested in education and gave much serious thought to the subject in its national context and from the standpoint of his own philosophy of life. It could even be that he had a systematic philosophy of education, which he could never formally state.

If one proposed to investigate the philosophy of education during the mediaeval period of Indian history or the philosophy of education in works of the saint poets of Hindi. The question may be raised whether we are not looking for the proverbial black cat which is not in the dark room. This type of theme in philosophical research is highly risky because it has been proposed on the presumption the subject holds with its matrix the matter erudite research. This example indicates mistake to which most philosophical type of research in education are being conducted.

It is, for example, quite possible to speak of the philosophy of later Vedic or Buddhist education if it can be shown that the practices were based on a systematic view of life. An analytical and critical appraisal of the philosophy of an educationist can also be classed as research.

A pervasive element like philosophy offers endless scope for research in education. Philosophy in such usage means the related theory, which arises from and in return governs a given practice.

A part from seeking competent advice the researcher is advised to examine a preliminary sample of literature and judge for him the suitability of the material for the proposed research.

Techniques of Philosophical Research

It should be admitted that philosophical research does not require any elaborate technique. It is matter of erudition and analytical insight and synthesizing ability. It is a bookish business, even more than history, having to do largely with the close perusal of authoritative books and venerable tomes. The library technique and content analysis technique is used mainly in philosophical research.

It needs naturally a good knowledge of philosophical thought in general and familiarity with the major schools and trends. The insight and analytical faculty helps greatly in the interpretation of the data that is secured. The task of interpretation is mainly that of ascribing a significance, meaning

purpose and relatedness to a common end, to an apparently heterogeneous mass of data. Philosophy offers more freedom to the research worker.

If we ask a question like, “why we need a philosophical method or a philosophy of education?” We must answer that philosophy is essential to the study of education because it relentlessly investigates the substrata of our empirical inquiries; it seeks to verify the truth of our most radical assumptions about man and the universe.

If philosophy is the reasoned dialogue between mind and reality, we may say that the primary method or tool of the philosopher is the same as that of other sciences: the ineluctable law of logic. A biologist must interpret the data of his experiments or else that data remain meaningless-so to the philosopher who begins his research for wisdom with experience and the accumulated data of the other sciences, must interpret his experiences in the light of the particular problems he intends to study, The philosopher shares with all other scientists. He observes, hypothesizes, tests or verifies the logical consistency of his hypotheses and generalizes or draws conclusions. Therefore, the *modus operandi* of the philosopher does not differ substantially from that the scientists, although the apparatus of the physical sciences does not appear.

Procedure of Philosophical Research in Social Sciences

There are the usual stages of classification and collection of data from original sources; its analysis and careful shifting; its organization into a meaningful whole so that an intelligent circle of ideas is exhibited with neatness and economy; followed by elucidatory and evaluator comment and a final summary statement.

The part of most types of research reports is identical. These normally include a title page, preface, a contents table sometimes a forward and a page of acknowledgements. These preliminaries are followed by the main body text, which usually includes following chapters:

- Chapter I** : *Introduction*: It provides the statement of the problem, scope, significance, etc.
- Chapter II** : *Theme of the Philosophy*: It gives an analysis of philosophical aspects: metaphysics, epistemology, ethics, universe and man, etc.
- Chapter III** : *Philosophy and Aims of Education*: It determines the aims of education on the basis of epistemology, metaphysics and moral philosophy.
- Chapter IV** : *Philosophy and Methods of Teaching*: Contribution to teaching methods are reported.
- Chapter V** : *Philosophy and Curriculum Construction*: Under this chapter principles and forms of curriculum for different stages are presented.
- Chapter VI** : *Philosophy arid Educational Administration*: Form of educational administration is reported or basis of philosophical aspects.
- Chapter VII** : *Philosophy and Educational Programme*: Different educational programmes according to the philosophy are reported in this chapter.
- Chapter VIII**: *The Conclusions, Generalization and a Summary*: Under this chapter findings of the study are reported systematically and summary of the work is also given.

After the main body of the report, list of references appendices and index wind up the textual labour. References in the body of the text are given in the footnotes or altogether at the end in the listed references. The format and get-up are a matter that contributes to the aesthetic value of a report.

Philosophical and Historical Types of Research

Both types of research have many points in common and primarily they are very erudite pursuits having mainly to do with study of relevant literature, which is invariably quite considerable.

These two types of approach are complementary to one another rather than contradictory to each other. If history clothes the dry bones of facts with the flesh and blood of a vanished but once vital reality, philosophy must breathe life and spirit into this resurrected apparition. This amounts to capturing the moral and spiritual heartbeat of a generation, or of a personality long dead.

There are however certain differences between the two methods. In philosophical research our interest is primarily in idea and theory or principles underlying educational practices rather than in a particular past with its 'ineradicable temporal locus'. The historical truth is always concrete and particular; philosophy seeks the principles of things that constitute education. Philosophical insight must of necessity generalize and seek out preference the essence of things the ideological of concrete fact.

Philosophy offers more freedom to the worker than even history in this area and the change subjectively is a good deal more justified. The historical interpretation confines to fact whereas a philosopher will usually go beyond for its interpretation. Philosophical research is free of a limitation whereas historical research is not. Historical research is entirely dependent on the existence of pertinent traces whereas philosophical research is dependent on existing human life. Themes of philosophical research are relatively easier.

Differences Between Scientific and Philosophical Method of Research

<i>Scientific Method</i>	<i>Philosophical Method</i>
1. The purpose is to analyse the nature of the phenomena and formulate theory and principles.	1. The focus is to establish reality of the phenomena through thought process.
2. It is highly quantitative method of research. The measurement and observation are main devices for collection of evidences.	2. It is qualitative method of research. The available and reliable information is main source of data.
3. It is an empirical inquiry into a problem or a phenomena.	3. It is a logical inquiry into a phenomena.
4. An experimental method is employed in the scientific research.	4. Non-scientific or supra experimental or esoteric method is used.
5. It mainly deals the means and method.	5. It deals the ends and ultimate goals.
6. It concerns with the awareness and development of cognitive conative and psychomotor aspects.	6. It concerns with realization of truth, beauty and goodness, i.e. reality.
7. It relates to the human-behaviour not a whole but some aspects.	7. It relates to humanity and to study life as whole.
8. It utilizes the main's perceptions and observations to know about phenomena.	8. It utilizes human mind and thought process (experiences) to establish the reality of phenomena.

<i>Scientific Method</i>	<i>Philosophical Method</i>
9. It is designed to verify hypotheses.	9. It is planned to prove or disprove propositions.
10. It culminated man's observations so that he will be able to generalize.	10. It culminates man's unending quest of certainly.
11. It is very much concerned with the utility of phenomena.	11. It is above the utility of phenomena.
12. It is authentic or analysing cause-effect relationship among variables.	12. It is authentic philosophy to establish causality.
13. It concerns with the analysis of characteristics of phenomena.	13. It concerns with establishing reality to its existence and the experience of existence.
14. It attempts to study the effectiveness of practicability of phenomena.	14. It attempts to establish the value and importance of the phenomena.
15. Its findings have high internal validity	15. Its findings have high external validity.
16. Scientific studies attempt to impose control over the situation to analyse true cause-effect relationship.	16. It provides the freedom for the thought process and to interpret the situation by using judicious insight.
17. It is highly objective method of research.	17. It is highly subjective method of research.
18. It employees elaborate technique and design of experiments.	18. It does not require any elaborate technique of research.
19. It has the limited scope of research in education.	19. It offers endless scope for research in education.
20. It attempts to answer the question how? e.g., How should arithmetic be taught effectively? Compare the effectiveness of two methods.	20. It attempts to answer the question why? e.g., why arithmetic should be taught? Or should arithmetic be taught at all.

There is more continuity and stability in philosophical research than in scientific research. Philosophical remain analyse the same, in one from or another.

EXERCISES

1. Define the term philosophy and differentiate between philosophy and Darshan. Enumerate the need of philosophy.
2. What do you understand by philosophical inquiry? Differentiate between scientific inquiry and philosophical inquiry of research.
3. Explain the following terms: Philosophy of education, educational philosophy and philosophical foundations of education. Emphasis the functions of educational philosophy.

4. Describe the need and scope of the philosophy of education.
5. Enumerate the role of philosophical research in education and describe the major approaches in philosophical research.
6. Describe the procedure of philosophical research in education.
7. Differentiate between scientific method and philosophical method of research.
8. Enumerate the similarities and differences between historical and philosophical research.