

Chapter: 1



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CHAPTER:1

Introduction

1 Introduction

Sri Aurobindo is a well known philosopher, literature and freedom fighter of very recent past. In spite of being the recipient of the occidental education, mostly at the Cambridge University in England, Sri Aurobindo, was an Indian born philosopher who has propounded a philosophy which is a macrocosmic vision of education through a synchronized blending of Eastern and Western values. Sri Aurobindo's own life has been only a symbol of plethora of activities for prolific creativeness. His philosophy is reflected in his work in *The Life Divine*.

1.1 Life Sketch of Sri Aurobindo

Sri Aurobindo was born in Calcutta, on 15th August 1872. His father, a thoroughly Anglicised Indian doctor in British Government service, wanted his sons to have a solid, British education, and when Aurobindo was seven, he sent him, together with his two brothers, to England with the specific instruction that the three brothers should be kept free from Indian influence. The young Aurobindo was a brilliant student who was consistently amongst the top of his class in English, and for much of this time, he and his two brothers were supported by his scholarships. He attended what was at the time one of the best public schools in London (St. Paul's) and later studied in Cambridge where he obtained the highest score ever awarded in Greek. When he returned to India in 1893, he had an excellent command of English, Greek, Latin and French, and knew enough German and Italian to enjoy Goethe and Dante in the original, but ... he knew rather little about India. While still in England, he obtained a job with one of the Indian princes, the Gaekwar of Baroda, and after his return, he worked in Baroda for twelve years, as teacher, as private secretary to the Gaekwar, and finally as vice-principal of the Baroda College. During this period he immersed himself deeply in Indian culture and learned Sanskrit as well as several modern Indian languages. Though he became fairly fluent in what should have been his mother tongue, Bengali, he remained more at home in English, and it is in this language that he wrote all his major works.

As he became more familiar with the Indian tradition, his admiration for the Indian tradition grew, and it became increasingly clear to him that the Indian civilization could not regain its full stature as long as India was under foreign occupation. Interestingly, at that time, this was not at all a common view: the Indian elite of those days had widely accepted the superiority of the English culture, and Aurobindo would become the first Indian intellectual who dared proclaim publicly that complete independence from Britain should be the primary aim of Indian political life. As his increasing political involvement embarrassed his employer, whose position was entirely dependent on British approval, he left Baroda service in 1906 and moved to Calcutta where he soon became one of the most outspoken leaders of the political movement for Indian independence. His writings brought him in frequent conflict with the British authorities but he carefully chose his language and repeatedly managed to escape conviction.

During a visit to Baroda in 1907, Aurobindo took some private lessons from a Maharashtrian yogi, BhaskarLele. Aurobindo had no interest in personal liberation, but he knew from experience that *prāṇāyāma* could increase one's mental energy and clarity, and he hoped that yoga could develop other psychological powers, which he intended to use for his political work. Within three days he managed under Lele's guidance to completely, and permanently, silence his mind. Soon after, he had the realisation of the silent, impersonal Brahman in which the whole world assumed the appearance of "empty forms, materialised shadows without true substance" (Shukla, 1998)

There was no ego, no real world—only when one looked through the immobile senses, something perceived or bore upon its sheer silence a world of empty forms, materialised shadows without true substance. There was no One or many even, only just absolutely That, featureless, relationless, sheer, indescribable, unthinkable, absolute, yet supremely real and solely real. This was no mental realisation nor something glimpsed somewhere above,—no abstraction,—it was positive, the only positive reality,—although not a spatial physical world, pervading, occupying or rather flooding and drowning this semblance of a physical world, leaving no room or space for any reality but itself, allowing nothing else to seem at all actual, positive or substantial. I cannot say there was anything exhilarating or rapturous in the

experience . . . but what it brought was an inexpressible Peace, a stupendous silence, and infinity of release and freedom. (Aurobindo, 1972b, p. 101)

The present research is an attempt to evaluate the implications of this philosophy. His source of the philosophy was the original Vedanta of the **Upanishadas** and not the school of meta-physical philosophy. He believed that logical reasoning cannot help one to reach great spiritual truths. It is through intuition that one can reach them. So our intuition should be connected by more perfect intuition and not by logical reasoning. Man's mind is an imperfect instrument; therefore, it cannot catch the full truth. Sri Aurobindo believed that the errors of the conceptual mind must be corrected by the Supermind which is the intermediary link between Sachchidanada and universe, knowledge and ignorance. Supreme mind is all inclusive. It is the lord within. In it there is no distinction of knowledge, knower or known.

According to Aurobindo, Supermind is a state of consciousness. One can acquire it gradually. After acquiring it one must use it for transforming one's entire being, body, mind and soul. When the man attains the supermind he becomes a superman, a jnani or a gnostic individual.

Sri Aurobindo has asserted that it is the synthetic or integral approach to the problems of human life that can serve humanity. He has shown the path which can lead generations of mankind.

Sri Aurobindo has explained the educational philosophy in the weekly **Karmayogin** published from February 12 to April 2, 1910. It is true that Sri Aurobindo is one of the greatest educators of humanities of all times in the senses that he dedicated his life in showing the mankind the path to the supreme spiritual advancement which alone can give solace to us. In this research an attempt has been made to understand Sri Aurobindo's philosophy in terms of the training of young children.

The above mentioned views have been closely examined in the light of one of the excellent plays written by Sri Aurobindo with the title *The Viziers of Bassora*.

1.2 The Play under Study

The Viziers of Bassora, one of the better-known plays of Sri Aurobindo, portrays the Eastern culture through a highly religious Islamic world of Persia where every individual is expected to follow the divine code of conduct ordered by the Lord through the Prophet. The play is based on a folktale from the *Collection of 1001 Nights*, popularly known as the *Arabian Nights*. There are still some questionable precepts of the society neglected by the characters of *Arabian Nights* that have found their way in this play by Sri Aurobindo. It is a medieval world where the humanity was still trying to evolve out of a few archaic, inhuman customs such as human slavery. There are plenty of references of slaves, slave trades, inhuman punishments and human sacrifices in the dramatic literature of Sri Aurobindo which are unacceptable to the modern Western consciousness. Like all his plays, in *The Viziers of Bassora* too the humanity afflicted with such inhuman practices, transforms into a better world with acceptable precepts in the end. Unwavering faith in God, His timely intervention in crises, belief in indigenous customs and, the pure, unadulterated love are shown forcing them on virtuous path free from vices and worldly worries. The scenes are staged alternately in Bassora and Baghdad of medieval Arabia. In this holy land of the Caliph, two opposing forces clash against each other to assert the individual supremacy, through jealousy, petty quarrels, treachery and fierce fights.

As Sri Aurobindo himself puts it in his well-known philosophical treatise, *Essays Divine and Human*, “is.... if circumstances have changed, the essential opposition abides; East is still East in its soul and West is still West . . .” (Aurobindo, 1997: 389). It could be that the changing culture of the East was emulating the West which he found disturbing when Sri Aurobindo returned to India after his education in England. The young generation of such a world in the West was being led astray on the materialistic, irreligious and sinful path of undisciplined behavior due to the decline of the religious, ethical and moral values in their part of the world. In the late Victorian and the early modern period, there was a definite change noticeable in terms of familial values in Europe and in England. As the noted critic, W.R. Goodman, has pointed out in his book, *Quintessence of Literary Essays*, in England “Where parents and children were concerned, there was a breakup of the old authoritarian pattern” (Goodman, 1995: 111). The dramatist so presents the darker side of such a modern

but disturbing world of the new generation using the popular folktale from the *Arabian Nights* in his *Viziers*. to highlight the cultural differences between the West and the East and to emphasize the significance of good breeding. He advocates dictates of indigenous culture and, above all, of the religion and belief in and submission to the will of God.

1.3 Statement of the Problem

The researcher undertook the following problem in the light of the literary text.

Sri Aurobindo's Educational Philosophy as reflected in *The Viziers of Bassora* and its Educational Implications

1.4 Significance of the Problem

This study enhanced the teaching learning process by training the faculties. It also brought the reader to arrive at an understanding of how children can be educated. It brought out a comprehensive understanding of both the eastern and the western culture.

1.5 Explanation of Terms

Philosophy: The word philosophy is derived from two Greek words 'philos' and 'sofia' means wisdom. Thus, Philosophy means love of wisdom. Wisdom is a state which deals with higher consciousness of intellectual realm.

In this research study, 'philosophy' refers to the ideas of Sri Aurobindo's educational philosophy as reflected in *The Viziers of Bassora*

Integral: It is an essential part interwoven.

In the present study, the term 'integral' refers to Sri Aurobindo's philosophy which implies education of the vital, the psychic and the spiritual aspects of human life. According to Sri A. these are an essential part of human education.

Implications: Refer to application to life situations.

In the present study, it refers to arriving at interpretations of *The Viziers of Bassora* for application in educational set up.

1.6 Objectives of the Study

The present research study was undertaken with the following objectives in view.

1. To carry out a study of *The Viziers of Bassora*, one of the better-known plays of Sri Aurobindo.
2. To study the sources of Sri Aurobindo's philosophy
3. To explore the nature of true education from Sri Aurobindo's philosophy
4. To arrive at ideas to train senses according to Sri Aurobindo's philosophy
5. To arrive at ideas and strategies to implement Sri Aurobindo's philosophy

1.7 Research Questions

The present study explores the following issues in detail.

1. What are the basic issues of Sri Aurobindo's philosophy?
2. What are the sources of Sri Aurobindo's philosophy?
3. How can Indian Yoga be fruitful in the development of a child?
4. What is 'Supermind'?
5. How can the senses be trained?
6. How can the philosophy of Sri Aurobindo be put in to practice?
7. What does Sri Aurobindo say about good breeding of children?
8. What is the gist of *The Viziers of Bassora*?
9. Which values have been highlighted in the present play?
10. What is the perception of Sri Aurobindo about Western materialism?
11. How is an individual expected to behave in the Islamic world?
12. What are the basic tenets of Eastern and Western cultures?
13. How can philosophy of Sri Aurobindo reflected in the *The Viziers of Bassora* be implied in the education system?

1.8 Rationale of the Study

With a view to examining the educational philosophy of Sri Aurobindo the researcher selected a literary text, in particular a play written by Sri Aurobindo. Since the researcher is from literary background it is advisable to explore the educational philosophies of literary giants like Rabindranath Tagore, Swami Vivekanand, Mahatma Gandhi, John Dewey etc. The logic applied in the philosophy appealed the researcher. The researcher wanted to examine the educational philosophy of Sri Aurobindo and its implications.

1.9 Scheme of Chapterization

Chapter 1 Introduction

In the first chapter the researcher has explored the philosophies of various philosophers along with Sri Aurobindo's. It also discusses the life sketch and literary output of Sri Aurobindo. The chapter also incorporates in it the overall idea of the selected literary text, Delimitation of the study and Rationale of the study.

Chapter 2 Review of Related Literature

This chapter is divided into two sections. The first is Theoretical framework. It deals with relation between philosophy and education, definition of philosophy and education Sri Aurobindo's Educational philosophy and philosophies of east and west. The second section is Review of related literature in which the researcher includes review of past researchers', review of selected M.Ed dissertation and Ph. D dissertation.

Chapter 3 Research Methodology

This chapter presents research methodology of investigation. It discusses the research method. Besides this research designed methodology adopted for the study and procedure for content analysis.

Chapter 4 Analysis and Interpretation

This chapter consists of content analysis and interpretation. In this chapter the researcher has found some ideas philosophies related to the some incidents, characters and their interpretation and discussion.

Chapter 5 Findings, Implications and Conclusion

This is the last chapter. In this chapter findings, implications and conclusions are drawn from the selected book *The Viziers of Bassora*.

1.9 Conclusion

The researcher has designed the first chapter in order to give a brief understanding of the present research. The chapter consists of a brief introduction to Sri Aurobindo's life and philosophy, statement of the problem, explanation of terms, objectives of the research and scheme of chapterization. The researcher has also talked about the outline of the selected play in brief. The following chapter explores a theoretical frame work and research reviews.

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Chapter: 2

Conceptual Framework and Review of Related Literature

2.1 Introduction

In order to accomplish any research study successfully, it is necessary to develop an in-depth understanding the work on hand in terms of the theoretical basis and studies carried out in the past.

2.2 Importance of conceptual framework and Review of Related Literature

According to K.G. Desai(1997,p.306) “The review of related literature should be distinct for the development of the problem and insight of the research”

The review of related literature is a compass in the hands of the researcher which shows direction. Before a researcher come to solve a specific problem it is imperative to take in to consideration the related references and the past studies done on the related topic. Past always directs the present. In this case journals, M.Ed dissertations, Ph. D thesis and articles come to the rescue of the researcher. The study of the related literature widens the researcher’s understanding broadens his thinking and sharpens his analytical perception. The systematic study of related reviews helps researcher narrow down the problem.

Content Analysis is chiefly based on written communication so before interpreting any book or any communication it is prior necessity for the researcher to gather related data and study them in relation to the problem of the research. Keeping this in mind in the present chapter the researcher has tried to arrive at conceptual understanding of the research topic and reviewed the related educational philosophies of other educationists.

2.3 Objectives of Conceptual framework and Review of the Related Literature

To develop insight into the present study

To get information related to the present study

2.2 Conceptual framework

2.2.1 Meaning of the Education

1. Education is a manifestation one's inner potential. According to this view, education is the drawing out of internal powers so as to unfold and develop all the potentials of the child. Swami Vivekananda, Gandhiji, Sri Aurobindo etc. belong to this school.
2. Education is acquisition. This school of thought considers education as the acquisition of information about the external universe so as to enable the pupil to understand and control the world.
3. Education is transaction. In this approach, education is the transaction between man and environment so as to improve his relationships with human and physical nature. It is a process of give and take between man and his environment and it leads to learning and growth.
4. Education is preparation for life. The modern world is very complicated. Proper adjustment with such a world requires skills, attitudes, interests, ideas and understandings appropriate to the conditions of life. Education helps the child with these qualities to lead a successful life.

2.2.2 Relation between Education and Philosophy

Education and philosophy, the two disciplines, are very closely related and in some areas they overlap each other. It is quite often said that Philosophy and Education are two sides of the same coin. Education is the dynamic side of philosophy.

The art of education cannot be completed without philosophy and philosophy cannot convert others to its aims and values without education. There is a close interaction between the two; one without the other is unserviceable.'

Education is practical in nature and philosophy is theory. It is not vague to say that theory and practical are identical. The educator, who has to deal with the real facts of life, is different from the arm chair theorist who is busy in speculation.

But a close observation of the various interpretations of philosophy will prove that these two are nothing but the one and same thing seen from different angles. Philosophy is the study of the realities, the pursuit of wisdom.

Philosophy is a way of life. In a wider sense philosophy is a way of looking at life, nature and truth. It sets up the ideals for an individual to achieve them in his life time.

Education on the other hand is the dynamic side of philosophy. It is the active aspect and the practical means of realising the ideals of life. Education is a sacred necessity of life, both from the biological and sociological point of view.

Education renews and re-builds the social structure in the pattern of philosophical ideals. Human being, who is born and grows up with inherited propensities, determines the basic trails of man, but education paves a long way for his success in life.

Education according to Indian tradition is not merely a means to earn living, nor is it only a nursery of thought or a school for a citizenship. Rather, it is the initiation into the life of spirit, a training of human souls in pursuit of truth and the practice of virtue.

The basic relationship between philosophy and education can be analysed as follows. It is philosophy, that provides the purpose or the aim and it is education which makes it practical.

Philosophy shows the way and education moves on in that direction. When we define education as the modification or behaviour, the direction in which, modification to be carried out is determined by philosophy.

Thus philosophy deals with the end and education with the means. In fact, we can observe that the great philosophers of all times have been also great educators. For example, Socrates and Plato, the great philosophers, were also famous educators.

A teacher is not a teacher, in true sense of the term, if he/she is not able to discover the relationship between philosophy and education. According to Thomson, every teacher should realize the importance of philosophy in education.

Good philosophy thus would not only conceive the type of society which is needed in the society. It is philosophy which would give to the teachers a sense of adventure.

A true teacher should have knowledge of the subject he/she teaches the pupils and the society. He/she should also have the moralistic sense which comes from philosophy.

The choice of students must cater to the principles and purposes of philosophy. Choice of curriculum needs philosophers or leaders of thought. With the change of time and circumstances, the curricula also changes and this change can be brought out by philosophers alone.

The philosophy of the teacher is reflected in the child by his method of teaching. So the course of life of the child is definitely influenced by philosophy. Here comes the utility of philosophy.

According to Alfred Weber "Philosophy is a search for comprehensive view of nature, an attempt at a universal explanation of the nature of things a person who searches into the reason and nature of things, who tries to arrive at a general principle, and who attempts to apply those principles to daily conduct of life, acts like a true philosopher. According to John Dewey, philosophy is "critical reviewing of just those familiar things."

An educator not only holds certain beliefs and ideals of life, he also tries to convert his pupils to his own views and his own way of life.

The influence of a person, holding a vital belief, brought to bear upon another person with the object of making him also to hold that belief, is education. Thus education means to lead out, through the modification of the native behaviour of the child.

Education is a laboratory where philosophic theories and speculations are tested and made concrete. Education may, therefore, be rightly called applied philosophy.

Philosophy is wisdom; education transmits that wisdom from one generation to the other.

Philosophy is in reality the theory of education. In other words, education is the dynamic side of philosophy, or application of the fundamental principles of philosophy.

Philosophy formulates the method, education its process. Philosophy gives ideals, values and principles, those ideals, values and principles.

2.2.3 Scope of Educational Philosophy

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.

These problems mainly include -

- Interpretation of human nature, the world and the universe and their relation with man,
- interpretation of aims and ideals of education,
- the relationship of various components of the system of education,
- relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],
- educational values,
- theory of knowledge and its relationship to education.

The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

a] Aims and Ideals of Education Philosophy

Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development.

These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

b] Interpretation of Human Nature

A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is more broad as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

c) Educational Values

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

d] Theory of Knowledge

Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

e] Relationship of education and various area of national life and various components of the system of education

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy, therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

2.2.4 Nature of Educational Philosophy

Philosophy of education is one of the areas of applied philosophy. There are three branches of philosophy namely 'metaphysics, epistemology and axiology.

- Metaphysics is a branch of philosophy that investigates principles of reality transcending those of any particular science. It is concerned with explaining the fundamental nature of being and the world. *Metaphysics* is the study of the nature of things. Metaphysicians ask what kinds of things exist, and what they are like. They reason about such things as whether or not people have free will, in what sense abstract objects can be said to exist, and how it is that brains are able to generate minds.

- Axiology the branch of philosophical enquiry that explores:
 - o Aesthetics: the study of basic philosophical questions about art and beauty. Sometimes philosophy of art is used to describe only questions about art, with 'aesthetics' the more general term. Likewise 'aesthetics' sometimes applied even more broadly than to 'philosophy of beauty' :to the 'sublime,' to humour, to the frightening--to any of the responses we might expect works of art or entertainment to elicit.
 - o Ethics: the study of what makes actions right or wrong, and of how theories of right action can be applied to special moral problems. Subdisciplines include meta-ethics, value theory, theory of conduct, and applied ethics.

Epistemology is the branch of philosophy that studies knowledge. It attempts to answer the basic question: what distinguishes true (adequate) knowledge from false (inadequate) knowledge? Practically, this question translates into issues of scientific methodology: how can one develop theories or models that are better than competing theories? It also forms one of the pillars of the new sciences of cognition, which developed from the information processing approach to psychology, and from artificial intelligence, as an attempt to develop computer programs that mimic a human's capacity to use knowledge in an intelligent way. When we look at the history of epistemology, we can discern a clear trend, in spite of the confusion of many seemingly contradictory positions. The first theories of knowledge stressed its absolute, permanent character, whereas the later theories put the emphasis on its relativity or situation-dependence, its continuous development or evolution, and its active interference with the world and its subjects and objects. The whole trend moves from a static, passive view of knowledge towards a more and more adaptive and active one.

As you can tell, the different branches of philosophy overlap one another. A philosopher considering whether people ought to give excess wealth to the poor is asking an ethical question. However, his investigations might lead him to wonder whether or not standards of right and wrong are built into the fabric of the universe, which is a metaphysical question. If he claims that people are justified in taking a particular stance on that question, he is making at least a tacit epistemological claim.

At every step in his reasoning, he will want to employ logic to minimize the chance of being led into error by the great complexity and obscurity of the questions. He may very well look to some of the ethical, metaphysical, and epistemological writings of past philosophers to see how his brightest predecessors reasoned about the matter.

Aspects of each branch of philosophy can be studied in isolation, but philosophical questions have a way of leading to other philosophical questions, to the point that a full investigation of any particular problem is likely eventually to involve almost the whole of the philosophical enterprise.

One view on education believes or subscribes to the view that philosophy of education comes under the umbrella of axiology. As a branch of philosophy it utilizes philosophical methods for the solution of philosophical problems with a philosophical attitude to arrive at philosophical conclusion. In this comprehensive process it includes facts concerning education and synthesizes them with values. The other school of thought believes that education as a discipline utilizes or needs to incorporate all modes of philosophical inquiry; metaphysical, axiological and epistemological. As individuals involved in the process of education right from the aims, purpose, functions and building theory we need to look at any body of knowledge or generate new knowledge based on the three modes of philosophical inquiry.

2.3 Major Educational Philosophies

2.3.1 Rabindranath Tagore's Educational Philosophy

Rabindranath Tagore was born in Calcutta on May 6th, 1861. He had his first lessons from a private tutor at home. But he writes, "It was no one's fault but my own, that nothing could keep me for many days together in the beaten track of learning. I strayed at will, filling my wallet with whatever gleanings of knowledge I chanced upon"

His philosophy of education conforms to his general philosophy. He approached education as he approached life as a poet, with a totality of vision. He was fully aware

of education's innumerable implications. "Education", he said, "is permanent part of the adventure of life,..... it is not like a painful hospital treatment for curing them of the congenial malady of their ignorance, but is a function of the health, the natural expression of their mind's vitality." (Shukla,1996) To him the object of education is freedom of mind through the path of freedom, though it had its risk and responsibility too. Most people, he said, had forgotten that children were living beings. They were more living than grown up people, who had built their shells of habit around them while the children are always pliable. Therefore, he wanted that children should not have mere schools for their lessons, but a word whose guiding spirit is personal love. "Love and action" he believed, "are the only mediums through which perfect knowledge can be obtained."

The three cardinal principles of his educational philosophy are 1. Freedom. 2. Creative self expression. 3. Active communication with a man. The genesis of the ideal of freedom lies in his own experience as a child and his experience of the prevailing system of education. About his early education he remarked "we had to sit like dead specimens of some museum whilst lessons were pelted at us from above like hail-storm on flowers". He spoke of the existing schools as being an "education factory, lifeless, colourless, dissociated from the context of the universe within the bare white walls staring like eye balls of the dead." Our education has taken us from our natural surroundings. It has weaned us from nature and its vitalizing and life giving influences. It is dissociated from social contexts. An education "divorced from the streams of life and confined within the four walls of the class-room becomes artificial and loses its value." (Shukla,1996) The first and the foremost work, in his opinion, was to bring the child's mind in contact with nature. Let the child imbibe and learn freely and spontaneously from the book of nature. Let him be happy and free. Education should be natural in content and quality. Through contact with nature the child will be introduced to the great world of reality easily and joyfully.

2.3.2 Swami Vivekananda's Educational Philosophy

Swami Vivekananda was born in 1863 in Calcutta. Before he became a monk, his name was Narendranath Datta. Knowledge Resides Within the Individuals: Swami Vivekananda believes that knowledge resides within the individuals himself. He

simply discovers or realizes it. Similarly, as noted above, he holds that perfection is already inherent in man, and education is the manifestation of the same.

The Child Does His Own Growing: Thus Swami Vivekananda believes that the child learns through self-education. Each one must teach oneself. Things will be made clearer to the child by his own power of perception and thought.

Education According to Tendencies of the Child: The teaching should be adjusted according to the needs of children. These needs should be determined in terms of the tendencies inherent in children, and not according to what the parents or teachers think.

Concentration is the Essence of Education: Thus Swami Vivekananda regards concentration as the only method to attain knowledge. He considers concentration of mind as the essence of education.

Brahmacharya for Concentration: Thus, according to Vivekananda, Brahmacharya or complete, continence is necessary for developing the power of concentration. Swami Vivekananda believes that by observing strict Brahmacharya all learning can be mastered within a very short time.

Qualities for the Teacher: Just as the teacher must have certain virtues, similarly, the pupil, too, must have some qualities. The pupil must be pure in thought and speech. He must have a perseverance and real thirst for knowledge. He must be Brahmachari. He must continuously struggle to grapple his basic nature; only then he can achieve victory and acquire true knowledge.

2.3.3 Mahatma Gandhiji's Educational Philosophy

To Gandhiji education is an activity which is necessary not only for social progress but also for moral, political and economic development. Mother tongue should be the medium of education. It should be given the first place amongst languages to be taught in the school. The State should purchase the product made by the school children. The state should provide compulsory free education to children between 7 and 14 years of age.

The Task of the Teacher: In order to put his ideals of education into practice Gandhiji wants a special type of teacher. Evidently, the teacher must possess the virtues that he wants to inculcate in the students. The teacher must practice these virtues himself, otherwise his words will have no effect. The association of the teacher with the students should be a fine training in the fundamental virtues.

The Aims of Education: Gandhiji wants that education should help one become self-supporting in later life. He desires that each boy and girl should be self-supporting by finding an occupation after receiving the formal education. This means that he is not against the bread-and-butter aim of education.

Both Individual and Social aim: Thus, Gandhiji has the greatest respect for the individuality of man, because he believes that preservation of individuality is necessary both for material and spiritual advancement. He knows that a society is formed of individuals who have varying capacities, interests and characteristics. It means society constitutes of diverse elements. He wants unity in diversity existing in the society.

The Wardha Scheme: 1 Free Compulsory Education: Between the ages of seven and fourteen, education should be withdrawn from all boys and girls. He was convinced that in order to improve the rural conditions, secondary and primary education must be combined. He wanted to leave higher education to private enterprises.

Craft as the Centre of Education: The Wardha Scheme provides that education should be given through the medium of some craft or productive work. It is around this craft that all other subjects in the school will be taught.

Self – supporting Aspect, The Medium of Instruction, The Non- Violence Cult, Idea of citizenship, The Idea of a Co-operative Communities.

2.3.4 Swami Dayananda's Educational Philosophy

Swami Dayananda was born in the native state of Morvi in Kathiawar, Gujarat in 1824. We shall study how Swami Dayananda has advocated the cause of education according to his line of thinking. For obvious reasons we may not agree with some of his views, but it will be difficult to discard all of them. There can be no denying that

he, as a true emancipator, looks at all the aspects of human life and has considered education as a true remedy for many social evils .We have to appreciate the way in which he struggled for the regeneration of India and should imbibe the spirit he evinced .Swami Dayananda recommends that the first education of the child should be given by his mother. The mother has to see that child does not pick up any bad habit. Swami Dayananda advises that the teachers should also try to keep themselves aloof from the acts, and only then can cultivate knowledge and good character in order to be ideal teachers. Swami Dayananda advocated a life of physical and mental austerity for a student. He wanted the students to lead a life of hardhood and endurance so that he may be prepared for the worst kind of future. Swami Dayananda wanted that an educational institution should be at least four Kosas or eight miles or about 12km away from towns and cities because he wanted the students to be kept away from the distractions of city life. From the foregoing account it is clear that Swami Dayananda was in favour of women education. He asserts that nowhere in the Vedas it is mentioned that the women are not qualified to study the Vedas. He believes that both men and women have equal right to education. Swami Dayananda was against co-education. He, therefore, laid down that the boy's schools should be at least two Kosas away from those of girls. He suggested that only men teachers and men servants should be allowed in a boy's school and women teachers and maid servants in girls' schools. No boy above the age of five years should be allowed in a girls' school and vice versa. Thus Swami Dayananda was not in favour of any contact between the opposite sexes during the period of school life.

2.3.5 John Dewey's Educational Philosophy

John Dewey, the American Philosopher, Psychologist and practical teacher was born in Vermont in New England in 1859. For him, philosophy applied to political, social, economic and educational problems. Dewey was opposed to all these three aims of education. He re-stated the aims of education in the light of the rapid, social and economic changes. Education, according to him , has two sides, the psychological and the social, neither of which can be subordinated or neglected. The nature of the child is dynamic, reconstructing and reorganizing. Education, therefore, should start with the psychological nature of the child. Also the aim of education , according to Dewey

is social efficiency. He considered the school as a social institution, its processes not basically different from the social processes outside the school. Dewey believed the school to be a fundamental method of social progress and reform. Through education, society can formulate its own purposes, organize its means of attainment, and shape itself in the direction it wishes to go. The school is a miniature society facing problems similar to those faced in life. The aim of education, said Dewey, should, be to secure a balanced interaction of the practical and the theoretical attitudes. Dewey's was an education by, of and for experience. He contended that the major developmental experiences of the human race have been gained in the struggle to satisfy needs. Considering school as a psychological necessity he wanted ideal school like the ideal home. Since the main hypothesis of Dewey was life itself, in his curriculum he occupations and associations which serve the needs of man. Dewey gave a very important role to the teacher. A Deweyan teacher should be concerned more with the pupil's impulses and interests rather than the inculcation of knowledge. His function is to guide the young through the complexities of life. John Dewey's most philosophic and practical mind made far reaching contributions to the curriculum and methods of teaching. The beliefs of this psychologist and thinker par excellence emerged from his teaching experience and his own environment. That is why his was an education of, by, and for experience.

2.3.6 Jiddu Krishnamurti's Educational Philosophy

In *The Function of Education* Jiddu Krishnamurti argues that the purpose of education is to prepare people for life. That is done by making students feel free, so that they can think freely, and won't conform to society. Society is corrupt, violent, and oppressive. If students don't think freely they will also be corrupt, violent, and oppressive. They must think freely so that they will rebel against everything that is wrong with society, so that they can change society. That is completely true, but Krishnamurti doesn't account for how students will learn to rebel, if their education is not oppressive.

Jiddu Krishnamurti argues that the purpose of education should not just be to prepare people for a career, but to prepare people for life. If people are not educated to understand the whole process of life; "the constant battle between groups, races and

nations... the subtle, hidden things of the mind-the envies, the ambitions, the passions, the fears, fulfillments and anxieties” (Krishnamurti, xl), then they will miss the whole point of life, that life is actually extraordinary, all life is extraordinary, the earth and all the animals and plants on it and everything else, all are extraordinary. If people do not understand how extraordinary life is they will not live it to their upmost potential, and instead will decay, deteriorate, and wither away. If education does not help people to understand life then it is meaningless, because in order to live a good life it is necessary to know what life is all about, and it is necessary to have intelligence; the capacity to think freely without fear, without having to conform, in order to discover what is true.

It is necessary for young people to live in an environment without fear so that they can learn to think for themselves, and not feel like they have to conform. Most people become frightened as they get older, because they have so many responsibilities, and are unable to think freely, which makes it that much more important that young people feel that they are free to think freely, in order to understand life. Life is beautiful, but people have made it out to be an ugly thing, and because they believed it was so horrible they have made it horrible. Every part of society is based on the belief that life is horrible; the education system, organized religion, everything. For that reason “it is guided by politicians who are always seeking power; it is a world of lawyers, policemen and soldiers” (Krishnamurti, xli), and endless wars. Everyone is struggling against everyone else in order to be safe; in a position of power or comfort. People are divided by ideology, by class and caste, by nationality, “by every form of stupidity and cruelty” (Krishnamurti, xli). People are educated to fit into this insane world, they are encouraged to fit into it, by the education system, by their parents, by nearly everyone, and most people want to fit in.

The purpose of a good education, Krishnamurti believes, is to make students feel free so that they can think freely, and will see the problems in society, the corruption, violence, and oppression. Then they will revolt against everything that is wrong with society, and change society, so that society will not be corrupt, violent, and oppressive. If they do not feel free they will conform to society and be part of the problem, not part of the solution. Krishnamurti does not account for how students will learn to rebel if their education is not oppressive. Somehow there must be

something else in their lives that do oppress them, but anyone who would receive such a good education is likely to have a fairly good position in life, and not be oppressed by any other situation.

2.4 Sri Aurobindo

2.4.1 Sri Aurobindo's Educational Philosophy

According to Sri Aurobindo, Super mind is a state of consciousness. One can acquire it gradually. After acquiring it one must use it for transforming one's entire being, body, mind and soul. When the man attains the supermind he becomes a superman, a jnani or a Gnostic individual.

Sri Aurobindo has asserted that it is the synthetic or integral approach to the problems of human life that can serve humanity. He has shown the path which will lead generations of mankind.

Sri Aurobindo has explained the educational philosophy in the weekly Karmayogin published from February 12 to April 2, 1910. It is true that Sri Aurobindo is one of the greatest educators of humanities of all times in the senses that he dedicated his life in showing man the path to the supreme spiritual advancement which alone can give solace to mankind. Here, it is proposed only to understand the training of young children.

Sri Aurobindo regards the mind as the chief instrument of the teacher. He thinks that the mind consists of four layers. The past mental impression or the store house of memory is the foundation on which the other three layers rest. It is from the Chitta that the active memory selects its requirements at times. Sometimes this selection is properly made, and sometimes irrelevant things are selected. Sri Aurobindo thinks that the passive memory or the Chitta needs no training, because it is automatic and naturally sufficient for its purposes. Hence it is the active memory which needs training and improvement.

The mind proper or Manas is the second layer. It is in this layer that all the other layers are collected. The function of the mind is to receive the images coming from the five senses- touch, smell, taste, sight and sound and translate them into thought-

sensations. Sri Aurobindo believes that the mind is also capable of receiving images of its own direct grasping. The mind transforms these images into mental impressions. These sensations and impressions are the materials of thought. For making the thought efficient it is very important that these materials are sufficient and perfect. Therefore, it is the duty of the teacher to see that the six senses, i.e. sight, sound, taste, smell, touch and mind are so trained as to make them as keen, subtle and sensitive as possible.

In this training the help of the organs of action should be utilized. For example the hand should be encouraged to reproduce what the eye sees and the mind similarly, speech should be trained to express the knowledge contained by the whole antakharana or the whole mind.

The intellect or buddhi is the third layer. It is the real instrument of thought. It is the intellect which arranges and rearranges the elements of knowledge coming to the mind. SriAurobindo thinks that this third layer or the intellect is the most important for the educationist. It is the intellect which has the comprehensive, creative, synthetic, critical and analytical faculties. The comprehensive, creative and synthetic faculties of the intellect may be regarded as its right hand. This right hand judges, imagines, memorises, observes, commands and manipulates. Sri Aurobindo believes that the critical and analytical faculties of the intellect may be regarded as its left hand. The left hand or the critical faculties “distinguish”. Thus these faculties are the essentials of logical reasoning. The right hand mind is the master of knowledge, because it penetrates deeply into its very soul. The left hand mind is only the servant of the mind, because it only touches the body of knowledge. The left hand tries to ascertain the truth, whereas the right hand grasps even those elements which are not yet ascertained and verified. Both this hands of the mind are essential for human reason. So both these hand of the mind must be perfectly trained to the highest possible degree, otherwise the education of the child will remain incomplete and one-sided. The above concept of educating a child will be fruitful in the wholistic development of a child.

The philosophy of education propounded by Sri Aurobindo is based upon certain fundamental principles. These principles are triple, as follows:

First, the child should himself know and develop, the teacher should only guide and help. This is true for every one without distinction of age and sex.

Secondly, education must suit the particular qualities, capacities, ideas and virtues, etc., of the person concerned. The second principle, in the words of Sri Aurobindo is, ‘ That the mind has to be consulted in its own growth.’ There should be no imitation. Each individual and each community should have a system of education suitable to its nature. Everywhere the basic principle is to follow one’s own *svadharma*. The aim of education is self – realization in the individual as well as in the community. Education should help the growing soul to draw out what is best in itself and to make it perfect. To quote Sri Aurobindo, ‘The closer touch attempted with the psychical being behind the vital and physical mentality and an ever-increasing reliance on its possibilities must lead to the ultimate discovery that man is inwardly a soul and a conscious power of the Divine and that the evocation of this real man within is the right object of education and indeed of all human life, if it would find and live according to the hidden truth and deepest law of its own being.’

‘The third principle of education’, according to Sri Aurobindo, is to work from the near to the far, from that which is to that which shall be. This is a corollary of the second. Every thing should be natural to the student, not only the aim but also the means of education. The national system of education should be rooted in the national language. This, however, does not imply any antagonism to foreign languages. According to Sri Aurobindo, ‘The aim and principle of a true national education is not certainly to ignore modern truth and knowledge but to take our foundation on our own belief, our mind, our own spirit.’

‘ The chief aim of education ,’said Sri Aurobindo, ‘ should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.’ This aim of education as defined by Sri Aurobindo, agrees with the definitions of the aim of education advanced by most of the important philosophers of education in East and West. Education, according to Sri Aurobindo, is always self-education. It is a process to realize the inner nature of the educant. As he put it, ‘The child’s education, ought to be an upbringing of all that is best, most powerful, most intimate and living in his nature; the mould into which the man’s action and development ought to run is that of his innate quality and power. He must acquire new things but he will acquire them

best, most vitally on the basis of his own developed type and inborn forces.’ In the process of education to realize his own nature. Thus, education, according to Sri Aurobindo is *paido-centric*.

2.6.2 Integral Education

Integral Education regards the child as a growing soul and helps him to bring out all that is best, most powerful, most innate and living in his nature. It helps the child develop all facets of his personality and awaken his latent possibilities so that he acquires

- a strong, supple, healthy, beautiful body
- a sensitive, emotionally refined, energetic personality
- a wide-ranging, lively intelligence and will
- the subtler spiritual qualities that unify and harmonise the being around his inmost Truth or Soul

The focus and emphasis in Integral Education is not just information and skills acquisition but also self-development, triggered from within the child and supported and nourished by teachers and parents. Every experience becomes a learning tool for the child as he grows. IE helps him to integrate with his true self, his surroundings, his society, his country and humanity in other words, to become the complete being, the integrated being that he is meant to be.

2.6.3 Vital Education

Of all education, vital education is perhaps the most important, the most indispensable. Yet it is rarely taken up and pursued with discernment and method. There are several reasons for this: first, the human mind is in a state of great confusion about this particular subject; secondly, the undertaking is very difficult and to be successful in it one must have endless endurance and persistence and a will that no failure can weaken.

Indeed, the vital in man's nature is a despotic and exacting tyrant. Moreover, since it is the vital which holds power, energy, enthusiasm, effective dynamism, many have a feeling of timorous respect for it and always try to please it. But it is a matter that nothing can satisfy and its demands are without limit. Two ideas which are very widespread, especially in the West, contribute towards making its domination more sovereign. One is that the chief aim of life is to be happy; the other that one is born with a certain character and that it is impossible to change it.

2.6.4 Mental Education

Of all lines of education, mental education is the most widely known and practised, yet except in a few rare cases there are gaps which make it something very incomplete and in the end quite insufficient.

Generally speaking, schooling is considered to be all the mental education that is necessary. And when a child has been made to undergo, for a number of years, a methodical training which is more like cramming than true schooling, it is considered that whatever is necessary for his mental development has been done. Nothing of the kind. Even conceding that the training is given with due measure and discrimination and does not permanently damage the brain, it cannot impart to the human mind the faculties it needs to become a good and useful instrument. The schooling that is usually given can, at the most, serve as a system of gymnastics to increase the suppleness of the brain. From this standpoint, each branch of human learning represents a special kind of mental gymnastics, and the verbal formulations given to these various branches each constitute a special and well-defined language.

A true mental education, which will prepare man for a higher life, has five principal phases. Normally these phases follow one after another, but in exceptional individuals they may alternate or even proceed simultaneously. These five phases, in brief, are:

- (1) Development of the power of concentration, the capacity of attention.
- (2) Development of the capacities of expansion, widening, complexity and richness.
- (3) Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life.

(4) Thought-control, rejection of undesirable thoughts, to become able to think only what one wants and when one wants.

(5) Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being.

2.6.5 Psychic Education and Spiritual Education

So far we have dealt only with the education that can be given to all children born upon earth and which is concerned with purely human faculties. But one need not inevitably stop there. Every human being carries hidden within him the possibility of a greater consciousness which goes beyond the bounds of his present life and enables him to share in a higher and a vaster life. Indeed, in all exceptional beings it is always this consciousness that governs their lives and organises both the circumstances of their existence and their individual reaction to these circumstances. What the human mental consciousness does not know and cannot do, this consciousness knows and does. It is like a light that shines at the centre of the being, radiating through the thick coverings of the external consciousness. Some have a vague intimation of its presence; a good many children are under its influence, which shows itself very distinctly at times in their spontaneous actions and even in their words. Unfortunately, since parents most often do not know what it is and do not understand what is happening in their child, their reaction to these phenomena is not a good one and all their education consists in making the child as unconscious as possible in this domain and concentrating all his attention on external things, thus accustoming him to think that they are the only ones that matter. It is true that this concentration on external things is very useful, provided that it is done in the proper way. The three lines of education—physical, vital and mental—deal with that and could be defined as the means of building up the personality, raising the individual out of the amorphous subconscious mass and making him a well-defined self-conscious entity. With psychic education we come to the problem of the true motive of existence, the purpose of life on earth, the discovery to which this life must lead and the result of that discovery: the consecration of the individual to his eternal principle. Normally this discovery is associated with a mystic feeling, a religious life, because it is mainly the religions that have concerned themselves with this aspect of life. But it need not

necessarily be so: the mystic notion of God may be replaced by the more philosophical notion of truth and still the discovery will remain essentially the same, but the road leading to it may be taken even by the most intransigent positivist. For mental notions and ideas have only a very secondary importance in preparing one for the psychic life. The important thing is to live the experience; that carries with it its own reality and force apart from any theory that may precede or accompany or follow it, for most often theories are no more than explanations that one gives to oneself in order to have, more or less, the illusion of knowledge. Man clothes the ideal or the absolute he seeks to attain with different names according to the environment in which he is born and the education he has received. The experience is essentially the same, if it is sincere; it is only the words and phrases in which it is formulated that differ according to the belief and the mental education of the one who has the experience. All formulation is thus only an approximation that should be progressive and grow in precision as the experience itself becomes more and more precise and coordinated. Still, to sketch a general outline of psychic education, we must give some idea, however relative it may be, of what we mean by the psychic being. One could say, for example, that the creation of an individual being is the result of the projection, in time and space, of one of the countless possibilities latent in the supreme origin of all manifestation which, through the medium of the one and universal consciousness, takes concrete form in the law or the truth of an individual and so, by a progressive development, becomes his soul or psychic being.

2.7 Review of Related Literature

2.8 Reviews of M.Ed dissertations

Banerjee.A.(2012) studied Tagore's Philosophy : A study from selected sources objectives of the study were to study Tagore's philosophy, to study the components of Tagore's philosophy as reflected in the " Gitanjali" , to draw out implications from Tagore's philosophy in modern age. The major findings of the study were After studying the poems of the Gitanjali, it was found that they had shades of Idealistic and Naturalistic philosophy. However prominently Idealism was reflected in the poems where in Rabindranath Tagore has expressed that mind, idea, spirit or self is the reality. He has emphasized the reality and worth of individual people, moral values

and human freedom. Therefore he has said that the main aim of life is exaltation of personality or self realization and this can come when the inborn nature is converted into spiritual nature. Politeness, modesty, liberty, justice, honesty, truth and integrity are some of the values he feels are important for any individual. His philosophical thoughts have laid emphasis on moral education through truth , beauty and goodness. They also promote universal education. His thoughts stimulate the creative energies of the child and also the high ideals of life can be encouraged in the child has also been advocated by Tagore.

Padhiyar.k.(2011), conducted a study on, A study of the educational thinking of GijubhaiBadheka and its implications in the modern context, the objectives of the study were to study GijubhaiBadheka's philosophy of teaching for all round development of the child , to study the method of teaching advocated by GijubhaiBadheka, to study the views of GijubhaiBadheka on curriculum framing, to study the views of GijubhaiBadheka on role of teacher and students and teacher interpersonal relationship ,To study the views of GijubhaiBadheka on cultivating discipline in students, to study the ideas of GijubhaiBadheka about education and its relevance in modern context and findings of the study were GijubhaiBadheka of the view that Education in school should not be solely concerned with learning books and sorting information, His ideas seem to be quite true and relevant for the present times. The study also revealed the multifaceted personality of GijubhaiBadheka. His insistence on child centered education reveals his ultra modern approach to life while his emphasis on learning by nature and observation reveals his down to earth approach to living. The investigator is sure that if GijubhaiBadheka's educational ideas are put into practice the future of our country will be better and brighter and more rewarding and will be characterized by a better quality of life.

Padhiyar.T.(2011), studied, Education implications based on selected chapters of Ramcharitmanas, objectives of this study were, to know about the values presented in Ramcharitmanas, to know about the life skills presented in Ramcharitmanas. The findings of the study were chaupaies of Ramcharitmanas are full of moral values there are values like respect for elders, Devotion to God, Discipline, Love, Aesthetic sense, Modesty etc. Ramcharitmanas not only presents values but it is also full of poetical suggestion about leading life. It gives us suggestion about problem solving, decision

making etc. Ramcharitmanas presents ideal characters in all fields. GoswamiTulsidas has skillfully shown that how people should behave in different circumstances. Ramcharitmanas is indeed a role model for people as he shows how an ideal son, husband and king and brother should behave in different circumstances. As Ram is an ideal king, husband and brother, Sita is also an example of a good wife and daughter in law. Laxman is an ideal brother. Hanuman is an ideal devotee. According to Tulsidas, Hanuman searched for specific things in Ramkatha he wanted knowledge/ gyaan when he reached out to hold the sun. He looked for Ma Sita i.e. devotion. He went all the way to get Sanjeevani i.e. divine medicine and he found a guide in Vibhishan. Similarly the individual of today should look for wisdom, peace, food as a medicine for life and a guide to show the right path.

Kureshi (2011) studied ‘A study of educational implication of Quran’.

Objectives of the study:-

- To study education as proposed in the Quran with respect to
 - (a) Curriculum
 - (b) Methods of teaching
 - (c) Role of the teacher
- To study the educational implications of the Quran for the contemporary educational system
- To study values cited in the Quran

Major findings: In Islam, the duty of seeking knowledge and learning is obligatory for every Muslim. In addition to the emphasis on knowledge for all in the Quran, women’s education is emphasized in many of the Hadiths of the prophet. Islam has not only allowed the study of sciences useful for civics and social purposes, but at times it has actually made it obligatory and has never inner- directed their study on religious grounds. According to imam Ghazlali by religious science, means those branches of knowledge which are directly learnt from the apostle of the God. The teacher was not merely responsible for the educational activities of the students, but

also for the elevation of their moral character and for bringing them into contact with the eternal varieties of life. The teacher of a learned man should always fear God. The teacher should always be dignified and his demeanour should be grave. We must be an unswerving flower of the code of conduct laid down by it. Muslim education was launched by Prophet Mohammad who is said to have been illiterate. Yet as the preacher of a new community, he became an effective teacher a enthusiastic promoter of learning. The Quran curriculum speaks about several areas such as academic learning value education technological, proficiency, observation of Nature, religious education, activity based education and peace education. The religious Islam invites us to worship, Allah, the ultimate in truth, virtue and beauty, the creator of all things.

Senjaliya. R. (2007), studied philosophy of BHAGVAD GITA in managing Human Relations in school organisations His objectives of the study were:-

- To identifies of the determinates of Human Relations
- To order the identified determinates of Human relations according to their significance
- To study the determinates of Human Relations as reflected in BHAGVAD GITA.
- To draw implications for BHAGVAD GITA TO manage human relation in school organisation

Major findings of the study:-science has offered physical comforts to the entire world. It has brought the world nearer but the question is how to bring them nearer mentally with a union of minds. The task of education is to unite the world, mentally intellectually and spiritual and not only physically. This need healthy human relation in school organisation but certain determinates are hindering the growth of human relations. These identified determinates are affecting the organisation universally. To overcome this concrete platform is required to be build based on the philosophy of Gita, if understood with an open mind, has strength to promote the unity of mind, intellect, and soul. Gita is merely as a powerful force of the past but a force which can guide the world today and forever. Lastly, researcher bows at the feet of Gita and lord

Krishna, the perfect super human the preceptor of the world and complete Yogi. i.e. “KrasnamVandeJagadGurum”.

Joseph. L. (2006) in her study entitled, A study of Educational philosophy, of JidduKrishnamurti and its implications for contemporary education system. Her objectives of the study were:-

- To highlight Krisnamurti’s educational philosophy
- To suggest educational implications of the philosophical thoughts of J. Krishnamurti in the present context

Major findings:-

- ⇒ Krishnamurti ‘s idea of education is not limited to acquiring knowledge or gathering and co-relating facts so that it can be used selfishly.
- ⇒ Education along with encouraging the should help man to experience the integrated process of life so that capacity and technique can be used properly in the right sense.
- ⇒ Education should help to create global outlook so that the idea of ‘Vasudhaivkutumbakam’ can be realised.
- ⇒ The educational activities should be such that they enables the students to achieve the highest level of academic excellence.
- ⇒ The teacher is the most important person in the school because upon him rests the responsibility of future generation.
- ⇒ The teacher is also a revolutionary since he has to bring about the transformation of mankind.
- ⇒ The teacher should not only make the student independent out wardly but also make him free in wardly by removing from him all kinds of fear. Thus is responsible for bringing about the psychological freedom of the child.

- ⇒ Teaching learning process should involve a lot of questioning, listening and discovering so that the student is able to arrive at conclusion on his own.

Praseeda. V. (2004) in her studyentitled ,A study of implementation of Swami Vivekananda Educational philosophy in Ramakrishna mission school,. Her objectives study were

- To survey the educational philosophy of Swami Vivekananda
- To study implementation of Swami Vivekananda education philosophy in Ram Krishna mission in terms of school activities

Major findings:-

- ⇒ Teachers said that mere book learning is not education. They want that education by which character is formed.
- ⇒ The school give that education by which character is formed strength of mind is increased the intellect expanded by which one can stand on one's own feet.
- ⇒ Ramakrishna mission school gives an idea of education is personal contact with the teacher Guru Vase, with, out the personal life of a teacher there would be no education everybody should be trained to practice absolute Brahmcharya.
- ⇒ The school looks upon religion, as the innermost are of education is religion. The school has temple.
- ⇒ The school insists that the teaching must be modified according to the needs of the taught
- ⇒ The library in the school is adequate enough to give complete idea about Swami Vivekananda.
- ⇒ The school has enough activities to understand the aims of education of Swami Vivekananda and also the school helps the student to develop proper work habits values such as regularity, punctuality honesty and education.

- ⇒ The atmosphere of schools is very interesting it is helpful for developing power of thinking.
- ⇒ Religious education is a vital part of school curriculum. The institute is very much successful to imparting religious education.

Bara.D.(2001), carried on Exploration into the implications of the Educational philosophy of Swami Vivekanand for the Realization of Universal Religion, the Objectives were, to collate the educational philosophy of Swami Vivekananda. To study the educational tenets of Swami Vivekananda. To study the implications of Swami Vivekananda's educational philosophy and tenets for the realization of the universal religion. He found salient features of such an understanding of the Universal Religion. It is infinite having location neither in place nor in time. It has neither past nor future. It simply is. It necessarily follows from the above that it is not sectarian no one group can ever claim an exclusive monopoly over it. It is for all. It has infinite scope for development. It has no place for persecution and intolerance. It accepts and respects diversity. It's sole aim is to enable man realize his true nature that is divine.

Deshpande (1994) in his study entitled ,contributions of Radhakrishnan to Educational Thought, with the objectives:-

To make an analytical study of educational philosophy and Radhakrishnan and to compare Radhakrishnan's views on education with that of other selected prominent Western thinkers including Plato, John Dewey, Josn Paul satre, and Indian Educational thinkers including Tagore, Ghandhiji and J. Krisnmurti, philosophical historical and comparative methods were adopted for the study, Documentary survey of primary and secondary sources enabled the researcher to make content analysis and arrive at conclusion his major findings were he found that Radhakrishnan built-up a philosophy of monistic variety and believed that the universe was an aspect of ultimate reality. As an idealist, he believed the existence of God as the ultimate cause to explain the cosmic phenomena. According to him, education should aim at inculcating moral values, developing character and comprehensive humanism including democratic values, festering patriotism. Emphasis was given on all-round

development of man covering physical, intellectual, emotional, spiritual and social aspects. Education for women should suit their temper and role. The curriculum should be need based and life –oriented. He encouraged the use of Sanskrit and recommended seminar discussion, debates and similar activities for the development of individual personality.

Krishnan. K.V.(1998), Studied, A study of the Implication of Swami Vivekananda's educational philosophy for Teacher Education, the objectives of the study were to survey the ideas of Vivekananda on education, Based on the objective one to draw implications for teacher education. Findings of the study were the teachers need to have a concept of complete man. They must be aware of human problems and be sensitised to the blatant realities of life, the ultimate aim of education is self realization. Those who are responsible to lead the pupils to self realization should be on the path of it, Pupils learn much from examples than from precepts so teachers are responsible to provide good examples to their words. This aspect must be remained and taught to the teacher trainee, A steady mind is absolutely necessary for progress and success in life. Teaching of mental steadiness will not do this purpose, Universal brotherhood is a demanding virtue essential for the survival of humanity. The gist of Vedanta, which he says is that essence of all is one and the same soul is pervading in all, must be taught among the trainee, Physical training including yoga and meditation will promote social virtues like co-operation, sociability respect for rules etc. Spiritual knowledge must be made part and parcel of the curriculum. Education psychology, yoga and meditation, community service etc. , In teacher education residential form can be followed. In this system the teacher educators can monitor the teacher trainees every now and then and give them right direction that to be followed. Teacher should have some qualities, content mastery, sinlessness, love for his wards etc. Attitude and aptitude of the trainee must be given importance during the time of admission.

Sharma. I (1992) Conducted a study on , A critical evaluation of J.Krishnamurty's thought on Education, The objectives of the study were to state and analyze, J. Krishnamurty's general philosophy, to state and analyze J.Krishnamurty's thought on education, to trace the uniqueness in the education thoughts of J.Krishnamurty the

findings of the study were J.Krishnamurty has denied the existence of permanent soul and hold the view that the ultimate reality is homeless immensity a kin to energy discovered by science. His views about religion and God are secular. The school should be a home for the student where he can flower in the environment of fear competition, comparison, ambition and reward. It should not create jealousy envy hatred and wars in the long run.

Abbasi,A.N.M.S.(1980), Studied, The Educational Thoughts of Jawaharlal Nehru, the objectives of the study were to study Nehru's views on the educational problems from different angles, to study the socio-economic and political events to understand his role in the field of education, to study the growth and development of education relevant with to the Nehru era, to study the education philosophy of of Nehru in the socio-economic context. The findings of the study were According to Nehru, the aim of education should be to develop a child for life, to develop human society and to broaden its outlook, to remove rigidities and to help in the growth of economy. The education of little children should be of non-formal type to develop their aesthetic sense and to train them in delicate manners. Primary education should be given for the spread of literacy, democratic understanding, self-control and tolerance and for bringing about economic and agricultural revolution. Secondary education should be vocationalized to solve the problem of unemployment and to check university enrolment. Women should be educated to raise them to the level of men, to enable them to fight for their rights, and to help them in looking after their children's education, their family and society. A teacher was the producer of proper manpower for the nation. The mass media played a vital role in educating the students and masses. More amount of money should be sent on the teacher welfare than on buildings, furniture and equipment.

Cameotra.A.(1977), Studied, A Study of Naturalism in Education with Special Reference to Modern Indian Education, The major objective was to study naturalism in education with special reference to modern Indian education. The has drawn the following conclusions. Naturalism has very strongly influenced educational teaching to be used at different stages, curriculum and the order of subjects, school administration and its principles, physical facilities that are needed and their improvisation. It has been successful in touching and affecting the educational

progress at all stages, more effectively at the elementary and secondary school level. All the recent advancement in educational method and the ideal of sound method based on the facts of child nature has come from naturalism. In today's education giving emphasis on individual differences co-educational system, emotional development of the child, diversificational of curriculum introduction of co curricular activities, development of the personality of child building up good home school relationship freedom of the child, and different new methods of teaching, viz., direct playway, project , Dalton, problematic and heuristic methods is a direct outcome of naturalism in education.

2.9 Review of Ph.D Dissertation

Jagadeesh.B.,Jagtap. H. (2011), Studied, Educational Philosophies of Mahatma Gandhi and JidduKrishnamurti Reference to Modern Education, Objectives of the study were to compare the philosophies of Mahatma Gandhi and JidduKrishnamurti in respect of Aims of Education ,Curriculum, Method of Teaching , Role of Teacher and to judge the relevance of their educational philosophies in relation to the modern system of education, to analyze the similarities and differences in the educational philosophies of Mahatma Gandhi and JidduKrishnamurti. Findings of the study were with regards to the meaning of education both M.K.Gandhi and J.Krishnamurti define it in a broader perspective. Literacy or book learning is not at all education. Education is to see the significance of life as a whole, The aim of education given by M.K.Gandhi can be classified into two. Immediate aim ,social and spiritual aim. Therefore, according to J.Krishnamurti for the awakening of intelligence, not intellect, but awareness must be the supreme aim of education, Life is the center of education for both M.K.Gandhi and J.Krishnamurti, child is the centre of the process of education, Holistic approach to education is emphasized by both. Peace education and religion education are urgently needed for the present society ,Gandhiji's Educational philosophy is blend of idealism, pragmatism and naturalism. It is eclecticism. Krishnamurti's Educational philosophy does not follow any system of philosophy, Gandhi believes in eternal and universal values. Krishnamurti discards such values. Man has to create his own values through creative intelligence.

Sing. R. (2010), studied, Educational Philosophy of Mahatma Gandhi and Swami Vivekananda: A Comparative Study, Objectives of the study were to study the educational philosophy of Mahatma Gandhi, to study the educational philosophy of Swami Vivekananda to compare the educational philosophies of Mahatma Gandhi and Swami Vivekananda, to study the educational philosophies of both in context with present educational scenario. A critical analysis of these two in the form of philosopher and educationists. Findings of the study were: Both Mahatma Gandhi ji and Swami Vivekananda are counted amongst the greatest educationists of the World. The philosophies of education propounded by them bear great importance to the whole humanity. Both of them bear great importance to the whole humanity. Both of them were well aware of the importance of education in building modern India. In the present times education has become more theoretical. It has become dull and uninteresting due to lack of activity. Both Mahatma Gandhiji and Swami Vivekananda proposed activity oriented education. It creates interest in learning. The problem of indiscipline which is prevalent today can also be solved through activity oriented education. Mahatma Gandhi said that education should enable the child to meet the future needs of his life. He said education should be an insurance against unemployment. Whereas the present educational scenario is quite different. There is no surety of employment even for highly educated persons. To solve this problem the education should become less theoretical and more technical after getting which the person is able to earn his livelihood. The principle of utility should be followed while framing educational policies. Regarding the role of teacher both of them said in the same voice that a teacher should act like a friend, philosopher and guide. In the present schooling system the teacher has adopted the role of a dictator, who tries to mould the character of the child forcefully. The role must be changed. Mahatma Gandhiji and Swami Vivekananda both did not attach themselves to any particular ideology. They were idealist, Naturalist and Pragmatist at the same time. As idealist they wanted the child to be morally spiritually strong. As naturalist they wanted to give full freedom to child. His needs, aspirations, aptitudes and abilities should be carefully diagnosed. They wanted activity oriented education which should be purposeful. In this way the present educational scenario can be changed in positive direction by implementing the philosophies propounded by the two great educationists. If India has to excel in both material and spiritual aspects, she has to

adopt a synthetic approach of the ideas propounded by Mahatma Gandhiji and Swami Vivekananda.

Patel.(2004), studied Educational Implications as reflected in the works of Saint Kabir, The objectives were to study the educational implications of Saint Kabir in relation to Nature of the self, Theory of action and art of living ,goal in human life, value education, importance of Guru and Sadhans. Her findings were a. The world is transitory, painful and full of sorrow. The way to have happiness is to surrender oneself at the mercy of God. B. one must control one's mind and ten senses of knowledge and action and follow the middle path C. There is only one principle which is Real, Absolute and Permanent. It is called as Brahman, Rama, Krishna, Rahim, Allah, Khudaa etc. by one name. It is formless and name-less. It pervades everything and is omnipresent. It is witness of all actions that we do and as per our actions, it bestows fruits to us in a most neutral and impartial manner. D. All human beings and other living creatures are the expression of that supreme reality. Thus, we must be able to see the basic unity in diversity among all men creatures and religions too. This is the secret of communal harmony and secularism. E. There is no need to believe in casteism, sex differences, as all these are man made one must see the potential divinity in all. F. The purpose of human life is serve the mankind, because service to man is service to God. Basically creation and the mankind because service to man is service to God. Basically creation and the creator are one.

Manay. S. (1991) studied the study examinee critically the merits and demerit of home science from the stand point of Aurobindo's philosophy and views on values

Objectives were:-

- To examine critically the merits and demerits of home science education and,
- To find out whether or not home science is value oriented

Major findings:-

- (1) Home science education is not value oriented.

- (2) The programme of value education is to lift consciousness at the vital psychic level to higher knowledge by becoming conscious of truth.

Chavda.J.(1991) studied “ A study of educational thoughts of DolararaiMankad and its implementation” Objectives were:-

- To study the educational thoughts of DolararaiMankad with reference to
 - (a) The philosophical base of education life
 - (b) Proposed steps for curriculum including approaches of method of teaching and evaluation
 - (c) Responsibilities of the teachers
 - (d) Philosophy behind hostel life, and
 - (e) Functions of education for social upliftment
- To know the openions about the educational thoughts of DolararaiMankad held by educationists and others associated with him, and
- To study the institutional work towards, implementation of the thoughts of the DolararaiMankad

Major findings:-

- (1) DolararaiMankad was in favour of rural oriented education and a curriculum based on spiritual values.
- (2) A simple life was a special feature of the GangajalVidyapeeth.
- (3) Discipline based on karuna, simplicity in student life, and vadilyojana for cultivating hostel life were other significant features.
- (4) MadhyamMarg instead of extremes for cultivating good habits in students was advocated in educational institutions.
- (5) Free expression and naturalist mode have been suggested in the educational philosophy of DolararaiMankad.

Nand.V. (1992) studied “Educational ideas of Dr. Rajendra Prasad and their relevance to modern India” Objectives were:-

- To select, classify and draw conclusions from the educational ideas of Dr. Rajendra Prasad
- To determine the relevance of the educational ideas of Dr. Rajendra Prasad in modern India

Major findings:-

- (1) Dr. Rajendra Prasad pleaded for healthy nationalist and preparation of the youth to serve and work for the freedom of the country with the ultimate aim of youth to dedicate themselves to the cause of the country.
- (2) Dr. Rajendra Prasad’s ideas reflect a deep desire to improve the education system in general and educational standards in particular.

Agrawal. K (1992) studied “It attempts to study the ideas on education contained in the philosophy of Ram Tirth”. Her objectives study were:

- To select, classify and discuss the philosophical and educational thoughts of Ram Tirth
- To give practical suggestions for Indenisations of education and educational philosophy vis-a-vis the educational thoughts of Ram Tirth

Major findings:

- (1) Education should be based on the ideas of life and should aim at bringing out the inner capacities and develop the society.
- (2) Indian ideas should be included in the curricula at different stages of education.
- (3) Practical knowledge of Vedanta should be given to students.

- (4) There should be a balance of the material, spiritual, individual and social aspect, love for the nation should be one of the main aims of education.
- (5) The curriculum should included philosophical as well as scientific subjects.
- (6) The teaching-learning process should give due place to interests, motivation traits, self-exercise, proceeding from the known to the unknown and the use of teaching aids.
- (7) Education should enable the individual to become economically self sufficient.
- (8) At B.Ed level, the perspective teacher should be given knowledge about the Indian philosophical views.
- (9) At M.Ed level, a comparative study of western and Indian philosophies should be included in the curricula

Collins.P.(1992) studied “ the study seeks to classify certain fundamental considerations underlying research in philosophy of education and suggesting some implications for research in philosophy of education” Objectives study were:-

- To classify some fundamental considerations underlying reseaech in philosophy of education
- To made the role of history in research in philosophy of education
- To describe and exemplify the intensely personal character of philosophy of education and some implications for research in philosophy of education

Major findings:-

- (1) The prevalence and difficulty of identifying educational research with empirical investigation are related to the need (in life and in education) for a philosophy open to the transcendent, for example religion and theology.
- (2) A section of the paper entitled “history of philosophy of education as organised confusion” is dedicated to explaining and exemplifying then radical divergence

among philosophers in the history of thought and to observing some factors of contributing to the state of affairs.

- (3) The utility of studies in the history of philosophy of education for the development of one's own appreciation in philosophy of education and for doing research in the field has been, highlighted

Chauhan,B.P.S.(1981), Studied, “ Educational Philosophy of Swami Dayananda” objectives of the study were to study the philosophical thoughts of Swami Dayanand according to his own granths and bhasyagranths and many other writings on him, to study the educational philosophy in the background of his philosophical thoughts, to find out the nature of education on the basis of his granths and literature, to study the aims of education and teaching methods and techniques in the backgeound of the aims of life propounded by Swami Dayananda. The findings of the study were The study revealed that Swami Dayananda was not only a philosopher or a religious reformer but also a great educationist. He was the first to suggest a national system of education.His concept of education was spiritual , religious, social and knowledge oriented. His idea on education was that the physical, social,religious and spiritual education should be essential parts of educational system.He advocated ancient gurukul system of education in which bhramcharya was an essential condition of student life. He advocated love and service, inner discipline, self realization and truth as the ultimate goals of life and education. He Stressed physical development which promoted long and healthy life.His system of education was democratic, based on equality. His educational system intended to introduce residential institutions among natural surroundings.He believed in a diversified curriculum which included various subjects relating to life and needs of the students. The nature of discipline for students was inner in which he fulfilled the aims of life.

Dev.B.R.(1981), studied, “ The spiritual Element in the Educational Philosophy of Mahatma Gandhi” objectives of the study were to investigate the spiritual foundation of the activities of the Mahatma Gandhi, 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 to show to what extent the spiritual foundation of Gandhiji's philosophy of life and education was both important and relevant to the purpose of all education. Major findings of the 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 service through which he went 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. 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.

Bhatt, J.M. (1973), "A study of the Educational Philosophy of Vinoba Bhave" objectives of the study were to analyse Vinoba Bhave's educational philosophy in the light of other schools of philosophy and to find out how far Vinoba's educational thought could fit in with the existing situation in India. findings of the study were according to Vinoba's philosophy education for life was not merely process but a process with a goal, self realization was the chief aim of education, curriculum was to have life orientation, labour orientation and usefulness, the method of teaching should lay great stress on the spiritual leadership of the teacher. Vinoba, as a Sarvodayist, aspired to develop the social living in the individual. Keeping individual as the basis of development of the society he tried to correlate the individual and group development. Vinoba's philosophy wants to inculcate in students the values of fearlessness, nonviolence, democracy and peace. Comparing Vinoba's philosophy with that of Gandhiji it was found that they were similar so far as the ultimate goal of life was concerned, but Gandhiji's work was linked with political goal of freedom for India, whereas Vinoba was concerned with social reconstruction.

Singh, I.B. (1972), Studied, "Ravindra Nath Tagore as An Educator" The main objective of this research was to study the educational philosophy of Tagore. Findings of the study were Ravindra Nath 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 indispensable. The material powers 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 contribution of education according to him, was incomplete if the economic aspect of education was neglected. 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 emphasized also upon the sense of fraternity and equality at the national and international levels and also showed regard to different cultures. He opined to adopt the ideal let all be happy.

2.10 Conclusion

The researcher has comprised different reviews of M.Ed and Ph.D scholars. The researcher has also focus on the inter relationship, nature and scope of educational philosophy. The intensive studies of the same has sharpened and widen the researcher's understanding. This chapter is succeeded by the methodology used for the purpose of philosophical research.

Chapter: 3



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Chapter 3

Research Methodology

3.1 Introduction

The review and insightful reading of related literature prior to one's research is pre-condition for a fresh interpretation and implementation. The present chapter is designed with a view to making the architectural design of investigation transparent. Methodology is the base of any inquiry or investigation. Educational research is an attempt to add into the existing store of knowledge. Since it is scientific in its nature it requires certain methods to be used. Here the researcher has selected a topic which is based on philosophy. The researcher has attempted to highlight how Sri Aurobindo's philosophy of education echoes in his play *The Viziers of Bassora*. The researcher has carried out a detailed study of the play to examine Sri Aurobindo's philosophy.

3.2 Research Design

This is a qualitative research design. Content analysis is the major technique adopted by the researcher for this study. By adopting content analysis as a technique, the researcher has tried to explore or unfold different shades of human life as reflected in the play. A literary text uses human life as its raw material. Sri Aurobindo has taken the incidents of Bugdad in *The Viziers of Bassora*. As a modern educationist Sri Aurobindo has amalgamated eastern and western values. This research aims at determining and presenting truthful picture of life, events, characters, ideas and situations etc. interwoven in the text and there by arrive at educational implications as derived from the text.

3.3 Methodology adopted for the Study

The method adopted for the present research is content analysis. According to Berelson, “Content analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communication” (1952: 489)

The present study is based on qualitative data. The researcher has used content analysis method, which is a systematic examination of the recorded work for further classification. The inquiry begins with process of investigation, analyzing and interpreting.

Here the researcher has selected one of the most pleasant plays written by Sri Aurobindo *The Viziers of Bassora*. While exploring and interpreting different events, dialogues, characters, incidents, and situations, the researcher has tried to find Sri Aurobindo’s educational philosophy and his dynamic vision of life reflected in the text.

3.4 Procedure for content analysis

First of all the researcher undertook intensive reading of Sri Aurobindo’s life, literary career and philosophies propounded by him. Along with Sri Aurobindo’s educational philosophy the researcher also studied other philosophers like Rabindranath Tagore, Swami Vivekananda, Dayanand Saraswati etc. To understand the subject matter of the play the researcher tried to understand the sources of the play. Since it is a piece of literary work with drama as the form, the researcher was required to read over and over again and also scan through many events, characters and ideas frequently. Such an in-depth and intensive reading of the play enabled the researcher to comprehend the characters, the events and the ideas in the play. Further, it developed insights into the play and contrasting personalities of the characters. It helped her to see the reflection of Sri Aurobindo’s philosophy in the play. Sri Aurobindo’s ideas on education have been taken up through comparison and contrasts among the dramatis persona.

The researcher has explored six significant events. The first event was about how different styles of parenting by two viziers in the upbringing of their sons formed the base of nurture. The second event was entirely centered on impact of the western

materialism. The third event the blending of the eastern and the western cultural values had been presented. In the fourth event the transformative power of education was highlighted. The fifth event embodied the concept of vital education. In the sixth event the anti family institution- slavery has been depicted.

The researcher also studied and interpreted five major characters namely Alfazzal, Almuene, AniceAljalice Caliph and Fareed in the light of Sri A's philosophy of education.

3.5 Conclusion

After that a final draft was prepared. To sum up the present chapter is planned to have overall idea of the how researcher has followed certain steps to come to a concrete interpretation. The detailed analysis and interpretation of the play is done in the next chapter.

Chapter: 4



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Chapter 4

Analysis and Interpretation

4.1 Introduction

The intensive study and careful analysis of the entire play *The Viziers of Bassora* forms the body of this chapter. The researcher has taken six significant events and major characters of the play. The researcher has highlighted where, when and how Sri Aurobindo's educational philosophy gets reflected.

4.2 Event Analysis

Event: 1

Event: Different styles of parenting by two viziers in the upbringing of their sons.

Event Analysis

The Viziers of Bassora is a fascinating tale of medieval Persia which embodies the crucial ingredients of an entertaining drama. The entire play was centered around the education of the sons of two viziers. The action of play revolved around the development of two major personalities namely Almuene and Alfazzal. Later on these two personalities were reflected in the upbringing of their sons Fareed and Nureddene respectively. The first vizier Almuene adhered to western cultural values of freedom where as Alfazzal was an epitome of eastern cultural values.

Keeping in mind the dramatic techniques Sri Aurobindo has used Act-1 as an explosion. The majority of the characters and the shadow of the major event were being echoed right from the beginning. There was a great difference between the upbringing of Fareed and Nuredden. Almuene was wanton, lecherous, cunning,

selfish, stubborn and lethal and so was his son Fareed. In the words of Murad, the Turk captain of police in Bassora, Fareed was

*“A misformed urchin full of budding evil,
Ranges the city like a ruffian, shielded
Under his father’s formidable name
And those who lay their hands on him commit
Not outrage but a rescue...”*(p- 567)

On the contrary, Alfazzal was religious, virtuous, refined cultured and a great believer of God. He hated the western care-free style of upbringing of children Alfazzal had brought up his son Nuredden in virtuous mould just like him. He was a genuine follower of Islam. Murad praised him by saying that:

“The kind Alfazzal- Bassora is only bright because of his presence.”(p- 564)

Like a concerned parent, Alfazzal did not appreciate vagabond Nureddene’s youthful vagaries. He often used to scold him and check his youthful indulgences and extravagant expenses. He even prevented his son to cast his eyes on the beautiful slave girl Anice. On the contrary, Almuene promoted the materialistic, carefree and wanton behavior of his son. He said for his son,

*“Let him be anything,
He is a vizier’s son...”*(p- 568)

Association of with Sri Aurobindo’s Philosophy

Sri Aurobindo has dexterously interwoven the educational philosophy explored by him in ‘The Life Divine’. To support his theory of training of individual’s behavior and senses, he has compared and contrasted the two different children and has held parents and their upbringing responsible for the same. As per Sri Aurobindo’s view, child acquires knowledge not only through five senses but also through the development of the super mind. But without proper training of these five senses, one can not transcend the development of the super mind. Here in the play Almuene and Freed have failed to have absolute control over their senses and so they have turned wanton, lecherous and stubborn in their behavior. On the other hand, Alfazzal and

Nureddene have tried to train their senses. Their behavior was moulded according to their training of the senses.

Event II

Event :entirely centered on impact of the western materialism

Event Analysis

Emulation of the western culture has been highlighted in Act-II. Fareed's proud father fueled the materialistic, carefree and wantonbehaviour of his son. On the contrarily Alfazzal like a concerned parent did not appreciate vagabond Nureddene's youthful vagoures. So he warned his wife to keep Anice away from Nareddene's sight. He preveted him to avoid any sinful and illinfluence of woman on his young heart.Alfazzal himself was a genuine follower of Islam. His character was anembodiment of sincerity, honesty, straight forwardness, courage, disinterestedness, patience, endurance, perseverance, peace, clam and self control. Being a parent Alfazzal was a role-model for Nareddene so it wasquite natural that Nureddene had respect and admiration for him In Act-II Scene-II at one point of time it was found that Nureddene expressed his wish to be like his father. He considered his home not less than heaven. He said,

“It is the happiest home in Bassora.

Where two kindest parents in the world,

Excuse their Vagabond son”(p- 602)

The following dialogue of Nareddene unfolds his desire to be like his father.

“My wealth shall be so great that I can spend

Millions each day nor feel the want. I’ll give

Till there shall be no p”oor in all my realms,

Nor any grieved; for I shall every night,

*Like Haroun al Rasheed, the mighty Caliph,
Wander disguised with jaafar and Mesrour
Redressing wrongs, repressing Almuenes,
And set up noble men like my dear father
In lofty places, giving priceless boons,
An unseen Providence to all mankind.”(p - 600)*

Nureddene, like his father Alfazzal, wanted to set a noble example of all mankind. He wanted to be a just ruler and considered his kingdom prior to his personal life. As his father was a true devotee of Islam the son also desired the Kuran to be read everyday. Nureddene happened to meet Anice with the help of Dooniya. And they fall in love with each other. Initially Alfazzal went mad with rage. However, after noticing the light of pure love in the hearts of the lovers, and due to the entreaties by his wife, Ameena, and his niece, Doonya he relented and assented to their union, but not before warning his son against indulging with other girls other than the chosen one. Here Alfazzal recognized the power of genuine and sacred love, not mere physical attraction between the two righteous young ones. Both the parents supported the lovers whole heartedly until the end even at the cost of Alfazzal position in the king's court. For his wife Ameena the love between Nureddene and Anice was 'Fate intended - God's will'.

Idea Analysis

- Parents are as a role models or demigods in the eyes of their children
- Ideal parents are always an embodiment of infinite virtues and qualities in them. So children would take them as their role models. And try to be like them.

Sri Aurobindo's educational philosophy As reflected in the book

- | | | | |
|---|-----------------------------|---|--|
| ➤ | Self Education of Parents | ➤ | In the play Alfazzal seems to be a man of self education |
| ➤ | Development of high ideals | ➤ | Alfazzal is a man of high ideals and noble thoughts. |
| ➤ | Child's respect for parents | ➤ | Nureddene's respect for his fathers. |

According to Sri Aurobindo, when parents bring child into the world, provide him with food satisfy his various material needs and look after his health, they think they have fully shouldered their responsibilities. Later on they send him to school and handover to teachers the responsibility of his education. There are other parents who know their children must be educated and try to do what they can. But very few, even among those who are most serious and sincere, know that the first thing to do in order to be able to educate the child is to educate oneself, to become conscious and master of oneself so that one never sets a bad example to one's child. For it is above all, through the example of what one teaches. Sincerity, honesty, strait forwardness courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self control are all things that are taught infinitely better by example than by beautiful speeches.

As we have seen right from the beginning of the play, Alfazzal is a man of self control, straightforward, courageous, honest and a great patience. The entire Bassora takes him as a noble vizier. He disapproves his son's mischievous doings. He can be projected as an ideal parent for Nureddene.

As per Sri Aurobindo's philosophy if parents have high ideals and always act in accordance with them, they will enable in their children the development of ennobling qualities in them naturally children will have respect and admiration for their parents. Further Sri Aurobindo says that if you wish to be respected by a child, have respect for yourself and be worthy of respect at every moment. Never be authoritarian despotic, impaction or ill tempered. Another pit fall to avoid according to Sri Aurobindo is 1) do not scold your child without a good reason and only when it is quite indispensable. A child who is too often scolded gets hardened to rebuke and no longer attaches much importance to words or severity of tone. When a child has done something wrong, see that he confesses it to you spontaneously and frankly; and when he had confessed, with kindness and affection make him understand what was wrong in his movement so that he will not repeat it , but never scold him; a fault confessed must always be forgiven.

In the play in Act-II. It is seen that Nureddene had great respect and reverence for his father Alfazzal because he himself was a role model for the architectural design of his character. Alfazzal was not a complete authoritarian neither a despotic nor an ill tempered man but rather a man of practical genius and common sense. Actually Alfazzal had brought a slave girl for the king but fell in love with her. At this point of time he did not behave whimsically but -rather showed tactful behaviour. When Nureddene confessed his guilt and declared that he had mistaken the slave girl as the present from his father, Alfazzal like a mature parent approved of his frank confession and decided to support him up to the end.

Event III

Event : The blending of the eastern and the western cultural values had been presented.

Event Analysis

Scene-II is enacted in Almune's house. Both Almune and Khatoon were shown talking to each other. Almune had all together an intense dislike for his wife.

He considered his wife as a pest. Khatoon was against the free hand given by her husband to her son. Khatoon did not appreciate the way Fareed had been living his life. She blamed her husband for supporting her son. Neither the father nor the son had any sense of gratitude or love for Khatoon. Fareed had grown so much so wanton that he did not hesitate in describing the slave girl vulgarly, in the presence of his parents. He said,

“In the slave market for ten thousand pieces.

Such hands ! Such eyes ! Such hips !

Such legs ! I am

Impatient - till my elbows meet around her” (P– 572)

Almuene being a representative of western culture gave Fareed extreme freedom and wants his son to be like him - Wanton, lecherous, cunning, selfish, insulting, stubborn, lethal and made after material world. He believed that for the genuine growth of the child he should be given maximum freedom. He himself promoted his misbehavior. He openly declared,

“Tis thus a boy should be trained up, not checked,

Rebuked and punished till the natural man is killed in him and

For Islam ? Arabs trained For my stock”(P- 574)

Even in scene-I Sunjar the friend of the Turk captain of police in Bassora, said this about Fareed

“There goest thou, Almune, the son of Khakan,

Dog's son, dog's father and they self a dog.

Thy birth was where thy end shall be a dunghill’. (P - 569)

In the following acts of the drama, Fareed became a headache not only for his parents but also for the entire Bassora. Just for his sexual gratification he became crazy to possess Anice a slave girl. And at one point of time he even did not hesitate to insult and to attempt poisoning to his own father just to get the slave girl. Even then

the father Almuene, did not take any need to show the right path to his son. Instead he became more revengeful against Alfazzal's family. He forgot all the ethical, moral, humanitarian and religious values of the world. So did his own son, too Fareed tried to humiliate Dooniya and other slave girls in his wanton behaviour. In his lustful attitude and in the absence of proper guidance he reduced himself to an animal level and ultimately met with a fiery death. His upbringing was responsible for his misfortune and sad demise.

Idea Analysis

A free and natural growth is the condition of genuine development.

For the wholistic development of the child fearless atmosphere and liberty are must. At the same time reinforcement is also a necessary condition. But it should be supervised by discipline.

Sri Aurobindo's Educational As reflected in the book philosophy

- Sri Aurobindo wants to blend the western and eastern cultural values.
- In the present work western philosophy for the development of the child is reflected when the father gives free hand on to his son unsupervised by discipline.
- East has spiritual knowledge neglecting matter while the west has knowledge of matter, neglecting the spirit.
- The Spirituality of the east and material development of the west both are necessary for the development of the child.

Through one of the important experiments the Mother and Sri Aurobindo gave a message that India possesses spiritual knowledge and neglects matter. While the west has a strong hold on the knowledge of matter but neglects the spirit. As a result of this both India and the West are suffering, and the solution would be to develop integral education, which would restore the development of matter under the guidance and authority of the spirit.

There are three principles of teaching's given by Sri Aurobindo. One of them says that the idea of hammering the child into the shape desired by parents or teachers is a barbarous and ignorant superstition. It is the whole child himself who must be induced to expand in accordance with his nature. For the genuine development of the child he should be given freedom and he should be in a position to exercise his choice.

In the present play, Almuene advocated western cultural values and gave extreme freedom to his young son Fareed forgetting the value of discipline. So Fareed's upbringing went wavered. He did not want to check his vagaries but instead took them for granted. The extreme funny and frivolous atmosphere of Almuene's family failed to inculcate moral and religious values in Fareed's character. Almuene promoted Fareed's desire so much so that at one point of time Fareed reached to the extreme level and offered poison to his own father. Fareed did not have any love and respect for women. He hated his mother and wanted Dooniya as a slave girl for him. The ultimate joy of life resided in satisfying sensuous pleasure. So here, Sri Aurobindo's views to give a child free hand for his wholistic development can be taken into consideration but if not supervised by self discipline, it results into breeding an animal.

Event IV

Event : The transformative power of education was highlighted.

Event Analysis

Education is not a monopoly of any class. Through education, any low birth man can transcend to the higher levels. In this respect AniceAljatice - a Persian slave girl was a perfect example. The multi-dimensional personality of Anice was the root-cause for her selection for the king in spite of being a slave girl. She was an embodiment of all womanly beauty. She was a beauty with brain and constant in love. She had a sweet tongue and dexterous verbosity. She was just like Shakespeares' Rosalind of *As you like it* or Portia of *The Merchant of Venice*. The entire Act-IV was focused on the event of how Anice and Nureddene eloped to Bagdad. Both Nureddene and Anice happened to enter into the garden of Caliph's place. Unfortunately the entry to this garden was restricted. It was because of Anice's bewildering beauty and speech the gardener Ibrahim allowed them to enter . He was almost mad to see her beauty and thought that the couple had come down from heaven. He managed for food and drink .Anice sang so beautifully and played lute so wonderfully that even Caliph, the supreme authority of Bagdad, was lured to listen to her. He disguised himself as a fish monger and went to sell fish to the couple. No one knew that he was a chief in disguise of a fish monger. He also praised the couple, inquired about their problems and gave them fried fish free of cost. He assured them to be a helping hand. Both Nureddene and Anice valued his care and concern and offered him a ring. Caliph in the disguise of a fish monger didn't accept the ring but asked for Anice herself. Nureddene thinking god's desire gave away Anice to Caliph. In his introduction Caliph said he was a friend of the chief of Bagdad. He promised Nureddene for the safety of Anice as his own daughter and handed him over a letter. The power of the letter was more than the entire army of Bassora. Nureddene just like a brave Hero returned to Bassora keeping his faith in the letter as well as God almighty.

Ideas Analysis :

Vital education is not only the development of five senses. It is aided by different kinds of fine arts and crafts. Art is the part of integral education Sri Aurobindo in his book 'The National value of Art' points out that the first and the

lowest use of art is purely aesthetic, the second in the intellectual the third and the highest is the spiritual.

**Sri Aurobindo's Educational As reflected in the book
Implication**

- Music, Art and poetry are a perfect edu. for the soul.
- In the present Play Anice is not only trained in her body, mind and speech but also uses poetry (songs) and late a musical instrument as the sign of wholistic development of the soul.

Sri Aurobindo while expressing his views on significance of arts in the vital education in his book 'The National value of Art' says, arts are agents which can not profitably be neglected by humanity all its onward march or degraded to the more satisfaction of sensuous pleasure which will disintegrate rather than building the character. They are when properly used great educating, educing and civilizing forces." So we can say that fine arts equally contribute in the vital education of a person. It is through these arts creativity, imaginative power, intellectual development and spirituality can be attained.

In the play Anice used to sing very beautifully in the garden of Caliph. She also played lute. The effect of this lute created a magical influence of Caliph. Even Ibrahim the gardener was also mad after it. Had she not known how to play a late, perhaps the couple could not have won the favour of the chief of Bagdad. The effect of the lute and song aroused holiness and spirituality in the heart of Caliph and he offered his help. Through the role of Anice one can see how knowledge of arts can play a vital role in one's vital education.

Event V

Event : The fifth event embodied the concept of vital education

Event Analysis

Act-V consists of seven scenes. The setting of the event was Bassora as well as Bagdad. Scene-I began in a room of Almuene's house. Fareed and Almuene had been arguing with each other. Fareed constantly demanded money from his father. Almuene's denial to give him a single penny provoked Fareed to offer a cup of poison to his own father. Fortunately the intervention of mother Khatoon saved the life of Almuene and Fareed was caught red-handed. Scene-II was enacted in the palace of Bassora in the presence of king Alzayni. The king praised Murad, the head of the police, and Ajebe, Nephew of Almuene and suddenly the conversation was interrupted by the advent of Nureddene. Everybody was surprised to know that Nureddene had arrived in spite of his hostility in Bassora. He handed over the letter of Caliph to the king. The letter was in the form of order to treat Nureddene as the monarch and give him his status as the son of Viziers. But unfortunately Almuene charged Nureddene of forgery. And Nureddene was imprisoned. The king ordered to wait for ten days to check the authenticity of the letter and declared that after ten days if he did not find any clue from Caliph, Nureddene would be beheaded. Nureddene expressed his extreme faith in God, and believed in the mercy of God. By this time Fareed was killed in the fight against the slave girls and Duniya. After seven days Nureddene was taken to the public place and he was to be hung publicly. But suddenly his father arrived at the scene. Both the father and the son did not leave the nobility of their characters. On the contrary they surrendered to the wish of Allah or God. Suddenly Caliph the chief of Bagdad entered with his army man. Nureddene was saved and promoted to the crown of Bassora. Almuene and Aljayane were punished, and their life was left to the mercy of Nureddene. Nureddene held love for all the creatures at the highest degree so he easily forgave everybody showed mercy and sympathy for all.

Ideas Analysis

Vital education is incomplete without moral education.

The essence of life is the highest value which should be inculcated in the child.

Sri Aurobindo's Educational As reflected in the book philosophy

- Sri Aurobindo has emphasized that without moral and educational development only, mental development becomes harmful to human process. Heart of a child should be so developed as to show extreme love, sympathy and consideration for all living beings.
- Realization of the essence of love and moral and emotional development.

Sri Aurobindo says that vital education remains incomplete in the absence of moral values. Love is the essence of human life. Here Sri Aurobindo's views come quite near to S.T. Coleridge's view as reflected in 'The Rime of the Ancient Mariner', by S.T. Coleridge who says that the best prayer is to love and praise the Creatures and Creators. Even Rabindranath Tagore also advocated the view, 'Service to man is service to God'

In the present play in Act-V, Ibrahim the gardener showed mercy to Nureddine and Anice. At the same time Caliph showed mercy and love to the

fisherman, Nuredene and Anice. Nureddene also showed his love for a fish monger (Caliph in disguise) at the end of the play instead of punishing his uncle. He forgave him and showed his love, sympathy and consideration for all human beings. In this character the mental development as well as moral and emotional development can be noticed.

Event-VI

Event : In the sixth event the anti family institution- slavery has been depicted.

Event Analysis

The play *The Viziers of Bassora* depicts medieval world where the humanity was still trying to come out of a few archaic, inhuman customs such as human slavery. There are plenty of references of slaves, slave-trades and also in-human punishments in our play. Right from the beginning of the play the researcher witnessed in-human customs of slavery reflected into the play. Fair sex had been reduced to commodities. They were used to be bought and sold. The audience got shocked when they observed the open market for the slave girl. In Act-I the king himself was desirous to have a young and beautiful slave girl as his concubine. He sent Alfazzal to bid for the most beautiful slave girl on his behalf. Anice, Anjalice, Balkins, Mymoona etc. were slave girls. The slaves did not have mothers, fathers, brothers, sisters, etc. They did not have any dignified position in the society. They simply worked as concubines, satisfying sexual lust of the people of the royal class. In this play it was found that on two incidents of slave trading Anice was bought for the king and the other two slave girls Balkins and Maymoona had been bought. There was a vast age difference between the king and Anice. The king was a middle-aged man while Anice was a young lady of around 20. Since she was given away or sold away by her parents in famine, she did not have any right to express her desire. One more important incident is of Harkoos. When Nureddene climbed into the chamber of Anice, Harkoos was blamed because he had been guarding the chamber of Anice. The

treatment which he received reminded the researcher of Black African Slavery. Many a time he had spoken

"This all one Harkoos. Stick or leather!

leather or stick!

'Tis the way of this wicked and weary world." (P-613)

The above lines are the evidence of helplessness of the slaves in Bassora. When Ameena asked Anice why she has not prevented her son Nareddene's advances, Anice's reply was also startling. As she says, "We are only trained;

"To meek and quick obedience.

and what's virtue.

In freemen is in us a deep offence Do you command your

Passions not on us.

Impose that service; it is not in our part.

Remember my condition can & Slave for bid or order?"

(P- 604)

Idea Analysis

Demolition of inhuman customs like slavery is possible through education.

Slavery is one of the most viciously anti-family institution. Human beings have ever devised. People become the objects of exchange; the slaves become motherless, fatherless and deprived of their mates. It was a world in which people suddenly vanish. Slavery also points out to the fact how most people behave when they are given absolute power over others. Here education is the best remedy to demolish this archaic customs.

Sri Aurobindo's Educational philosophy

- As per Sri Aurobindo's view vital education plays a fundamental role in the removal of inhuman customs like slavery.

As reflected in the book

- In the present play there are a few incidents, characters where education tries to abolish ill treatment to human beings done in the name of slavery.

What Sri Aurobindo believed was that it is through education one can bring the superstitious beliefs, archaic customs and baseless rituals to an end. When the play was written medieval Arabic still had barbaric custom of slavery. Slaves were bought and sold in an open market. Innocent girls were used to be sold for money. Their situation was degraded like animals. They used to satisfy carnal desire of the aristocratic class. In the present drama Anice, Balkins, Maymoona are shown leading life of humiliation. There was not a single event or a character who tried to abolish anti-family institution of slavery. Slaves were shown as good as Animals. As if they were deprived of human emotions.

4.3 Character Analysis

Alfazzal

Character sketch

The Viziers of Bassora is a fascinating tale of Medieval Persia, centered around on the two apposite cultures of the globe. Alfazzal, being one of the viziers of Bassora, was an epitome of the eastern culture. He was a genuine follower of Islam. He was just, kind, humble, optimistic and also a man of strict discipline. He was always in favour of truth. He was a man of strong will and moral courage. His character was a just like a candle which kindles and gives brightness in others life. The entire Bassora sang his glory in Act-I Murad the turk captain of police of Bassora said,

"The kind Alfazzal! Bassora is bright-only because of his persence." (P-564)

The simplicity of his character is reflected in his virtuous speech. He believed "In Islam all men are equal under neathof the king." Being a father he does not believe in promotinghis son's vagaries. He wanted his son to marry as early as possible and settled down in his life. When he broughtAnice at his home he strictly wanted his wife Ameena to forbid her son to cast his eye on the beautiful slave girl. He was frank and courageous in his peeche. He did not suffer from any hypocrisy. His role was just like responsible parental authority. His character stood for an absolute faith in God's secret-design. He believed that-everything happens as per the will and wish of the almighty. Even in the time of great crises his unshakable faith in God remained intact. He did not deviate a single inch from his decision. Inspire of being a strict disciplinarian he valued genuine love. He exhibited courage in helping his son to elope with Anice to Bagdad. To sum up,Alfazzalwas one of the most appealing characters throbbing with love, care, concern, and faith in God.

Key features of the character

- Role model as an ideal parent
- Admirer of eastern cultural values.
- Brevity of his character in taking decision.
- Nobility, kindness, sympathy and unwavering faith in God.

Role of Education in the shaping of the character

Alfazzal's character is shaped by his true education. He has inculcated in his character certain values like showing mercy to others, moderate behaviour, sweetness of speech, absolute control on anger and firm decisiveness as well as absolute faith in the will of God. In his case we can see physical, mental, spiritual and vital

education. Alfazzal's belief in the God and his benevolent powers are stronger than even his affection for his son. He remains calm without revolting against the unjust king even when his own son Nureddine was to be executed publicly. He says to his sons,

“Bow to the will of God, my son; if thou

Must perish on a false and hateful

charge a crime in the impossible,

believe It is his justice still”. (P-728)

Association with Sri Aurobindo's Philosophy

According to Sri Aurobindo, education is a lifelong process. Education does not come to an end simply with the training of different faculties, but also leads to intellectual development and finally spiritual development. To transcend to oneself to spiritual need is a prime aim of education. Here, Alfazaal's spiritual development can easily be noticed.

Almuene

Character sketch

Fareed's proud father and one of the viziers of Bassora Almuene was the believer of the western cultural values. The entire west has been exhausted in materialistic pleasure. The young generation in such a world in the west is being led astray on the materialistic, ill religious, sinful path of wanton behavior and wine and woman become the cause of decline of religious ethical and moral values. The west believes in the idea that for the genuine development of child, he should be given maximum freedom. Almuene followed the materialistic, care free and wanton behaviour of his son. He did not listen to the warning at his life. He himself was a cruel, unkind, lusty and crazy man who was devoid of faith in God. The people of

Basora hated him like their enemies. While expressing hatred for AlumeneSunjar said,

“There goest thou, Alumene, the son of Khakhan.

Dog's sun, Dog's father, and myself a dog.

They birth was where thy end shall be a dunghill...(P- 569)

Almuene while giving freedom to his son said that-

Let him be anything he is vizier's son.” (P-568)

His character stood for a complete contrast to the character of Alfazzal. He was incited on his son's lustful behaviour. He behaved like a irresponsible parent. He doted on his son Fareed so much so that it led Fareed to the point of destruction. At one point of time his own son offered him poison. Still he did not suspect his breeding. Instead he blamed his wife Khatoon. On hearing the news of Fareed's death, he became more vindictive. He grabbed the opportunity to tortureNareddene and Alfazzal's family. In taking revenge against Alfazaal he had gone so crazy that ultimately he misguided even the king and disobeyed the command of Caliph.

To sum up, he can be called a blind follower of western materialism.

Key feature of the character

- Blind follower of western materialism.
- No faith in God.
- Excessive freedom granted to Fareed.
- Liar, ignoble, hypocrite, lusty, unjust and cruel.

Absence of education in shaping the character

Sri Aurobindo has emphasized that without moral and emotional development, only mental development becomes harmful to human process. The heart of a person should be so developed as to show extreme love, sympathy and consideration for living beings. The above remarks of Sri Aurobindo seem true in case of Almuene. In his case we do not find moral and emotional development. So his intellectual development leads his entire family to the path of destruction. His own son turns into a vagabond and he is killed brutally. Almuene himself is punished at the end of the play. So in his case vital education has not taken place.

Association with Sri Aurobindo's Philosophy

Sri Aurobindo and the Mother gave the message that while India has or rather had spiritual knowledge but neglected Matter, the west has knowledge of Matter but has neglected the spirit. As a consequence of which both India and the west are suffering. The solution would be to develop integral education, which would restore the development of matter under the guidance and authority of the spirit. Almuene gives importance to only western cultural values so his own development has remained incomplete. He could not uplift himself from the filthy customs and manners of his time.

Anice Aljalice

Character sketch

Almuene and Alfazal's characters came from royal class whereas a Persian slave girl Anice belonged to lower strata. No one knew her parentage. The only detail available was that she was sold away by her parents in the times of famine. She had a pleasant personality, and a celestial combination of heavenly beauty and mind. She was quick witted and had verbal intelligence. She had refined manners, sophisticated

behavior and a charming personality. In the words of Muzzim, a merchant in the slave market she was rarest of the rare. He says.

“You shall not see her equal in a century.

She has the Koran and the law by heart;

Song, motion, music and calligraphy

Are natural to her, and she contains

All science in one corner of her mind;

Yet learning less than wit; and either lost

In the mere sweetness of her speech and beauty”(P- 579)

She was obedient, religious, rational minded and had absolute faith in God, too. Among the slave girls she was the only who knew how to sing and play lute. In her beauty, she was as good as Diana. Her beauty had enchanting influence on each and every character. She had respect for even a common man. Her character was very similar to Shakespeare's Rosalind and Portia. She must have given maximum time in the training of her faculties. During crisis she offered herself to Nureddene for sell. She was constant in her love. It was because of her enchanting beauty and charming skill of singing and playing lute that she could win the heart of the Caliph. Alfazaal also praised her. In the following lines:

“What is your mould indeed a thing of earth?

Peri, have you not come disguised from heaven.

To snare us with your lovely smiles, you marvel?”(P-585)

In short, compared to other characters, Anice could easily win the favour of audience. Through her character it is suggested that any low born human being can also transcend oneself to the higher social classes.

Key features of the character

- Trained in faculties like speech behaviour.
- fascination for artistic beauty.
- Constancy in love.
- Faith in God.
- Refined and cultured manners.

Role of the Education in shaping the character

Education can bring positive transformation in any human being and language is the key to this success. This statement is quite true in case of Anice. As per Sri Aurobindo views, education has played a vital role in bringing positive transformation in Anice's character.

Association with Sri Aurobindo's Philosophy

In his philosophy Sri Aurobindo has said that a child gains knowledge with the help of five sense organs. So the training of these should be rigorous; hands should be inspired to draw what the eyes see. Anice can sing beautifully and at the same time play a lute also.

Vital education includes the learning of fine arts also. Because learning of fine arts does not only satisfied the aesthetic need but also contributes to intellectual and spiritual development.

Caliph: Haroun Al Rasheed

Character Sketch

Caliph was one of the most outstanding characters of the play who was the chief of Bagdad. His glory as a just, honest brave king, was known in all the directions. He was kind hearted sympathetic and a true ruler who staked his own comforts for the welfare of the people. He lived in a luxurious palace along with his faithful soldiers, but he kept on wandering in the streets of Bagdad disguised. It was his character who brought a turning point in the actions of the play. Knowing the nature of the king, Nuredene and Anice chose to run away to Bagdad. They were sure that they would be protected and sheltered by the Caliph. In Act-IV having noticed Nureddene and Anice in his royal garden, he decided to go therewith his soldiers. He considered the couple coming down from the heaven. He disguised himself as a fish monger and desired to sell fried fish to Anice. He praised her beauty, voice and art of playing lute without disclosing his identity he offered a helping hand to Nureddene and Anice. He declared himself as one of the fast friends of the Caliph. When Anice and Nureddene offered the king a ring he denied to charge a single penny for fried fish. When Nureddene pressed him to take a parting gift from him, he jokingly asked for his slave girl Anice. He handed him over a letter and instructed him to go back to Bassora and present this letter before the king. His letter was mightier than the thousands of the armies. At last, he assured Nureddene for the safety of Anice. He said that he would keep Anice in his protection as his daughter. His arrival in Act-V in the nick of time proved to be of great importance. Nureddene was saved and promoted to monarchy due to his intervention. The king and Alumene were punished and Anice was handed over to Nureddene. Had he not come in time the entire play would have turned into an awesome tragedy.

Key features of the character

- Nobility of character.
- Faith in God and goodness.
- Fame as a just king is known in all direction.
- Intellectual, kind hearted, sympathetic and Man of generous deeds.

Role of Education in shaping the character

Vital education is a stage where a person becomes wise and always remains alert. Caliph remains very conscious while exercising his power as a ruler. If man is not educated in real sense of the term, even when a little authority is thrown into his hand, he behaves like an ape and starts playing tricks with others. But here, the Caliph in spite of being the king of Bagdad behaved like a common man and always took care of the people of his country.

Association with Sri Aurobind's Philosophy

According to Sri Aurobindo, the essence of human life is love. To love all human beings irrespective of cast colour, creed and clime is the greatest positive transformation which education brings in the play. There is no clue of the Caliph's education but his moderate behaviour and sympathetic attitudes are the evidence of it.

Fareed

Character sketch

"Spare the rod and spoil the child"

The above proverb is aptly suitable to describe Fareed's character. He was the Vizier's son in the play. Almuene's over credulous nature in his son's works led him to the path of destruction. Almuene blindly believed that for the complete and genuine development of a child freedom was the first condition. But he forgot the importance of discipline. Flexibility should not result into freedom and wantonness. During the growth of the child, his immaturity should be moderately supervised. But unfortunately Fareed's youthful vagaries were not checked but rather taken for granted. Fareed had grown obstinate, crazy, wonton, irresponsible and disrespectful in his behaviour. He had taken the entire Bassora to a storm. As Murad, the chief of police says

*"The vizier's son, as all our city knows,
amisformed which full of budding evil, Ranges
the city like a ruffian, shielded under his father's formidable name
And those who lay their hands on him, commit Not oulage but rescue."*
(P-567)

Fareed's vagaries were constantly kept in checked by his mother, Khatoon. She always blamed her husband for spoling her son. She says.

*"You prompt him.
To hate his mother; butdonot lightly think.
The devil you strive..
You will repent this"*(P-571)

Fareed did not feel a single inch hesitant to demand for a slave girl. He proved to be an extravagant. He was mad after his future. He constantly demanded money from his father. In act-IV he became crazy for money and offered his father poison in a cup of water.

He wanted to keep Dooniya as his concubine and wanted to take revenge of Nurdeeen by tormenting Dooniya. At last he attacked on Dooniya and other slave girls and in the wild fight he was killed brutally. His sudden demise was responsible for his bad upbringing. His villainous traits were due to his parents' carelessness. He is the only person in the play who failed to win the favour and mercy of audience.

Key features of the character

- Obstinate
- Disrespectful
- Licentious
- Crazy
- Wanton
-

Role of Education in shaping the character

The blind reverence for the western cultural values and negligence of the eastern codes of conduct result into wantonness, craziness and obstinacy. Over laxity should not be resulted into indiscipline. Fareed's father loved carefree attitude of the western culture and so his son proved to be a vagabond, disrespectful, irresponsible and licentious.

Association with Sri Aurobind's Philosophy

As per Sri Aurobindo's view the credit of the genuine growth of the child, no doubt goes to freedom. But if freedom is not supervised by discipline, instead of molding human being it triggers of animalistic traits in him. Fareed is a justifying example of how man behaves like an ape when he is given absolute freedom.

4.4 Conclusion

Sri Aurobindo's comprehensive ideas and educational values pertaining to the training of the children and key role of parents are the key components of this chapter. The researcher has underlined the importance of good parenting in moulding children's characters. The parents are the first teachers and good breeding is the base of sound spiritual and mental development. The next chapter encompasses the major findings of the present research.

Chapter: 5



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Chapter 5

Findings, Implications and Conclusion

5.1 Introduction

The researcher has carried out an intensive study of the play to meet the pre-assumed objectives and this last chapter can be seen as the quintessence of the findings. The chapter also generalizes the educational implications of Sri Aurobindo's educational philosophy.

5.2 Findings

- The prime objective of the research was to carry out a study of *The Viziers of Bassora*, one of the better-known plays of Sri Aurobindo. Accordingly the finding is that the close reading of the play puts parents' education on a very high pedestal. A child's education after birth begins in the family itself so he will always imagine his parents as role models and their idols. The more educated and disciplined the parents are, the sounder will be the development of the child. The researcher finds here that Nureddeneidealises his father as a character builder and feels a sense of pride for him. On the contrary Fareed disobeys, insults and brings defame for his parents. He does not have either any respect or any sense of gratitudeness.
- The next objective of the research was to explore the nature of true education from Sri Aurobindo's philosophy. In response to the same the finding could be concluded that Sri Aurobindo has emphasized that without moral education only mental development becomes harmful to human process. The heart of a child should be so developed as to show extreme love sympathy and consideration for all living things. Love is the essence of human life. The researcher finds moral and

emotional development on the part of the few characters like Ibrahim --the gardener, Nureddene and Caliph.

- The following objective of the research was to arrive at ideas to train senses. The finding for the same is that the training of the five sense organs is succeeded by the training of super mind. Without proper consultation and the training of the same no individual can transcend to the higher consciousness. Here the researcher witnesses Almuene and Fareed as untrained or partially trained men so in their case development of super mind does not take place.
- One more objective of the present research was to arrive at ideas and strategies to implement Sri Aurobindo's philosophy. Supporting the same the finding is that generally the eastern and the western philosophies are cross with each other. As we know the east has spiritual knowledge neglecting importance of Matter while the west possesses the knowledge of Matter neglecting the Spirit. But Sri Aurobindo envisions the sound progress of human life in the harmonious blending of the eastern and the western cultural values. Negligence of either of these two may result into impartial development. Here the researcher finds Almuene and Fareed's characters moulded on the western cultural values. On contrary Alfazzal is a high priest of the eastern cultural values. But both Alfazzal and Almuene lack certain things simply because of blind adherence of one cultural. The researcher finds the harmonious blending of eastern and western culture in Caliph's character.

Sri Aurobindo has unfailing faith in God because the same supreme power guides directs and fulfills his needs. Human soul is a microcosmic version of macrocosmic super- soul. Sri Aurobindo believes that every incident is predestined and a time fix for its occurring. The researcher finds in the present play Alfazzal's unwavering faith can be substituted by Sri Aurobindo's. Alfazzal does not express any doubt in the concealed designed of almighty so up to the last breath of life he does not deviate from his faith from the God.

Sri Aurobindo in his book 'The National value of Art' strongly advocates the learning of fine arts as the integral part of education. It is the learning of fine arts benefits human being esthetically, intellectually and spiritually. Music, art and poetry are the perfect mean in the education of human soul. The researcher finds AniceAljalice as the perfect evidence who is shown trained in her speech, behavior and learning of fine arts. She has sweet tongue and skilled hands for the playing of lute.

Sri Aurobindo's vital education purges social evils like inhuman customs of slavery. It is through education the superstitious belief, barbaric customs and inhuman practices can be abolished from the society. The researcher does not find any character or any event in the play whose education is shown any transformation in social customs. The slave girls are treated like animals.

5.3 Educational Implications

- 1 According to Sri Aurobindo the most important type of the early education of the child is the training of the sense organs eyes, nose, ears, skin and palate. This follows by training of the mind which requires development of the intellect which in its turn comes after concentration.
- 2 Sri Aurobindo points out that while mastering the particular subjects the appeal to the particular state of mind is more necessary than mere presentation of data. Science can be taught by appealing to the tendencies to inquire, investigate and analyze. Art can be taught with the gift of imitation and imagination.
- 3 What Sri Aurobindo believes is that besides concentration and observation, mind requires the training of the judgment and here self confidence is the prior necessity.

- 4 Moral education forms the core of Sri Aurobindo's educational theories. Sri Aurobindo has deplored bookish knowledge. Books can improve the intellect but not integrate emotions.
- 5 The essence of education According to Sri Aurobindo is 'To live for God, for humanity, for country and for oneself'.
- 6 Physical education aims at perfection of body its health, strength and fitness. Physical education helps in the inculcation of sportsman spirits, sense of discipline, obedient, order and team work. According to Sri Aurobindo all these traits are useful in an individual's development.
- 7 Sri Aurobindo says that the acquisition of various kind of information is not all the education wants. Infact the central aim of education should be to assist man to build the power of his mind and spirit. Furthermore Sri Aurobindo explains that human mind does not only translate images into thought sensations but is also capable of receiving images of its own direct grasping.
- 8 Sri Aurobindo recognizes a super mind which exists beyond the mind life and matter. Development of consciousness of this super mind and utilization of this super mind further development of integrated human personality is the true aim of education.
- 9 Sri Aurobindo is cross with the rules of teaching and memorizing. He rejects mechanical process of teaching. First of all the interest of the child should be aroused and the child should be given absolute freedom in his progress.
- 10 Sri Aurobindo is neither prejudiced in favor nor against the ancient Indian teaching method or the western ways of teaching. Being a modern educator Sri Aurobindo advocates the teaching of different subjects to the child through

practical experience and for the same mastery of the mother tongue is the medium of education is must.

- 11 According to Sri Aurobindo one must gain full knowledge of one's character and then acquire control over one's movements in order to achieve perfect mastery and the transformation of all the elements that have to be transformed.
- 12 Sri Aurobindo strongly advocates to give up all personal seeking for comfort, satisfaction, enjoyment or happiness. Be only a burning fire for progress, take whatever comes to you as an aid to your progress and immediately make whatever progress is required.
- 13 Try to take pleasure in all you do, but never do anything for the sake of pleasure.
- 14 What Sri Aurobindo says is that never get excited, nervous or agitated. Remain perfectly calm in the face of all circumstances. And yet be always alert to discover what progress you still have to make and lose no time in making it.
- 15 Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes our superficial understanding.
- 16 Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him act in this way; and if you have the power, change him instead of complaining.
- 17 Sri Aurobindo concludes that the superamental education will result no longer in a progressive formation of human nature and an increasing development of

its latent faculties, but in a transformation of the nature itself, a transfiguration of the being in its entirety, a new ascent of the species above and beyond man towards superman, leading in the end to the appearance of a divine race upon earth.

5.4 Suggestions for Further Research

- Sri Aurobindo's views on moral education in India in reference to the present education system
- Sri Aurobindo's ideas on the function of mind in the development of the 21st century's student
- Swami Vivekananda's views on methods of teaching
- Relevance of Rabindranath Tagore's *philosophy of education in the contemporary scenario*

5.5 Conclusion

To sum up this chapter can be viewed as a fresh interpretation of Sri Aurobindo's plays and the validity of the educational values. The researcher's insightful study of *The Viziers of Bassora* enabled her to understand how Sri Aurobindo tried to amalgamate the western cultural values with the eastern values. Unsupervised freedom in the growth of a child could prove to be dangerous. Emotional and social development could come through a good parenting and Nureddene is the perfect evidence of it. In case of Fareed alone intellectual development had proven to be disastrous. Art directly contributes to vital education along with intellectual development. In *The Viziers of Bassora* the researcher did not find any point where education seemed to be acting as a weapon abolishing the inhuman customs of slavery. *The Viziers of Bassora* came out at the initial stage of Sri Aurobindo's career yet it envisioned the spiritual growth of India. Young Sri Aurobindo depicted that India would be capital of spirituality. Sri Aurobindo's unshakable faith in God had been voiced.

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