

CHAPTER 2

CONCEPTUAL FRAMEWORK AND REVIEW OF RELATED LITURATURE

2.0 INTRODUCTION

Literature means writings and a *body of literature* refers to all the published writings in a particular style on a particular subject. In research, a body of literature is a collection of published information and data relevant to a research question. Literature review is the written and systematic summary of the research which is conducted on a particular topic. It summarizes the background and context of the research. It is the outline of the research. It also shows the gap between the researcher's curiosity and knowledge of the subject area (Boswell & Cannon 2009). Literature review is most important to identify the problem of the study, which can be solved by collection of data. It is very important to know that the work is doing by researcher in a research should not be repeated again. Literature review observes about the work that it is doing, is repeating unintentionally. It also helps to avoid the mistakes, which already done by another one. The researcher also needs to develop understanding about the problem under the study. To understand the problem and get more clarity regarding the problem conceptual framework of the study is presented in this chapter.

This chapter comprises of two parts:

- 1) Conceptual framework
- 2) Review of related literature

2.1 CONCEPTUAL FRAMEWORK

In this part of the chapter, the researcher has presented certain topics related to the problem. This part provides understanding about Gnanian concept of Education and Sarvodaya and principles and aims of education. The Gandhian philosophy is presented as Lok Bharti Gramvidyapith follows it. The conceptual framework of the study presented as follows.

2.1.1 GANDHIAN PHILOSOPHY ON EDUCATION

M.K.Gandhiji's thoughts on education are, now, considered as educational philosophy of Gandhi.

“By education I mean all-around development, drawing out of the best in the child-man body, mind and spirit.”

According to him Literacy is neither the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education.

Gandhiji gave the concept of 3 H's;

Hand-psychomotor domain/skills

Hear-spiritual domain/skills

Head-Cognitive domain/skills

Gandhiji emphasized certain ideals, practical work and the potentiality of students in education. It is education through which teacher can find out the potential of the students and can teach them certain ideals which will help them to be a good citizen and through practical activities students will be in a position to think practically and they will be attentive and active, this will help them to mould their character. Thus Gandhian education has been characterized as encompassing the head, the heart and the hands that means the wholestic development of child. According to him, education is that which draws out and stimulates the spiritual, intellectual and physical faculties of children. Thus, Gandhiji's purpose of education is to raise man to a higher order through full development of the individual and the evolution of a “new man.”

Gandhiji gave the concept of ‘Sarvodaya’ which shows how education should be and through that how one can live simple life with high thinking.

2.1.2 CONCEPT OF SARVODAYA

Sarvodaya is Gandhiji's most important movement. The term 'sarvodaya' is a combination of two terms, 'Sarva' meaning 'one and all', and 'Uday' meaning 'welfare or uplift'. The conjunction, thus, implies 'Universal uplift' or 'welfare of all' as the meaning of Sarvodaya.

Gandhiji's first encounter with this noble notion was in the form of the book titled *Unto This Last* by John Ruskin, which he read in South Africa in 1904. The impact of this reading was so powerful that it proved to be a lifechanging experience for Gandhiji.

Ruskin's ideology was based on three fundamental tenets;

- a. That the good of the individual is contained in the good of all.
- b. That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work.
- c. That a life of labour, i.e., the life of the tiller of the soil and the handicraftsman is the life worth living.

Through the main tenets of Ruskin ideology, Gandhiji had given some principles of Sarvodaya.

2.1.3 PRINCIPLES OF THE SARVODAYA

Followings are the main principles of Sarvodaya.

- a. There is no centralized authority, and there is no political and economic atmosphere in the villages.
- b. Politics will not be the instrument of power but an agency of service and *Rajnity* will yield place to *Loknity*.
- c. All people will be imbued with the spirit of love, fraternity, truth, non-violence and self-sacrifices. Society will function on the basis on the non-violence.
- d. There will be no party system and majority rule and society will be free from the evil of the tyranny of the majority.

- e. The sarvodaya society is socialist in the true sense of the term. All calling will be the same moral, social and economic values. The individual personality has the fullest scope for development.
- f. The sarvodaya society is based on equality and liberty. There is no room in it for competition, exploitation and class-hatred.
- g. Sarvodaya stands for the progress of the all. All individual should do individual labour and follow the ideal of non-possession. Then, it will be possible to realize the goal of from each according to his work and to each according to his needs.
- h. There will be no private property, the instrument of exploitation and the source of social distinctions and hatred.
- i. The Sarvodaya Movement is based on Truth, Non-violence and Self-denial.
- j. The Sarvodaya Movement makes a sincere and bold attempt to create the necessary atmosphere to bring together such individuals with an unwavering faith in the welfare of all.
- k. The gain to the individual would be small.

Gandhiji's chief aim in planning for education in India was to fulfil the needs of the country. India is a country of villages. Most of the villagers in India cannot afford to pay for their children's education. He was convinced that an education which prepares the young men for white collar jobs can hardly be suitable for agriculture community. Therefore, Gandhiji planned for basic education which may not a burden upon the parents and through which the children may be able to meet the expenses of education themselves, laid stress upon the dignity of labour and manual works.

2.1.4 HISTORICAL BACKGROUND OF BASIC EDUCATION

The Government of India Act, 1935 came into force in 1937. According to the Act, Congress Ministries were formed in seven provinces in India. Prior to this Congress had been strongly pleading for free, compulsory and universal education. After having the power the Congress had to implement it in action. Gandhiji was the leading figure of the Indian political scene and he came forward to meet the situation. Gandhiji was fully conversant with the deplorable condition of education in the land. For improving this condition he advocated a scheme of primary education based on Indian traditional culture through the medium of mother tongue. But this required a huge sum of money

which meant fresh taxation. The situation was further complicated as Mahatma Gandhi promised to introduce total prohibition which again meant the loss of a huge amount of revenue. Congress was committed to both 'prohibition and compulsion'. To end this dilemma Gandhiji put forward the proposal that the plan of mass education need not be held up for want of funds. Free and compulsory primary education could be given to every child if the process of schooling could be made self-supporting by imparting education through a useful and productive craft. Gandhiji expressed his views on education through a series of articles in 'Harijan' in June 31st, 1937, which later on developed into the Wardha Scheme of Basic Education. The views of Gandhiji created controversies in the academic circles. Therefore it was desirable to get the scheme examined by experts and educationists. Finally, Gandhiji placed his Basic Education System to the nation in the Wardha Conference in 1937.

The word 'Basic' is derived from the word 'base' which means the bottom or the foundation of a thing upon which the whole thing rests or is made to stand. Mahatma Gandhi wanted to make the foundation of the educational edifice strong. It is with this objective that he put forward this scheme. This scheme of education is based on the national culture and civilisation of India. It aims at making a child self-reliant by enabling him to use his acquired knowledge and skills in practical affairs of life. Basic education has close relationship with the basic needs and interest of the education as the child is the focal point of education. The central point of this scheme is some handicraft, whose teaching will enable the student to solve the problems of his livelihood and at the same time develop qualities of good citizenship. In Gandhiji's view, sound education must be rooted in the culture and life of the soil and therefore he strongly pleads for relating education to the environment.

Gandhiji keenly wanted to create a new social order based on truth and non-violence. This can be brought about only through a silent social revolution. He believed that revolutionary change in the educational system can help to bring this silent social revolution. The scheme of Basic Education does not stand for mere technique, it stands for a new spirit and approach to all education.

Gandhiji gave some aims and principles of education in Wardha Conference in 1937. These are as follows:

2.1.5 AIMS OF BASIC EDUCATION

The basic education is having certain aims given by Gandhiji. These are as follows.

- 1) **Bread and Butter aim:** Bread and Butter aim refers to utilitarian aim which is an immediate requirement. Gandhiji focused on education that provides earning while learning. This has to be a tool with each and every learner. Gandhiji focused and suggested industrial training and development of manual skills and handicraft as subject of education which will give satisfaction to the educand of his earning and self-reliance but also it will be proved as a support to his/her family and nation at large.
- 2) **Cultural Aim:** According to Gandhiji cultural aspect of education is more important than the literacy. It should show in the smallest detail of one's conduct and personal behaviour, how to sit, how to walk, how to dress etc. it is the education through which students or everyone learn the glorious culture of the country-India. Thus Gandhiji laid much emphasis on cultural aim of education and recommended that Geeta and Ramayana to be taught as a means of introducing students to their rich cultural and spiritual heritage.
- 3) **Harmonious Development:** Education should develop all the three levels i. e. 3RS- read, write and arithmetic. The education should help in feeling what is taught and what happens to him and to express, what he feels and also what he wants to do. Writing and reading will make him literate and arithmetic will help in calculating day-to-day expenses and more importantly it will help in logical thinking and analyzing things.
- 4) **Moral Aim:** Education should make person aware of what is right & wrong. It inculcates values and manners and moulds one's character. Gandhiji focused more on character building than on literacy. According to him development of personality was more significant than accumulation of intellectual tools and academic knowledge

- 5) **Social and Individual Aim:** The aim of education of Gandhiji is both social and individual. He wanted individual perfection and a new social order based on “Truth” & “Non-violence”. Education trains an individual and makes him an ideal citizen who will help his nation. An individual learns so many things from surrounding, culture, society and so on and he progresses simultaneously society progresses because the individuals’ growth is nothing but the growth of the society and the nation.
- 6) **Ultimate Aim:** Self-realization is the ultimate aim of life as well as of education. Man’s ultimate aim is the realization of God, and all his activities, social, political, religious; have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes a necessary part of the endeavour, simply because the only way to find God is to see Him in His creation and be one with it. This can only be done by service of all.

2.1.6 PRINCIPLES OF BASIC EDUCATION

According to Gandhian Philosophy, the education should be based on certain principles. The main principals of basic education are given as follows.

- 1) **Free and Compulsory Education:** Gandhiji regarding basic education or bunyadi talim, has given his views that education is i.e. elementary education should be free of charge and all should get educated so that they can do minute calculation of daily life expense, read and write. This is necessary because this will make a person live independently.
- 2) **Mother Tongue as a Medium of Education:** Gandhiji emphasized the mother tongue to be the medium of instruction. Mother tongue would enable the children to express themselves effectively and clearly. If a student/child learns through mother tongue then he can easily learn ethical and moral values and importance of national heritage. According to him if English is to be taught as medium of instruction then it hinders the development of understanding and clarity of thoughts/ideas.

3) Craft Centeredness: Learners should get exposure to learn skills and craft like knitting, weaving, agricultural activities, cooking which make them self-dependent because they will not only earn on their own but also develop three domains:

- a. **Physical Domain** - by doing physical work like agriculture which will give good physical exercise.
- b. **Affective Domain**- by developing social skills- how to behave, how to work in groups; how to co-ordinate.
- c. **Cognitive Domain**- by developing thinking skill, analysing, estimating- what would be the expense to prepare craft and how much material will be required.

Gandhiji also suggested there should be any inferiority or superiority regarding work. Every work/everything should be done with the thinking that those works are ours and they have value whether it is sweeping or working in an office.

4) Self-sufficiency: Basic education should provide such training that one can realize that immediate aim- earning- after or during basic education. Earning for one's own self and satisfying one's needs. Here Socially Useful Productive Work (SUPW) is very important for the harmonious development of the country.

5) Inter-disciplinary teaching: Gandhiji considered knowledge as a whole that is each and every subject interrelated. While doing craft work, it requires economical skills to buy material and to keep estimate how much it would require. It will also require mathematical skills to calculate the earnings and so on. As the subject should be taught which will lead to all round development, students should develop love for subjects to learn them.

6) Non-violence: One of the aims of basic education is to prepare ideal and responsible citizen who will develop virtues like non-violence so that they are not attracted by violence and other anti-social activities. If each would try to inculcate this value then there will be peace and harmony among the citizen of India.

7) Ideal Citizen: Education makes man to think from broader and ideal perceptive therefore Gandhiji focused on preparing ideal citizens of the nation who are responsible and sensible to nation, duties and rights. Education of civics will give them civic sense- rights and duties to the nation, how government works and it exist. History will make them aware of golden days as well as of the bravery of the nation, heroes who fought for the freedom of India which will lift their nationalistic feeling.

This kind of education is also requirement of Indian society. There are many educational institutions, who have adopted Gandhian philosophy. The study has undertaken one of the residential educational institutes in Gujarat which follows the Gandhian Philosophy of education. The study has undertaken Lok Bharti Gramvidyapith at Sanosara.

Sanosara is situated in Bhavanagar district. It is 38 k.m. away from Bhavanagar. Sanosara is a big village having 15,000 of population. Lok Bharti Gramvidyapith is an important part of Village Sanosara.

2.1.7 LOK BHARTI GRAMVIDYAPITH

Shri Nanabhai Bhatt was the founder of Lok Bharti Gramvidyapith. He took three steps that changed forever the face of Indian rural education.

- 1) He left his prestigious professorship and diverted all his time and energy into establishing Dakshinamurti Vidyarthi Bhavan.
- 2) He left the prosperous Dakshinamurti which was in town and came to Ambla village.
- 3) He, at the age of 71, with strength of willpower befitting a young man, started Lok Bharti at Sanosara. Lok Bharti imparts knowledge to its students which is suitable to the Indian psyche and culture, as well as useful to society at large, Not only is this basic education should be given free without any fees; the needy students are also given scholarships.

MAP OF LOK BHARTI GRAMVIDYAPITH



MAP OF BHAVNAGAR DISTRICT



Shri Nanabhai said that *Vidya* without character is like knowledge of Bramha Rakshas. Therefore, he felt that it was important for students to stay in the campus hostel of Lok Bharti to acquire *Vidya* with character and fellow feelings.

Lok Bharti has chosen its Motto from *Ishopanishad* which is perfectly suited to its aims and objectives.

This Motto is

विद्यां य अविद्यां य यस्तद् वेदोऽप्ययम् सह ।
अविद्यया मृत्युं तीर्त्वा विद्यया मृतमश्नुते ॥

The undesirable impact of industrial age is that it has separated physical science from humanities instead of uniting them. Hence, it seems as if two cultures are running parallel. Therefore, knowledge and activities of the students remain limited to the faculty of their choice only. As a result he remains ignorant of best elements of other faculties. And his development remains one sided and incomplete.

Lok Bharti has adopted an inter-disciplinary approach in studies suitable to its motto. Lok Bharti has made the study of sciences and humanities compulsory for every student because it aims at the synthesis of expertise and wisdom, competence and sensitivity, strength and understanding and technical knowledge and humanity.

2.1.8 MISSION AND VISION OF LOK BHARTI GRAMVIDYAPITH

➤ Value-oriented Higher Education

Indian higher education is in a state of paralysis for want of values. Lok Bharti Gramvidyapith has given a place of pride to values in education. The values are always important in individual's life. The values provide direction to individual to live healthy and wealthy life.

➤ **Integrated Knowledge**

Knowledge and skills that one learns in life, must be taught together in a correlated manner based on practical, productive labor and social living together.

➤ **Total Perception**

The serious limitation of Indian higher education is that it does not provide total vision of life to the students. The students can rightly be considered as educated only if they get total perception. One sided quest of knowledge and action is not enough but integrated quest of total vision is essential and hence, Lok Bharti Gramvidyapith believes in it.

➤ **Training of Head, Heart and Hand**

They believe in overall development of the students. So not only the informative knowledge given but the practical knowledge as well as the feelings of brotherhood and community are also in the centre of their education system.

➤ **Dignity of Labour**

To over-come a long-standing misconception regarding manual work, it is necessary to reinstate the dignity of labour in education, which is in need of radical changes.

2.2 REVIEW OF RELATED LITURATURE

The researcher came across a number of studies in this area. The studies were found related to Basic education, philosophy of Gandhiji on education, case studies and survey studies and some experimental research. The researcher has reviewed total 24 studies for developing insight about the study.

Chavda, (2013) conducted a study on *The Post Basic High School of Sarvodaya Sarswati Mandir, Babapur*. Objectives of the study were to study aims and objectives of the Post Basic High School, Babapur, to study infrastructure and administrative aspect of the school, to study various curricular and co-curricular activities of the school, to study the contribution of Lineage and their impact on the

institution, to study the achievement of alumni of the school, to study the reaction of the students on their experience at the school. Semi-structured interview, Reaction Scale, Observation, Documentation, Success Story and Field Note were used as tools for data collection. Content Analysis, Frequency, Percentage and Intensity Index were used for data analysis. The major findings of the study revealed that the school aims at providing education on Gandhian principles of simple living and high thinking and to create self-confidence, social awareness and self-reliance among students and villagers through constructive activities, infrastructure was good and appropriate classrooms, students of the school were more attracted towards the co-curricular activities than the curricular activities, on the basis of the interaction with alumni of institution the researcher could find that the strong motivation, co-operation and positive guidance of the teachers of the institution and trustees to name a few Shree Gunvant Purohit and Smt. Hasumatiben Purohit are the main reason behind the success, helping orphan kids by giving them opportunities of a normal life, Harijan orphan children are adopted, educated and helped to settle down in the society with respect.

Manavadariya, (2012) conducted a *Case Study of the G.B.T.C. programme of Lok Bharti Sanosara*. The objectives of the study were to study aims and objectives curriculum and curriculum transaction, teacher-student relationship, reaction of the students of G.B.T.C. Lok Bharti, the study found that aim of institution is to impart a knowledge, which can liberate human being from this materialistic world and helps him to achieve the height bliss of knowledge, he found that infrastructure is good and appropriate classrooms and methods room for different methods students, library, classroom kitchen facilities and sports equipment are inadequate in numbers. Institution celebrate different festivals, doing people awareness programmes, celebrating national leaders day arrange different lecture series to enhance students' knowledge. Holiday pattern of the institution is different from the government institution. It gives holiday on Monday, practical work "Udhyog" is given importance to cultivate dignity of labour and SUPW are observed and given grade for it, it is found that all students' and teachers' behaviour are appreciable and due to lack of permanent staff, the institution's teachers have to do additional work. During 15 days placement programme in Shri Post Basic High School trainees take all responsibilities, they get training of in school management, planning and execution.

They also organize special programme like drama, dandia-ras, school decoration and cleanliness.

Pandya, (2012) conducted *Study on Mitra School Mogri, Anand*. The main objectives of the study were to study the teaching learning environment of the school, to study the activities of the school to make the child self-sufficient, to study the academic achievement of the students in past, to study the teacher student relationship in school, to study the infrastructure of the school. In the study, Questionnaire, Checklist, Observation and Interview were used as tools for data collection. Content Analysis Method and Percentage Analysis Method were used for data analysis. The major findings of the study revealed that the school has appropriate facilities for special children, the school has children friendly infrastructure, teachers also take the help of parents of students to help the children, students are taught self and help skills.

Bhoya, (2011) conducted *a Case Study Swaminarayan GurukulMalanpada, Dharampur*. His objectives of the study were: to study the teaching environment of the school, to study co-curriculum activities in the school, to study the academic achievement of student in past, to study the teacher student relationship in school, to study the infrastructure of the school. Information Schedules and Structured interviews were used for data collection. The main finding of the study indicated that the school has big building, 33 classrooms, 20 computers in computer lab, science equipments in science lab, 1 language lab, big playground, 1 assembly hall and big garden, natural environment around school, cc camera facilities for all classrooms.

Joshi, (2010) conducted a survey study on *Jamnagar, Junagadh, Rajkot ane Amreli Jillani Uttar Buniyadi vidyalaya ni Pravrtman Paristhiti no Abhiyas*. The study as tried to know growth and development, educational and co-educational activities, uniqueness, relation with the society and other institutes of the Uttar Buniyadi Schools in those districts. The study found that the most of the Uttar Buniyadi Vidyalaya establishment in the year of 1981 to 1990. After the year 2000, there was no establishment of any Uttar Buniyadi Vidyalayas, in that district. Uttar Buniyadi Schools were giving importance to cultural and physical activities, and agriculture and veterinary were the common subjects offered to the students. Hostel facilities

were not as good as compare to city hostels but their relations with other schools and institutions are good.

Solanki, (2010) conducted *a survey study on Surat ane Tapi Jillaoni Ashram Shalaoni Pravartman Paristhiti*. The major objectives were to know the co-educational activities and its impact on the society, the study found that 1980, only one Ashramshala was establishment and most of the Ashramshala were running by private trust. All Ashramshalas are running night classes in the school. Government is paying less attention towards such schools and so the delay of grant occurs many a time. Most of the schools are organizing people awareness activities and giving their contribution to the society and villages. Teachers of the Ashramshalas were opening that all schools should be treated equally, educational inspections should be done regularly and provide regular grant to enhance the physical facilities of the Ashramshalas and should not create any difference between schools and Ashramshalas by the government.

Patel, (2009) conducted a study on *Uttar BuniyadiVidyalaya: Smt.M.JaniJivanShala, Ambardi (Jam) Vyakti no Abhiyas* to study the philosophy of the Nai- Talim in the institution. The major objectives were: to study the philosophy of the NaiTalim, curriculum, and curriculum translation, different facets (production, self-reliance, character building and life style) of the school by considering the elements of NaiTalim. The major findings were indicated that students were being taught agriculture, veterinary, swimming, boating, shooting, knitting, and to develop their social harmon prayer, group cleaning, cultural programme, arrangement of experts' lecture were being organized. To enhance the educational achievement of the students, school is being organized science fair, project competition, experts' guidance, night classes etc. Relationship between students, teacher and principal were harmonious.

Patel, (2009) conducted *a study on Uttar Buniyadi Vidyalaya, Vechadi. Ek Vyakti Abhiyas*. The major objectives were to study the objectives of buniyadi vidyalaya, to study the systematic Administration of Buniyadi Vidyalaya (physical, Human,) study the different facts (self-reliance, community life, udhyog, curriculum and co-curricular activities, philosophy of buniyadi education) of vidyalaya on the bases of NaiTalim and educational mutterers, co-educational activities, and extension

activities. The major findings revealed that the institution is functioning very well and all the staff members and students have harmonious relations with each other's. Agriculture and veterinary, in social science subjects like udhyog(work) have co-relation with society and nature, Prayer, cleaning, vivid competitions, celebration of vivid days, self-reliance, tours, Gandhi fair activities are being done by the institution considering the NaiTalim. Institution is teaching tribal students of around so it has created good reputation among the society.

Parmar, (2007) conducted a study on *Uttar Buniyadi Vidyalayoma- English Shikshanni Pravrtman Paristhiti no Abhyas*. The study tried to know about the current condition of the English Language teacher's opinions of the same school and collected possible suggestions from the teachers. The study found that in the year 2005-2006 result of the students was good in the English textbooks are based on communicative approach so it is difficult for students to get efficiency in speaking. Teachers believed that speaking test should be conducted to know the impact of the new approach.

Rathwa, (2006) studied *Education in Thakkarbapa AshramShala*. The objectives of the study were: to study available physical facilities, enrolment and drop out of the students. To study the curriculum and co-curriculum activities and reaction of the teachers and students towards these activities and physical facilities. The findings of the study revealed that there were no facilities for the sports, games and music equipment. This AshramShala was not providing teaching and learning materials. The teacher focused more on education of the upper primary than the lower primary. The teachers used negative reinforcement and excessive punishment for the students.

Parmeshwaran, (2001) conducted a survey study on *Art Education at the Secondary School Level*. His objectives of the study were: (a) to study the present art education system at the secondary level with references to (a) the present day practice of art education at secondary level (b) the present day art curricula at the secondary school level, To study the needs and requirements of the students in relation to art education the secondary school level, to develop curriculum for secondary school art education, To the study the effectiveness of the developed secondary school art education curriculum, The study has employed survey and experimentation method. The Findings of the study revealed that problems are existing not only in the

infrastructure facilities and other basic requirements to function art in a meaningful way but also in the present art education syllabus and its methodology of teaching. The effectiveness of the developed secondary school curriculum was checked during the creative art works and there were better participation in their art classes. It also points out that the requirements of the secondary students and experiment conducted for one academic year was effective. The students found to have formed a positive attitude towards the developed art education curriculum.

Chauhan, (1997) studied *Education in Shri Jawaharnagar Ashramshala*. The objectives of the study were to study the growth and development of Shri Jawaharnagar Ashramshala in terms of (a) Enrolment and drop out (b) Physical facilities, to study the curriculum and co-curriculum activities in of Shri Jawaharnagar Ashramshala, to study the reaction of the teachers and students towards physical facilities and curriculum and co-curriculum activities in of Shri Jawaharnagar Ashramshala. The major findings of the study shows that garden and playground was well maintained but the sports material was lacking, the school building was not having sufficient rooms and class rooms are overcrowded, Curriculum and co-curriculum activities were given same importance.

Chaudhari, (1998) conducted *a study on Education in Umarda Ashram Shala, Umarda*. The objectives of the study were to carry out an in-depth study of the school in terms of (a) physical facilities (b) curriculum and co-curriculum activities and (c) the reaction of students and teachers towards school programme. The study found that the school prepares the pupils for S.S.C. examinations and based on results prizes are rewarded to bright students. The school oriented pupils for scientific agricultural farming. Agriculture is the special subject of the study. There were basic physical facilities for curriculum and co-curriculum activities in the AshramShala. However, there was a need of additional class rooms and hostel rooms well as staff quarters.

Patwardhan, (1992) conducted *a study of the origin and development of the Gyandeep Anupkunwarba High School, Anand*. The objectives of the study were to trace the origin, history, growth and development of the G.A. high school. to study administrative and management set up, funds and financing of the institution, physical facilities, co-curriculum activities like music, debates, drawing, dance etc.

to study the pupil-teacher relationship. The findings of the study revealed that there was a good level of satisfaction for school functioning among the students and their parents with respect to the curriculum activities and teaching methods. Various types of services and facilities made available to the students are fairly satisfactory. The pupil-teacher relationship is fairly good and cordial.

Kotak, (1991) studied *growth and development of shri Swaminarayan Gurukul, Rajkot*. The objectives of the study were to trace the history, growth and development of Shri Swaminarayan Gurukul, Rajkot. to study job satisfaction of teachers and teacher-pupil of the Gurukul. The major findings of the study were that there was a remarkable climate of discipline at the Gurukul-cum-school. Apart from annual examinations, internal tests, oral test and other standardized achievements tests were also organized. The whole society knows the saints, so in return it expects that the students should utilize their time for welfare of people. These expectations were fulfilled by Gurukul saints.

Purandare, (1987) studied *progress and problems of Ashram School of Thane District*. The major findings were State and Central government provided financial assistance to these schools, the students were provided books, school uniforms and medicines along with an allowance for lodging and boarding in the hostel, Ashram schools did not get equipment due to administrative delays; there were some difficulties in admitting the students to these schools, all equipment, books and uniforms were not given to the students in the month of June every year.

Jha, (1985) evaluated *hostels and Ashram for tribal girl students*. The findings of the study were as followed like most of the other beneficiary schemes meant for tribal, mostly the rich amongst the tribal community availed of the facilities like toilet rooms, bathrooms, water and electricity. the amount of the scholarship given to tribal girl students quite inadequate. The measures suggested to overcome problems faced by student were tribal girl hostels should be established in only those areas where there was a large concentration of tribal population, basic facilities and sports materials should be available in the hostels, training in some more skills like embroidery, tailoring, painting, etc. should be introduced.

Desai and Patel, (1981) evaluated *Ashram Schools of Gujarat*. The sample of the study consisted of 22 Ashram Schools of 8 different districts of Gujarat. Information was collected by visits to Ashram Schools. Information was also obtained through questionnaire and interviews. From their study, it was found that the overall wastage rate 44.42% in those Ashram Schools and average rate of stagnation was 7.01%. In the case of boys, it was found to be higher than of the girls. Most of the tribal parents opined that the education provided in those schools was not relevant.

Dave, (1980) conducted a survey study to investigate the causes of decay of Basic Education and search for new modes that would reinforce Basic Education and make it meaningful and functional in the context of modern society. A pilot questionnaire of 40 items, 20 check list type items, a final questionnaire of 20 items were prepared and to get comprehensive view 600 questionnaire were distributed among five groups namely students-trainees (N=180), head of high schools(N=150), social workers, basic teachers (N=120), teacher educators (N=150), and government administrator (N=100). The data analysed on various dimensions of basic education-philosophical, academics, social, economic, vocational and psychological. The major findings revealed that the majority of the respondents opined that the system of the basic education failed to satisfy the needs of the present age the main reasons for failure of basic education were prejudice in so-called sophisticated society, a dearth of committed followers, rigidity of approach and misinterpretation of the co relation between work and subject teaching. Fifty-five percent of the respondents suggested continuance of the same name pattern of basic education after some changes in system. However, a new name, “Life Education”, suggested as a better description of the system.

Kansara, (1977) conducted a Survey to know the impact of basic education of last thirty years on education and society. The objectives of the study were: to study the source of basic education leading to its development, the progress of basic education in pre-independence and post-independent era, comparison between basic education and other system of education and impact on the person who received basic education. The study drawn certain findings were that Basic education includes all good points of ancient and modern educational systems of India and almost all educational innovations. It suffices the basic inherent educational needs of the child

and through this; it achieves the cherished national goals and social needs. It stimulates self-expression, enjoyment, liberty, and nearness to nature. It builds better pupil-teacher relationship, inner discipline and mutual co-operation. Compared to other systems, basic education develops dignity of work, socialization and wider outlook of thinking.

Nanavati, (1976) conducted *a study of Growth and Development of Smt. N.T.Patel Vidyalaya, Kailas Ashram*. The study found that the physical facility of the school was adequate. The organization and administration of the management was model for others to follow Samagra Gram Seva Mandal has played very important role in spreading secondary education and popularizing educational activities in the whole region-this Vidyalaya has rendered great service to the region by providing a boarding house.

Sen, (1973) conducted *a study to know the impact of Gandhiji's philosophy in present time*. The objective of the study was to ascertain the place of Gandhiji as an eminent educational philosopher. The study adopted a historical-cum-critical method. The necessary data were collected through extensive library work, field trips, interviews and observation. The study revealed that basic education is education for life, which is based on a socially free from exploitation. The idea behind basic education is that the handicraft is one of the medium of learning. In spite of Gandhiji's conviction, basic education cannot achieve hundred percents self-sufficiency. At the same time, basic education is not mere expensive than the traditional education. There is no child labour exploitation in basic education. There is scarcity of trained and fully devoted teachers in basic education. The future of basic education does not seem to be bright in general and it is even difficult to predict the impact of basic education on the new generation.

Bhatt, (1961) conducted *an experimental study to know the achievement of children of basic education in the state of Saurashtra*. The study intended to devise a methodology of assessment of achievement in basic education, find out and apply analytical tools of evaluation, and compare achievement in basic and non-basic schools. The sample of the study consisted of 90 pairs of students from Basic and non-basic schools. These pairs were selected on the basis of socio economic status and intelligence. Research came out with certain findings were in personality

development and character qualities, the Basic school children were found to be superior to the traditional school children. The mean scores on the physical education achievement tests of Basic school children were significantly better than those of traditional school children and students from basic education are highly socially adjustable compare to traditional school children.

2.2.1 OBSERVATION AND IMPLICATION OF THE REVIEW OF RELATED STUDIES

The researcher came across studied related to basic education, philosophy of Gandhiji on education, case study and experimental research and some survey studies. Bhatt (1961) conducted experimental study. The experiment was conducted in the state of Saurashtra to compare achievement of basic and non-basic children. The study found that students of basic education are better than the students of non-basic school. Basic educational school children are socially adjustable, physically fit and value oriented. The study by Sen (1973) opined that Gandhiji's view on basic education is very right and through that education, teachers can inculcate values of environment, work ethics and taught some craftwork to children. The researcher did not find any relevant study related to this topic between the years 1962 to 1972. Kansara (1977) found out that Basic Education stimulates self-expression, enjoyment liberty, and nearness to nature, builds better teacher-pupil relationship, inner discipline and mutual co-operation. Basic education develops dignity of work, socialization and wider outlook of thinking. The study by Dave (1980) found that basic education fails because most of the people have misunderstood its concepts and lack of committed teachers in the field of basic education. Parmeshwaram (2001) study revealed that problems are existing not only in the infrastructure facilities and other basic requirements to function art in a meaningful way but also in the present art education syllabus and its methodology of teaching. Parmar (2007) found that students are not fluent in speaking English. Joshi (2010) studied Uttar Buniyadi Vidyalayas, and establishment of any Uttar Buniyadi Vidyalaya in the district of Jamnagar, Junagadh, Rajkot and Amreli. Buniyadi schools were giving importance to cultural and physical activities. Agriculture and Veterinary were the common subjects offered to the students. Solanki (2010) found that all Ashramshalas are having the staff quarters in the campus of the school. Government is paying less attention towards such schools. Kotak (1991) found those good physical facilities of Gurukul schools and its contribution to the

society. Nanavati (1976) and Patwardhan (1992) studied on growth and development of schools, physical facilities, and its important role in education, co-curriculum activities, administrative and management set up and teacher-student relations. Patel, (2009) and Patel,(2009) have conducted study on two different Uttar Buniyadi Vidyalayas. Both of them are opined about Uttar Buniyadi Vidyalaya that school is functioning very well and all the staff members and students have harmonious relations with each other's. Agriculture and Veterinary, social science subjects like Udhog (work) have co-relation with society and nature, prayer, cleaning, vivid competitions, celebrations of vivid days, self-reliance, tours, swimming, boating, shooting, knitting, Gandhiji fair activities are being done by the schools considering the Nai Talim. The case studied by Desai and Patel (1981), Chauhan (1997), Chaudhari (1998), Rathwa (2006) studied on AshramShalas were related to physical facilities, co-curricular activities and enrolment and dropout rate, wastage and stagnation. Their studies revealed that there were insufficient physical facilities, lack of sports equipment. Jha (1985) and Purandare (1987) evaluated AshramShalas with respect to physical facilities and problems of tribal education. Manavadariya (2012) found that aim of institution is to impart a knowledge, which can liberate human being from this materialistic world and helps him to achieve the height bliss of knowledge; he found that infrastructure was good and appropriate classroom and methods room for different methods. "Udhog" is given importance to cultivate dignity of labour and SUPW are observed and given grade for it. Chavda (2013) found how Gandhian philosophy is followed by the basic high school Babapur. Pandya (2012) and Bhoya (2011) evaluated schools with respect to physical facilities and problem of blind children.

2.3 CONCLUSION

In this chapter, the first part dealt with main philosophy aims and principles of Gandhian philosophy, background of basic education, basic information about Lok Bharti Gramvidyapith and aims and objectives of Lok Bharti Gramvidyapith. In the second part, the researcher has mentioned the review of related literature and its implications.