

CHAPTER 2

CONCEPTUAL FRAMEWORK

AND

REVIEW OF RELATED LITERATURE

2.1 Conceptual Framework

In this chapter the researcher has presented different aspect, philosophy and Swami Vivekananda's life which are related with his topic.

2.1.1 Philosophy and Education

Philosophy point out the way and education follow and thus it becomes the best for the propagation of philosophy. Without philosophy education would be a 'blind effort' and without education philosophy would be crippling. Education and philosophy are the two sides of the same coin. Sir John Adams said that education is the dynamic side of philosophy. Education without philosophy would mean a failure to understand the precise nature of education. Education like all consciousness and deliberate actions, seeks for a basis of demonstrated principles, so that it can make sound decisions. Philosophy is the mother of all science whether natural or social. Philosophy is related to education in the usual way in which branches and knowledge are related to their practical application. In other words, education is the practical side of philosophy or theory of education. A philosophy of education is a set of beliefs about education as to what should be done in education and what the outcome of education should be. Anyone who wishes to make educational decisions ought to have philosophical foundation of education. In the Indian context, education system as such it is practiced today is based on western philosophy. However in our country quite a number of enlightened people have given to their thought with respect to type of education system which suits India.

2.1.2 Plato's Views on Philosophy of Education

According to Plato education was highly valued and he took an idealistic and intellectualistic views of education, which was for the good of the individual and for

the safety of the state. It was “an essential function of the cosmic order.” it leads to the pursuits of integrity, goodness and perfection. By education he meant “that training which is given by suitable habit to the first instincts of virtue in children.....which leads you always to hate what you ought to hate, and love what to ought to love, from the beginning of life to the end”. To him education is an effort on the part of the older generation to pass on the younger generation all the good habits and wisdom acquired through experience. He considered education as nothing but the process of re-awakening the consciousness. His fundamental aim of education was to ensure state-unity. He wanted education, which should discourage ‘individualism’ and develop a team and cooperative spirit, so as to create a feeling community life. Like the Indian ideals of satyam, shivam and sundaram Plato wanted education to aim at inculcating love for truth, goodness and beauty. On the whole he wanted education to produce a ‘whole-man’, ‘a unified man’- one who enjoys the harmony of the body and mind; the life of habit and the life of reason, the individual interest and the interest of the state. Education must be a substitute for state regimentation and innumerable laws. He considered the school as the greatest humanizing and socializing agency. Inculcation of morals and manners was the chief purpose of Plato’s education. He wishes binary system of education; viz. 1) Education for practical affairs and 2) Education for service to the state. He confined the education for practical affair to the artisan and trade classes. Somehow he had disdain for practical arts which he considered mean, vulgar and unfit for a gentlemen. Education for service to the state was a sort of liberal education, developing in the learner the ideal perfection of citizenship and equipping him for service to the state. In his liberal education, Plato wanted the development of two types of virtues- fundamental and rational.

2.1.3 Jean Jacques Rousseau’s Views on Philosophy of Education

Education, according to him, is a natural not an artificial process. “It is a development from within, not an accretion from without”. This, he said, could be acquired by exploiting the natural instincts and interests rather than by external force. He wanted the child to learn that which is not irksome, and not foisted on him against his will. To him education was a continuous process- a process lasting throughout life, or at least from birth to adulthood. It is not mere acquisition of information, but the expansion of

natural powers. It is life itself and not preparation for uncertain future. For Rousseau the aim of education was “the attainment of the fullest natural growth of the individual”. He said that the teacher can train the man or the citizen; he cannot train both. To him, education was a process of guidance by the teacher rather than instruction by him. The teacher’s primary duty was to make the pupils wish to learn by exploiting his innate dispositions. He was emphatic in saying that education was a process of development into an enjoyable, rational harmoniously balanced, useful and hence natural life. He condemned the artificial, harsh, unsympathetic methods of instruction were advocated by him. He objected to verbalism in education- words, words, words nothing but words. They were being memorized but not understood. He believed that child should be thought by experience and not by verbal lesson. The greatest contribution in the field of education was his educational methods, “by sharing the value of motivation of creating problems, and of utilizing the sense and activities of the child”. His conception of freedom, growth, interest and activity were greatly needed at the time against authoritarianism and absolutism in education. His idea was that human happiness and human welfare are the natural rights of everyman and not the special privilege of a favored class. This human happiness he believed that it could be realized by a proper type of social organization and education. He said that sound education should play the role of developing wholesome individual in wholesome society.

2.1.4 John Dewey’s Views on Philosophy of Education

Education according to him has two sides 1) The philosophical and 2) The social. He said that education should start with the psychological nature of child. The child should be put in the complete possession of all his powers, capacities, skills and judgment. Thus, education is an active process of experiencing or rather a process of continuous re-formation of experience towards more significant social meaning. The means of education, therefore, are play, construction, and use of tools, contact with nature, expression and activity. The aim of education according to Dewey is social efficiency. He considered the school as a social institution, its process not basically different from the social processes outside the school. The teacher must be familiar with the social situation. It would enable him to interpret properly the child’s activities and transfer them into social channels. Education should proceed by the

participation of the individual in social relationships with his fellow human beings. The teacher is a directing force and organizer of the environments. John dewey formulated 'social efficiency' as aim of education in view of the changed tenor of the society. 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. Education is the means of social continuity and development of individuality. John dewey believed that education is not a preparation for life. It is life. The school is miniature society facing problems similar to those faced in life. The aim of education he said that it should be to secure a balanced interaction of the practical and theoretical attitudes he said that education is experience. He contended that the major developmental experiences of the human race have been gained in the struggle to satisfy needs.

2.1.5 Rabindranath Tagore's Views on Philosophy of Education

His philosophy of education conforms to his general philosophy. He was fully aware of education's innumerable implications. He said that "education is a 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". To him the object of education is freedom of mind through the path of freedom, through it had has its risk and responsibility too. The three cardinal principles of his educational philosophy are 1) Freedom 2) Creative self-expression 3) Active communion with nature and 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. For education he said that there should be a place where men have gathered for the highest end of life-in the place of nature. For the harmonious development of the child the poet put great emphasis on the spiritual side along with the intellectual and physical side. The traditional school put entire emphasis on the intellectual and the physical side of the man. His views about the values were that through education, children should be acquainted with the ideals and values of national culture and as an Indian child should be given Indian education. According to Tagore, teaching should be practical and real but not artificial and theoretical. As a naturalist out and out, Tagore laid emphasis on the practicality of education. That will definitely increase the creative skill within a learner. That creativity will bring

perfection in the learning process and the student will be a master in his own field but not a slave to mere theoretical knowledge which one delves deep.

2.1.6 Mahatma Gandhi's Views on Philosophy of Education

According to Gandhi "Education is an all round drawing out of the best in child and man-body, mind and spirit". He said that literacy should never be the end of education nor even the beginning. It is only one of the means whereby man and women can be educated. He said that true education is that which draws out and stimulates the intellectual and physical faculties of the children. A sound education he believed should produce useful citizen- whole man and whole women of boys and girls. The chief tenets of his educational philosophy were 1) That there should be free and compulsory primary education 2) That the education should be craft centered 3) That it should be self-supporting 4) That it should be given in the mother tongues 5) That it should be based on non-violence. Gandhiji emphasized mother tongue both as subject of study and as a medium of instruction. He found that the greatest handicap of the prevailing system of education was that learning was being imparted through the medium of English. He believed that mother tongue would enable the children not only to understand clearly the rich heritage of people idea's, emotions and aspirations but it would also enable the children to express themselves effectively, clearly and lucidly. Gandhiji's ultimate aim of education was knowledge of god, self-realization, spiritualism and oneness with god. True education should result not in the material power but in spiritual force. He said that the building of the character is the chief aim of education. He regarded character as the expression of the whole personality including its ethical and spiritual aspect. Gandhiji advocated universal education. He believes in doing and not listening and talking in education. Intellectual education was advocated by him through crafts and occupation and he agreed that education should be self-supporting. Construction expression and activity are the cardinal principles of his teaching method.

2.1.7 Swami Vivekananda's Philosophy of Education

Swami Vivekananda, a great thinker and reformer of India propounds his philosophy of education which mainly emphasize on man-making. It constitutes as one of the very missions of his life. Vivekananda finds mankind gradually being reduced to the

status of a machine due to the tremendous emphasis on the scientific as well as mechanical ways of life. In his vision this mainly is leading mankind to pass through the stage of crisis. It results into the ignorance of the fundamental principles of civilization. The atmosphere is being pervaded by the constant conflicts of ideals, manners and habits. There is only constant attempt to disregard and discard everything that is old which has become a fashion of the day. Swami Vivekananda finds education as the major weapon to fight against all these social as well as global evils. He realizes that solution of these lies in education, enlighten. In his vision the spiritual awakening of mankind is mainly needed. This constitutes as the main purpose of his philosophy of education.

Swamiji was a great advocate of national system of education. He stood for the education of the masses. He was conscious of the condition of women in India and wanted to educate them. He was opposed to book learning. He wanted to promote spiritualism, perfection, divinity, self-reliance, universal brotherhood and faith through education. He held that Brahmacharya was necessary for concentration. He thought that a teacher should be a 'tyagi' and should be able to stimulate the spirit of intellectual curiosity in the student.

Swami Vivekananda was a staunch follower and advocated of Advaita Vedanta. The ultimate goal of human life as preached by Advaita Vedanta is not any heavenly bliss or better re-birth but freedom from the environmental, cosmic law of karma and identity with the supreme consciousness. This stage of self-realization makes one experience that brahmas is the ultimate reality, the world is apparent reality and the soul, the atman is non-different from the brahmas. Throughout his writings and speeches he emphasized the vital need to lead everyman to the ultimate goal of self-realization. He pointed out that the ultimate purpose or end of education is to manifest man's perfection and in order to manifest one's perfection one must follow one of the pathways or practice the confluence of the same. He emphasized that education must help every men to raise himself from the lower plane of instinct to the higher plane of inspiration.

Swami Vivekananda emphasis on the Gurukul system of ancient time. In Gurukul system a teacher really adopts his disciples. He becomes a spiritual father of his disciples. There is a close bond of relationship between teacher and student.

Vivekananda assert that a real teacher is spiritual transmitter. He helps his disciples in the realization of the absolute. Swami Vivekananda desire to combine the Gurukul system to with the monastic system of education. He stands for a synthesis of Adi Shankarachary's intellect and Buddha's heart. So his emphasis on the monastic system of education, where self-sacrificing "sanyasins" will be the centre of the preservation and spread of education as well as the fundamentals of Hindu religion. Vivekananda believes that monasteries are not only centers for meditating is isolation. They are also cultural centers.

According to Swami Vivekananda "mutual faith and respect and sympathy" are essential for any meaningful relation between the teacher and the taught. He writes my idea of education is gurugriha-vase. Without the personal life of the teacher, there would be no education. One should live from his very boy hard with one whose character is a blazing fire and should have before him a living example of the highest teaching considered renunciation as essential quality of a teacher.

According to Vivekananda teacher is indispenble. He should have three qualities Knowledge of the secret of the scripture, Sinlessness and Pure love for the student. Teacher must not teach for any selfish motive, money, name of fame.

In order to be a spiritual descendent, the disciple also should possess the qualities of purity, real thirst for knowledge and perseverance. He said, "The first condition is that the student who wants to know the truth must give up all desire for grows".

Swami Vivekananda considered women to be the center of family and social life. She cares her husband, rears her children and remain happy within the for all of character and sacrifice. If women are brave they will nurse brave children. He opined that women should be taught history, purans, house-keeping duties of home life and the principles that make for development of character. Culinary art, rules of domestic work and upbringing of children will be taught. They should also have the spirit of valor and heroism

Swami Vivekananda knew that India is lagging behind in material advancement in the world. Therefore he suggested his countrymen to work and work like worship so that one does not lose heart and maintains his confidence. He asked his countrymen to serve their theit poor-downtrodden brothers. According to him without rising poor and

downtrodden to the level of civilized humanity noboely should hope to bring out his own or national salvation. He wrote “let each one of us pray day and night for the downtrodden million of India”.

To get knowledge of the absolute, one should practice or follow one of the four pathways karma yoga, bhakti yoga, raja yoga & jnana yoga. This practice leads man towards the realization that atman is non different from the absolute. In his view self-realization is ultimate goal and four pathways man to that destination. These pathways represent duty, heart, mind and knowledge. As every man is a combination of all the four, he maintains that a harmony of the four pathways must be practiced. He recommended jnana yoga for teacher’s training. He said “There should be an institution to train the teachers who must go about preaching religion and giving secular education to our people”

As is the plant so is the child, the growth and development of plant and child take place according to their nature. Role of teacher is to help the boys so that “They may learn to apply their own intellect to the proper use of their hands, legs, ears & eyes”.

Swami Vivekananda’s idea therefore is that we must have the whole education of the country, spiritual and secular in our hands and it must be on national lines through national methods as far as practical.

Without the knowledge of physical education, the self-realization or character building is not possible one must know, how to make our body strong through physical education, for to attain a complete education, it is necessary to develop both the mind and the body. In particular, Vivekananda stressed the value of physical education in curriculum. He said, “You will be nearer to heaven through football than through the study of Gita. You will understand Gita better by your biceps, your muscles a little stronger. You will understand the Upanishads better and the glory of the Atman, when your body stands firm on your feet and you feel yourself as man”.

Like Gandhi and Rabindranath Tagore, Vivekananda also emphasized education through the mother tongue. Besides mother tongue, should be a common language which is necessary to keep the country united. Vivekananda appreciated the greatness of Sanskrit that it is the source of all Indian language and a repository of all inherited knowledge; with the absence of this knowledge, it will be impossible to understand

Indian culture. It is like a store house of ancient heritage, to develop our society it is necessary that men and women should know this language of the mother tongue.

Swami Vivekananda said, “Religion is the inner most core of education. I do not mean my own or anyone else opinion about religion. Religion is as the rice and everything else, like the curries. Taking only curries causes indigestion and so is the case with taking rice alone”. Therefore, religious education is a vital part of a sound curriculum. Vivekananda considered Gita, Upanishads and the Vedas are the most important curriculum for religious education. For him, religion is a self realization and divinization. It is not only individual’s development but also for the transformation of total man. The true religion cannot be limited to a particular place of time. He pleaded for unity of world religion. He realized truth while practicing of religion. The truth is the power, untruth is the weakness. Knowledge is truth, ignorance is untruth. Thus truth increases power, courage and energy. It is light giving, therefore, necessary for the individual as well as collective welfare. In the Vivekananda’s point of view, ethics and religion are one and the same. God is always on the side of goodness. To fight for goodness is the service to god. The moral and religion develop the self-confidence among the young men and women.

The individual development is not a full development of our nation, so he needs to give education to the society or common people. The education is not only confined to the well-to-do persons only but also to the poor people. Vivekananda emphasis to improve the conditions of the masses and he advocated mass education. He takes this mass education an instrument to improve the individual as well as society. By this way, he exhorted to his countrymen to know-“I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well-educated, well-fed and well-cared for”.

Self education is the self knowledge. That is, of our own self is the best guide in the struggle of our life. If we take one example, the childhood stage, the child will face lot of problems or commit mistakes in the process of character formation. The child will learn much by his mistakes. Errors are the stepping stones to our progress in character. This progress will need courage and strong will. The strong will is the sign of great character will makes men great.

Vivekananda pleaded for the universal education, so that; the backward people may fall in with others. To uplift the backward classes he chooses education as a powerful instrument for their life process. Thus education should spread to every household in the country, to factories, playing grounds and agriculture fields. If the children do not come to the school the teacher should reach them. Two or three educated men should team up, collect all the paraphernalia of education and should go to the village to impart education to the children. Thus, Vivekananda favoured education for different section of society, rich and poor, young and old, male and female.

Like Rabindranath Tagore, Vivekananda also prescribed the same ancient spiritual methods of teaching, where Guru and his disciples lived in close association as in a family. The following are the basic principles of education.

- i. Education is not only for getting information; rather it should develop character, mental powers, intelligence and inculcate self-confidence together with self-reliance.
- ii. Education should develop the child physically, mentally and spiritually.
- iii. While giving educational qualification, the technical education was necessary for the industrial growth which would lead to the economic prosperity of the nation.
- iv. Practicing of Brahmacharya is very essential for getting knowledge. The concentration is the key to all the knowledge.
- v. Religious education should be imparted through sweet impression and fine conduct in preference to books.
- vi. Education should be foster spiritual faith, devotion and self-surrender in the individual and should foster full development through service and sacrifice.
- vii. Education should develop character, mental powers, intelligence and inculcate self-confidence together with self-reliance.
- viii. All the subjects must be included in the curriculum which promotes the material and spiritual advancement of a child.

Vivekananda points out that the defeat of the present-day education is that it has no definite goal to pursue. A sculptor has a clear idea about what he wants to shape out of the marble block; similarly, a painter know what he is going to paint. But a teacher,

he says, has no clear idea about the goal of his teaching. Swamiji attempts to establish, through his words and deeds, that the end of all education is man making. He prepares the scheme of this man-making education in the light of his over-all philosophy of Vedanta. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his body and mind. In true with this philosophy, Swamiji defines education as 'the manifestation of the perfection already in man.' The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the realization of the infinite power which resides in everything and every-where-existence, consciousness and bliss.

In his scheme of education, Swamiji lays great stress on physical health because a sound mind resides in a sound body. He often quotes the Upanishad dictum 'nayamatmabalahinenalabhyah'; i.e. the self cannot be realized by the physically weak. However, along with physical culture, he harps on the need of paying special attention to the culture of the mind. According to Swamiji, the mind of the student has to be controlled and trained through meditation, concentration and practice of ethical purity. All success in any line of the work, he emphasizes, is the result of the power of concentration. By way of illustration, he mentions that the chemist in the laboratory concentrates all the powers of his mind and brings them into one focus-the element to be analyzed and finds out their secrets. Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottos of his scheme of education. Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swamiji thus brings it home that education is not a mere accumulation of information but a comprehensive training for life. To quote him: 'Education is not the amount of information that is put into your brain and runs riot there undigested, all your life'. Education for him means that process by which character is strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet.

Having analyzed the goal or objective of education, the next question that naturally arises is about the method of imparting education. Here again, we note the Vedantic foundation of Swamiji's theory. According to him, knowledge is inherent in every man's soul. What we mean when we say that a man 'knows' is only what he 'discovers' by taking the cover off his own soul. Consequently, he draws our attention

to the fact that the task of the teacher is only help the child to manifest its knowledge by removing the obstacles in its way. In his words: 'Thus Vedanta says that within man is all knowledge even in a boy it is so and it requires only an awakening and that much is the work of a teacher'. To drive his point home, he refers to the growth of plant. Just as in the case of a plant, one cannot do anything more than supplying it with water, air and manure while it grows from within its own nature, so is the case with a human child. Vivekananda's methods of education resemble the heuristic method of the modern educationalist. In this system, the teacher invokes the spirit of inquiry in the pupil who is supposed to find out things for himself under the bias-free guidance of the teacher.

Swamiji lays a lot emphasis on the environment at home and school for the proper growth of the child. The parents as well as the teachers should inspire the child by the way they live their lives. Swamiji recommends the old institution of Gurukul and similar system for the purpose. In such systems, the students can have the ideal character of the teacher constantly before them, which serves as the role model to follow. Although Swamiji is of the opinion that mother tongue is the right medium for social or mass education, he prescribes the learning of English and Sanskrit also. While English is necessary for mastering Western science and technology, Sanskrit leads one into the depths of our vast store of classics. The implication is that if language does not remain the privilege of a small class of people, social unity will March forward unhampered.

Vivekananda, in his scheme of education, meticulously includes all those studies, which are necessary for the all-around development of the body, mind and soul of the individual. According to Swamiji, the cultural values of the country should form an integral part of the curriculum of education. The culture of India has its roots in her spiritual values. The time-tested values are to be imbibed in the thoughts and lives of the students through the study of the classics like Ramayana, Mahabharata, Gita, Vedas and Upanishads. This will keep the perennial flow of our spiritual values into the world culture. Education, according to Swamiji, remains incomplete without the teaching of aesthetics or fine arts. He cites Japan as an example of how the combination of art and utility can make a nation great. Swamiji reiterates that religion is the innermost core of education. However, by religion, he does not mean any particular kind of its but its essential character, which is the realization of the divinity

already in man. He reminds us time and again that religion does not consist in dogmas or creed or any set of rituals. Swamiji believes that if education with its religious core can invigorate man's faith in his divine nature and the infinite potentialities of the human soul, it is sure to help man become strong, yet tolerant and sympathetic. It is a misinterpretation of Vivekananda's philosophy of education to think that he has overemphasized the role of spiritual development to the utter neglect of the material side. Vivekananda, in his plan for the regeneration of India, repeatedly presses the need for the eradication of poverty, unemployment and ignorance. He says, We need technical education and all else which may develop industries, so that men, instead of seeking for service, may earn enough to provide for them-selves, and save something against a rainy day. Another important aspect of Swamiji's scheme of education is women's education. He realizes that if the women of our country get the right type of education, then they will be able to solve their own problems in their own way. The main objective of his scheme of female education is to make them strong, fear-less, and conscious of their chastity and dignity. He observes that although men and women are equally competent in academic matters, yet women have a special aptitude and competence for studies relating to home and family.

2.2 Research Review

Review of related literature provides evidence that researcher is familiar with what is already known and what is still unknown and untested. Since effective research must be based upon past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypothesis and helpful suggestions for progressive investigation.

The present study is in the area of philosophy and differs much from other allied areas in education. Basically, it mostly engages socio cultural thinking and logical analysis which is totally dominated by the mental exercises rather than with pragmatic world of tool technique and materials.

Basically, there can be two different types of philosophy and other type of study deals with only one philosophy and tries to find out how it emerged or to what extent this philosophy can be formed into theories So that its practical aspect can be found out although the present study belong to the second category, the following review has

taken into consideration both types of studies, as the nature of both studies is somewhat similar.

2.2.1 Importance of the Review of Related Literature

The Review of related literature provides the highlights of related references. The researcher has selected a particular topic for research but the research should know more about the selected topic and how past researches has been done, what are their objectives, which are other related dissertation, thesis at M.Ed and Ph.D level and so on therefore the researcher refers past researches and related literature like research, journal, handbook etc. When researcher guideline for the study and thus can check the work done by researcher can proceed ahead in research work.

2.2.2 Studies Focusing on Individual Thinkers

Padhiyar, T. (2011) studied “Education Implications based on selected chapters of Ramcharitmanas”. Her objectives of the study were to study Ramcharitmanas, to know about the values presented in Ramcharitmanas, to know about the value of human relation, to know about the life skills presented in Ramcharitmanas, to know about the importance of nature for human beings. The major findings of her study were (1) Chaupaies of Ramcharitmanas are full of moral values. There are values like respect for elders, devotion to God, discipline, love, aesthetic sense, modesty etc; (2) Ramcharitmanas presents values but it is also full poetical suggestion about leading life. It gives us suggestion about problem solving; decision making etc (3) Ramcharitmanas presents ideal characters in all fields. Goswami Tulsidas has skillfully shown 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 circumstance as Rama is an ideal king, husband and brother.

Padhiyar, K. (2011) conducted a study of the “Education Thinking of Gijubhai Badheka and Its Relevance in the Modern Context”.

The findings were Gijubhai Badheka was of the view that students should be self-disciplined. Controlling the students by applying external pressure and fear does not help attain good result. Emphasis on discipline by Gijubhai Badheka is very well

relevant in modern context as discipline is the fruit, the valuable by product of cooperative work. This discipline cannot however be developed in a vacuum. Effort has to be put in by schools and teachers. The school must aim at strengthening the desire for cooperation and afford student opportunities to translate it into practice. No amount of improvement and reconstruction in the education will bear much fruit if the school themselves are undermined by indiscipline.

Prasuda, V. (2003-04) conducted a study on “Implementation of Swami Vivekananda’s educational philosophy in Ramakrishna Mission School”.

The objectives of the study were to study the educational philosophy of Swami Vivekananda, to study implication of Swamiji’s educational philosophy in R.K.M SCHOOL in terms of school activities.

The major findings of the study were (1) Teachers said that mere book learning is not education. They want that education by which character is formed. (2) The school gives that education by which character formed strength of mind is increased (3) Intellectual expanded and by which one can stand on one’s feet (4) Religious education is vital part of school curriculum. The institute is very much successful to imparting religious education. (5) One of the aims of school is to bring up children in the traditional ideas of Hindu life and conducted and to give them training in self help.

Gurupal, Singh. (1999) conducted a study on “Educational Philosophy of Guru Arjun Dev Ji and Its contribution to modern Indian Education”. The objectives of the study were to study the educational philosophy of Guru Dev Ji to study the contribution of the Educational Philosophy of Guru Arjun Dev Ji to modern Indian Education. The major findings of the study were (1) Guru Arjun Dev gave more importance to the development of spirit than intellect the emphasized vocational efficiency, economic development, social development, intellectual development and character building along with the other aims of education to promote value system. (2) Guru Arjun Dev has given primary place to subjects like philosophy, history, ethics, moral and language. But science comes next to the subjects of humanities. (3) The pedagogy used by Guru Arjun Dev was suitable to the situation and persons who he conveyed his messages. He used a variety of methods, media, techniques, device and approaches to communicate the messages. His Katha and Kirtan were very educative.

(4) His educational thought are deeply rooted in Indian Tradition to acquire self-realization and self-manifestation. Truth, love, beauty and bliss are the four doors of building of spiritual education.

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 philosophy, to state and analyze, J.Krishnamurty’s thought on education, to trace the, uniqueness in the education thought of J.Krishnamurty. The findings of the study were; (1) J.Krishnamurty had denied the existence of permanent soul and hold the view that the ultimate reality is homeless immensity, akin to discovered by science. His view about religion and god are secular. (2) The school should be home for the student where he can flower in the environment of fear, competition, comparison, ambition and reward. It should not create jealousy envy hated and wars in the long run.

Nand, Vijai. (1992) conducted a study on “Educational ideas of Dr. Rajendra Prasad and their relevance to modern India”. His objectives were to select, classify and draw conclusions from the educational ideas of Dr. Rajendra Prasad and to determine the relevance of the educational ideas of Dr. Rajendra Prasad in modern India.

The major findings were (1) Dr Rajendra Prasad pleaded for healthy nationalism and preparation of youth to severe and work for the freedom of the country with the ultimate aim of the 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.

Agarwal, Kusum. (1992) conducted a study on “Educational philosophy of Ram Tirth”. Her objectives of the study were to select, classify and discuss the philosophical and educational thought of Ram Tirth, and to give practical suggestion for Indianisation of education and educational philosophy vis-à-vis the educational thoughts of Ram Tirth.

The major findings were (1) Education should be based on the ideals of life and should aim at bringing out the inner capacities and developing the personality of the child in order to develop the society ultimately. (2) Indian ideals 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 aspects in the educational process. Particular emphasis needs to be laid to the knowledge aspect. Love for the nation should be one of the main aims of education. (5) The curriculum should include philosophical as well as scientific subjects. (6) The teaching-learning process should give due place to interest, motivation, traits, self-experience, exercises, and proceeding from the known to unknown, and the use of teaching aids.

Dash, Gayadhan. (1990) conducted a study on “Education philosophy of Sri Aurobindo and its experiment in Orissa”.

The objectives of the study were to highlight the main features of the integral education advocated by Sri Aurobindo and expounded by the Mother, to mention specially the ideas of Sri Aurobindo and the Mother concerning the school plant, school pattern, curriculum, methods of teachings, the teacher, environment, discipline, institutional management and evaluation, to survey some integral education centres in Orissa and to analyzed the practices and peculiarities of these centres for ascertaining the strengths and the weakness of the experiment, to ascertain the sources of finance for the integral education centres.

The major findings were: (1) Sri Aurobindo’s philosophy of education, termed as ‘Integral Education’ involves the psychology of the whole man and the philosophy of life. Integral education is true education which leads to self-integration, i.e. integration of all the aspects of human personality, Yoga and education are identical in Sri Aurobindo’s philosophy of education. (2) Integral Education has five principle aspects: physical education, vital education, mental education, psychic education and spiritual education. (3) The three principles of integral education are: (a) nothing can be taught, (b) the mind has to be consulted on its own growth, and (c) from the near to the far, from that which is to that which shall be. Instruction, example and influence are three instruments of teaching. (4) The technology of integral education includes the society, the teachers, parents, administrators, learners and all the activities of the school.

Ansari, A.A. (1988) conducted a study on “Educational philosophy as found in Islamic culture”. The objectives of the study were to find out the importance given to education in the Quran and the Hadiths, to examine the concepts, types and aims of education stressed by the Islam, to study the role of teacher and the expectations from students in Islamic culture, to study the role of the family with regard to education, the methods followed, the importance given to women’s education, moral education, physical education, physical education and education of exceptional children in Islamic culture, to study the concept of discipline and internationalism as found in the Islamic culture.

The major findings of the study were: (1) The aims of Islamic education were realization of eternity, truth, perfect living and inculcation of democratic values. (2) Islamic education advocated the use of the inductive-deductive method, questioning, experimentation and discussion. (3) Different curricula were planned for different stages of education. (4) The teacher was the role model for students and enjoyed a high status in society. (5) The teacher-student relationship was cordial. (6) Most of the schools were single-teacher schools. The system was flexible, and the monitorial system was in prevalence.

Bhagwanti. (1988) conducted a study on “Educational philosophy of Dr. Radha Krishnan and its relevance for social change”.

The objectives of the study were to determine the place of Dr. Radha Krishna as a thinker in the present-day world, to discuss the metaphysical aspect of the philosophy of Dr. Radha Krishnan, to explain the social philosophy of Dr. Radha Krishna, to discuss the educational philosophy of Dr. Radha Krishna and to find out the relevance of the philosophy of Dr. Radha Krishnan for social change.

The major findings of the study were: (1) According to Dr. Radha Krishnan, philosophy is an art and a way of life. (2) Dr. Radha Krishnan’s philosophy is based on spiritual consciousness. (3) According to Dr. Radha Krishnan, education must be based on the cultural values of the Indian heritage. (4) Dr. Radha Krishnan pleaded for unifying the Western and the Indian ideologies. (5) Dr. Radha Krishnan recognized man as supreme creation and felt that his harmonious development

depends upon cultural development. The individual should Endeavour to adjust himself with his social environment.

Chuhan, B. (1981) Studied on the “Educational Philosophy of Swami Dayananda”. The objectives were to study the philosophical thought of Swami Dayananda according to his own Granths and Bhasya Granths 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 Granths and literature, to study the aims of education and teaching methods and techniques in the background of the aims of life propounded by Swami Dayananda, to study the nature of the teacher and thought, their duties and role as viewed by him in his Granths.

He found that the study revealed that Swami was not only philosopher or a religious reformer but also a great educationalist. He was a nationalist educator, being a follower of real Swaraj. He was the first to suggest a national system of education. He denounced the present caste system based on birth and untouchability. His concept of education was spiritual, religious, social and knowledge oriented. His idea on education was that the physical, social, religious, spiritual education should be essential part of education system. He advocated love and service, inner discipline, self-realization and truth as the ultimate goals of life and education.

Dubey, M. (1980) conducted a study on “Educational philosophy in Upanishads”.

The objectives of the study were to study the educational philosophy of the Upanishads, to review the changes in the educational philosophy since the Upanishdic age, to search for the solutions of the educational problems in the light of the educational philosophy of the Upanishad age, etc.

The study revealed that : (1) The Upanishad philosophy of education aimed at arousing the spiritual vision of human beings for living an active worldly life but all for attaining salvation. For this purpose, it also aimed at developing character, truthfulness and proficiency in several worldly subjects for livelihood. (2) Education was open for all castes, creeds and women irrespective of their socio-economic status. (3) The entire educational system was residential. The students had to reside with the teacher in Gurukul as member of his family. (4) The curriculum mainly consisted of two parts, Para vidya-aparavidhya etc.

Mishra, K. (1979) conducted a study on a study of “The Educational system during Upanishadic age of India”.

The objective of the study was to provide an account of the system of education as revealed in the Vedic Upanishads.

The major findings were: (1) During the pre-upanishadic age men were attached to the worldly power and self-whereas during karams without their knowledge was waste of energy and hence they moved from karma-kanda to janam-kanda. The knowledge pam and apravidhya was considered to be more valuable than that of yajas. (2) The Upanishad education aimed at the acquisition of the supreme knowledge, physical development, character building, spiritual development, education for culture and individual and social development. Through these aims the ultimate goal of the life immortality was achieved etc.

Venkateswarlu, M. (1978) conducted a study on “The Educational philosophy as reflected in the Mahabharata”.

The major objectives were: to explain the hierarchical system of body-mind-intellectual-heart-will-ego-spirit, the effective and co native domain, the interrelationship among ethologic, axiology and ontology, epistemology as a part of the educational philosophy that the Mahabharata reflects.

The findings of the study were; (1) The course of Brahmacharya released tremendous will power. (2) There was nothing that a well-directed human will could not achieve. (3) Sacrifice as a means of creation was a law of nature and also a law of god. (4) The qualities of good students had been delineated. (5) The main methods of instruction at the time of the Mahabharata were parables, lively conservation, practical demonstration and pupils involvement in projects.

2.2.3 Comparative Studies

Shankar. (1991) compares the philosophical and educational views of Maharishi Aurobindo and Rousseau. The objectives of the study were the study the nature of mind, yoga and divine life with reference to the philosophy of Aurobindo, to explain the epistemology metaphysics and axiology of philosophy of Rousseau, to express the social and political views of Aurobindo and Rousseau, to compare critically the

educational and philosophical views of Aurobindo and Rousseau. The major findings of the study were (1) Both Aurobindo and Rousseau accepted the importance of the child's freedom and internal nature. (2) Aurobindo believed in supreme power of Brahma; while according to Rousseau, the nature is the universal power.

Sharma. (1989) carried out a comparative study of the educational ideas of S. Radhakrishnan and Bertrand Russell. The objectives of the study were to study the educational ideas of S. Radhakrishnan and Bertrand Russell, to compare the educational ideas of S. Radhakrishnan and Bertrand Russell. The major findings of the study are as follow: (1) Both philosophers stressed the need of arousing motivation among children (2) They suggested that language and literature could be taught with the help of drama; and history and geography with the help of pictures, storytelling and other audio-visual aids. (3) Both laid stress on games and sports for the healthy development of the body. (4) They emphasized a proper balance between freedom and discipline. (5) Both the philosophers differed on many counts in so far as methods of teaching at the higher level were concerned. Radhakrishnan attached a good deal of importance to lectures and meditation at the undergraduate level. Russell dislike lecture and did not talk about meditation.

2.2.4 Conclusion

In this chapter the Researcher presented Swami Vivekananda's philosophy of education, reviews of related literature. This chapter is followed by the next chapter Research Methodology.