To educate a man in mind and not in Morals
Is to educate a menace to society.
- Theodore Roosevelt.
ANALYSIS AND INTERPRETATION

Introduction:

After the data has been collected, it must be processed and analysed to draw proper inferences. According to Carter V. Good, et al (1953) "Analysis is a process which enters into research in one form or the other from the very beginning". It may be fair to say that it consists, in general, of two large steps, gathering of data and the analysis of these data, but no amount of analysis can validly extract from the data, factors which are not present.

According to Carter V. Good et al “The process of interpretation is essentially one of stating what the results show. What they mean? What their significance is? What the answer to the original problem is.

"The analysis and interpretation of data represent the application of deductive and inductive logic to the research process. Interpretation calls for a critical examination of the result of one’s analysis in the light of all the limitations of his/her data gathering and his/her subjective attitude. To avoid subjectivity one must be critical in one’s own thinking. For the present study, the researcher has gathered all the data, from several available sources, both primary and secondary.

The data may be adequate, valid and reliable to any extent, but it does not have any worthwhile purpose unless it is carefully edited, systematically classified, scientifically analysed, intelligently interpreted and rationally concluded. According to Frances Remmel (1958)
"The analysis and interpretation of data involves the objective material in possession of the researcher and his/her subjective reactions and desires to derive from the data, the inherent meanings in their relation to the problem." In this chapter, the researcher attempted to analyse and interpret the results of the collected data.

Objective I

Educational philosophy of Vivekananda with respect to the following aspects.

a) The Biographical sketch
b) The Philosophy of life
c) Concept of education
d) Aims of Education
e) Methods of Teaching and learning
f) The role of the teacher
g) The concept of curriculum
h) The concept of discipline
i) The concept of values.

A Biographical Sketch of Swamy Vivekananda (1863-1902)

Peculiar birth and childhood: The light of the world dawned for the first time upon the future Swami Vivekananda on Monday January 12th, 1863. It was the holy hour of dawn, just a few minutes before sun-rise. It was the day of Makara Sankranthi, a great Hindu festival. The millions of men and women who were observing the festival, unconsciously greeted the new born baby with prayers and worship, little thinking that he who was to usher in a new age of glory and splendour for his country, who was to recognise the spiritual and national consciousness of Hindusthan and become a great Apostle - another St.Paul - preaching unto the world the gospel of another redemption - the message of vedanta, had, on that day, first seen the light. It was to Vishwanath and Bhuvaneswari Devi, that this child, who was to become the greatest man of his
age, who's influence was to shake the world and who was to lay the foundation of a new order of things, was born.

Narendranath, as he was named by his parents, was a naughty child, subject to fits of restlessness during which he was beyond control. But for these outbursts from time to time, he was a sunny tempered, sweet, loving child, but of such an extraordinary restlessness that it took two nurses to take care of him. He had an immense fancy for wandering monks and he would give them anything he had in his hands when they appeared.

The first education for anyone is on the knee of the mother and Narendra was no exception. It was from his mother that Narendra first heard the tales of Ramayana and Mahabharatha and it was no doubt that he thus caught some of the dramatic fire and force that he exhibited later. The first seed of spiritual life was sown in this period. Even as a child, Narendra was found meditating for more than two to three hours at a stretch.

**Narendra at School:** At the age of six Narendra went to school where the boys were initiated into the 3R's. At the school, during the initial days itself, Narendra picked up that sort of a vocabulary, which had scandalised and upset the entire family. It was decided unanimously that he be stopped from going to school, instead, a private tutor was engaged, who conducted classes for Narendra and a few boys of the neighbourhood in the ancient prayer hall, in his home. Narendra, soon proved himself to be a very intelligent student with exceptional abilities. By the time, he was seven years old, Narendra knew by heart a certain grammar text and also passages of great length in the Mahabharatha and Ramayana. At the age of eight he was in the 9th class. Narendra was very intelligent, but very restless, he never sat at his desk to study. Narendra played a lot and he played almost
furiously. New games always fascinated him and he invented many to amuse himself and his friends. Even when disputes arose in the classroom among his classmates, he set one team against the other only to amuse himself. When he had to learn English, Narendra was very much against it because it was a foreign language. But when his parents and teachers persisted, he learnt it with such speed and enthusiasm that he astonished everybody.

The Young Narendra: Even as a young boy Narendra had very strong and steadfast ideas about various issues. 'caste' was one great mystery to the boy. Many of his father's clients, belonging to different castes used to come to Narendra's house. Every caste was provided with its own tobacco pipe, provision was made for the Mohammedans. 'Why could not a member of one caste eat with the member of another caste or smoke his pipe?' What would happen if he did? 'Would the roof fall on him? Narendra decided to see for himself. He took whiffs from all the tobacco pipes and when he was reprimanded for his action, he said that he could see nothing wrong in what he did.

Narendra never evinced an importance with superstition and fear, no matter how hallowed by tradition. Narendra was in the habit of climbing a tree in the compound of his friend's house. Annoyed by his gymnastics on the tree, the old grand father of his friend, told Narendra that the tree was haunted by a ghost and it would wring the neck of whoever climbed the tree. Narendra did not stop what he did merely because the old man told him. He had to find the truth himself.

Narendra hated monotony of any kind. He organised an amateur theoretical group and presented plays in the worship hall of his home. He was even discouraged. Narendra then joined a gymnasium and began learning fencing, lathiplay, wrestling, rowing and other such sports. But soon he got tired of these too.
Narendra was a favourite of all, with every family in the locality, of high or
caste, rich or poor, he established some sort of a relationship. Naren would be
the first to offer consolation to anybody who was in trouble or bereaved. His
sensitivity was very deep. At the same time his ready wit and pranks kept
everybody amused and sometimes made even the grave-mended elders burst in to
roars of laughter. He was a favourite with the ladies whom he addressed as 'aunty'
'sister' etc. according to their age. He never suffered from shyness and always
made himself at home everywhere. Perhaps, his association with the zanana (the
women folk) made him want to learn cooking and he was indeed a very good
cook.

Though Narendra was full of wild pranks he had no evil associates. His
instinct kept him away from the dubious ways of the world. Truthfulness was the
very backbone of his life. He began to seriously meditate in the nights and was
soon blessed with some wonderful visions. As he grew older a definite change in
his temperment was noticeable. He began to show a preference for intellectual
pursuits, to study books and newspapers and to attend public lectures regularly. He
also began to discriminate in his choice of friends not accepting those, who were
not his intellectual peers. Many noted scholars visited his father. Narendra would
listen to their discussions and occasionally participated in them. In those days he
demanded intellectual recognition from everyone. He was so ambitious in this
respect that if his mental powers were not recognized, he would fly into a rage, not
sparing even his father's friends and nothing short of an apology would quiet him.

Narendra had extraordinary power of reading, this, he described as follows
"It so happened I could understand an author without reading his book line by line.
I could get the meaning by just reading the first and last lines of a paragraph. As
this power developed I found it unnecessary to read even the paragraph. I could
follow by reading only the first and last lines of a page. Further, where the author introduced discussions to explain a matter and it took him four or even more pages to clear the subject, I could grasp the whole trend of his arguments by only reading the first few lines”.

**Naren’s encounter with Brahma Samaj:** The playtime of childhood with its joys and sorrows, was over for Naren and a new life with more serious outlook dawned for him, when in 1879, at the age of sixteen, he passed the entrance examination and joined the college. He had grown to manhood stature, he was muscular, agile and inclined to stoutness. He was intensely intellectual. It was while he was in the first year at the college, that he met, for the first time in November 1881, Sri. Rama Krishna Paramahamsa. The principal, Prof. William Hastie, the great scholar, spoke to Narendra’s class about Wordsworth’s “Excursion” in which the poet refers to the state of trance of which the poet had a glimpse while contemplating the beauties of nature. The students did not understand. Then the professor said “such an experience is the result of purity of mind and concentration on some particular object and it is rare indeed, particularly in these days. I have seen only one person who has experienced that blessed state of mind and he is Rama Krishna Paramahamsa of Dakshineswar. You can understand if you go there and see for yourself”. It was thus, Narendra had heard of his future master and not through the Brahma Samaj of which he was member.

Whatever Narendra took up in studies he would end up mastering it. He did not limit his studies to the curriculum alone. He was good at singing and could play many musical instruments. In the college he attracted the attention of both Indian and British professors who recognized his ambitious mind and the latent powers of his personality. Narendra tested everything by argument. Even during recreation he continued the discussion, begun in the house of study. He was
vehement, vigorous, of untiring energy and his topics of conversation were endless. During his collegiate life he underwent a wonderful psychological transformation. A born idealist and a seeker of truth he was not to be satisfied with mere worldly enjoyments. He was keen for adventure as ever and the first to see the humorous side of things.

It was at this time that he began to interest himself in the issues of the day, especially 'Brahma Samaj'. The Brahma Samaj was the outward expression of an endeavour to liberalise and at the same time to conserve the evolved instincts of the Hindu race. On the social side, reform in the way of breaking up of the caste system and the caste consciousness, the recognition of the equality of man, the education and emancipation of women with the raising of the marriageable age were demanded. This movement caught the imagination of the young Bengali. In Naren, was aroused a tumult of thought and feeling and he came to regard the Samaj, the meetings of which he often attended, as an ideal institute, in which might be solved all of life's problems-individual or national. When the Brahma Samaj split into two in 1878, a new organisation with the name Sadharan Brahma Samaj came into existence and Naren identified himself with the new organisation. He also joined at this time, a movement, for education of the masses irrespective of caste, creed or colour.

The most important trait in Naren's character was purity. His mother, who had made purity a matter of loyalty to herself and to the family, was a very strong influence on him. Purity became the standard by which he judged all ideals and visions of the soul and God. It was a background to all his thoughts and feelings and he felt that with out it, the spiritual life was impossible. Brahmacharya was his ideal for students, Brahmacharya of hard intellectual labour combined with and governed by great personal purity, a necessary stage of preparation of mind
and heart for the vision which the scriptures promise to those who are faithful to
that ideal.

Naren’s father began to urge him to get married and Naren would show
dislike and rebel. Stangely, some unforeseen difficulty would arise and the matter
always would be abandoned, atlEast for the time being.

The inward spiritual urge was becoming strong at this stage. Even as a
youth, whenever Naren fell asleep two strikingly similar issues of life would
come up before his minds eye- one, of the life of comfort, ease, luxury, the life of
sense, the enjoyment of wealth, power, name and fame and the love of a devoted
wife and family-in short a worldly life. The other picture was of a Sanyasi, a
wandering monk, having no possessions, fixed on the consciousness of Divine
Reality, living as fortune caused him adrift, eating only such food as chance might
bring and resting at night under the canopy of the sky in the forest or on a
mountain side. He believed himself capable of realising either of these ideals and
he often pictured himself in both, for he felt, these two were within him-two
painters, one the spirit of desire and the other the spirit of renunciation. The
further he would go inward, the stronger the spirit of renunciation would become.
Thus, the spiritual self of Naren held mastery choosing the renunciation of desire,
which is the only way to gain the vision of God.

*Naren’s Discipleship:* In his longing to know the ‘truth’ about the way to reach
God, he turned to Maharshi Debendra Nath Tagore, for spiritual guidance. He did
not have a satisfying experience with the Maharshi and he suddenly remembered
Sri Rama Krishna Paramahamsa, whom he had met long ago, in a friend’s house.
Naren, now decided to go to Dakshineshwar and ask Rama Krishna if he had seen
God. This meeting marked the opening of a new chapter in the spiritual life of Narendranath.

On meeting Rama Krishna Pramahamsa, Naren asked him the question that was dominating his mind for quite some time ‘Have you seen God, sir?’. Rama Krishna replied “Yes, I see him just as I see you here, only in a much intense sense. God can be realised, one can see him and talk to him as I am doing with you. But who cares to do so? People shed torments of tears for their wife and children, for wealth and property, but who does so for the sake of God? If one weeps sincerely for Him, He surely manifests Himself”. That impressed Naren immediately. For the first time he had found a man who dared to say that he had seen God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world-Naren had felt Rama Krishna’s ways a little peculiar, for a moment, he even thought him to be a mad man, even otherwise, he thought him to be the holiest of the holy, a true saint and bowed his head in salutation.

Though Naren considered Rama Krishna to be a mad man, he was at a loss to account for the strange feeling of blessedness that came over him as he sat near the Master. Naren was slow in accepting Rama Krishna has his teacher. Rama Krishna had taken Naren into trances with a mere touch. Naren was the Master’s form the moment the Master touched him. It was a possession, however, which meant the highest freedom for Naren’s soul. He lost many of his cherished convictions, for instance, that a Guru was not necessary. After his association with his Guru, he realised that it was impossible to realise God with out the guidance of a Guru.
Naren was sceptic, with no faith in the Hindu Gods. He laughed at many of the injunctions of the Hindu scriptures. He would never drive away his doubts. His soul was always open to all that might come in Rama Krishna understood and loved Naren better for all the turmoil he was experiencing. He saw that Naren’s intellect because of the very intensity of his desire, for the truth, would always doubt, but he saw as well, that Naren would conquer in the end, that he would transcend all limitations and become a spiritual giant. So he continued to guide and instruct him with infinite love and patience. From then on, Naren’s life became, that of a Saint-in-the-making. He was to attain into the very highest possibilities of the mystical consciousness. Where in the Soul and the Supreme Reality are revealed as a perfect and indistinguishable unity.

Great teachers who have themselves realised the highest spiritual truth, when they come in touch with a fit disciple, are eager to impart that truth. Ramakrishna realised Naren’s great potentialities. But at the same time Naren needed the inspiring influence of time, as we see by his terror of losing his individuality, when the master tried to put him into ‘Nirvikalpa Samadhi’. The climax was reached when the spirit of the master before he left the body, descended upon the disciple. This relationship served a great impersonal purpose the revival, of the religion of the Vedas and the preaching of the Modern gospel to the people of the earth.

During the five years of Naren’s discipleship he went to see the master once or twice a week. Sometimes he would stay over for a few days. During the last years, family troubles kept him away from Dakshineshwar, this saddened the heart of the master, yet he consoled himself. Ramakrishna’s greatest attraction according to Naren were his renunciation, purity and constant devotion to God, whereas in his disciple the master respected the unbounded self-reliance, mainly
spirit and single minded devotion to truth. Sri Ramakrishna's relationship with and attitude towards Naren differed a great deal from his treatment of the other disciples. With them he always observed great restriction, as regards food, meditation, prayer, sleep and other affairs of daily life. There were no such restrictions with Naren. Ramakrishna would say that Naren was always cutting off the veils of maya with the sword of knowledge and the inscrutable maya could never bring Naren under her control. Rama Krishna was delighted when Naren engaged himself in arguments with the other devotees Naren would storm them with his knowledge and people who were much older than Naren were unable to withstand Naren’s reasoning power, this delighted Ramakrishna a great deal. Naren was against image worship, but he also learnt to respect others’ view points. The tendency to bigotry disappeared in Naren when he realised the oneness of all spiritual endeavour and religious belief. But he continued to argue with his master against image worship. Naren would never believe anything unless he had direct proof. Rama Krishna realised that Naren was a rebel, for without intellectual strain and struggles no one would arrive at real illumination. Besides, his own struggles would be helpful later in understanding and solving the difficulties of Naren. His whole struggle and gradual realisation prove the rare quality of Rama Krishna’s teaching, revealing him as the living Incarnation of Hinduism.

**Ramakrishna’s efforts to initiate Naren to Advaita Vedanta:** From the beginning Ramakrishna tried to initiate Naren into the mysteries of Advaita Vedanta. To Narendra, a staunch adherent of the Brahma Samaj it was not very interesting and it also seemed incorrect. Narendra did not surrender easily even to his Guru, because what ever did not tally with reason, he considered to be false and it was his nature to stand against falsehood and he missed no opportunity to ridicule the Advaita Philosophy. But with the help of the teachings of and training of
Ramakrishna, Naren was led from doubt to absolute clarity, from darkness to light, from anguish of mind to the certainty of bliss, from the seething vortex of the world to the grand expanse of universal oneness. He was taken little by little, and by the power of Sri. Rama Krishna, out of bondage into infinite freedom, from the pale of a little learning into that omniscience which is the consciousness of Brahman. Rama Krishna observed that Naren possessed a rare degree of spirituality, restraint and that never in the midst of the most adverse circumstances would his actions be ordinary.

Narendra was also tested in certain other ways by Rama Krishna that is by ignoring him totally. Rama Krishna realised that his very presence in Dakshineswar was bringing a lot of difference in him and also the atmosphere. By and large Ramakrishna wanted to see if Naren would stop coming to him, if he was ignored, but Naren told his master that he came to Dakshineswar because he loved Ramakrishna. Ramakrishna realised that Naren could withstand so much of neglect and indifference only because he had very high mental calibre.

It was evident that Ramakrishna possessed a lot of powers, which had been given to him by Devi. One day when he called Naren and said that he was going to transfer all his powers to Naren, Naren refused. He said that he did not want them, because he had to realise God before he could possess such power. He did not want to forget his ideal and start using such powers for some selfish reasons. Ramakrishna was very pleased when Naren refused to accept his powers. He realised that Naren wanted to attain powers, the harder way than the easy way, that the realisation of God was of utmost importance to him.

The relationship between Rama Krishna and Naren: It is quite difficult to give a complete idea of the relationship between Rama Krishna and Naren. Naren
enjoyed a lot of liberty and love in the company of his Master. The master
confided the innermost secrets of his heart to Naren. He helped him to develop
independence of thought, thus increasing a thousand fold Naren’s self reliances,
regard for truth and innate spirituality. The master’s love for and faith in Naren,
acted as a great restraint upon the freedom loving young disciple and proved as an
unconscious protection from temptations. Naren also confessed that Rama Krishna
was the only person, who, ever since he had met him, believed in him uniformly
throughout, even though his own mother and brother did not do so. It was this
unflinching love and trust of Rama Krishna for Naren that bound Naren to Rama
Krishna forever. According to Naren, Rama Krishna alone knew how to love
another. Only those who have sat at the feet of the master can know the ocean of
sweet intimacy and oneness with Sri Rama Krishna in which the disciples were
bathed. It was a tender, natural human and easy relationship free from any
affectation and the repelling spirit of egoism and darkness which so often
characterises the atmosphere which surrounds the guru. The spirit was indeed
divine, the presence of God was always felt, and yet there was much laughter and
fun beneath the spreading trees of Dakshineshwar and in the master’s room.

Ramakrishna’s influence on Naren: Thus Naren’s all-round development,
physical intellectual and spiritual, was due to the influence of Sri Ramakrishna
Parahamsa. Naren had the native graceful bearing of a wild animal, with absolute
freedom of motions. He would walk along, now slowly and then with speed, his
mind absorbed in thoughts which literally swept his soal. and yet, he had certain
boyishness of spirit about him and a spontaneity of manner which were a delight
to all who knew him. The love which Sri Rama Krishna bore for him, struck a
balance between his intellect and heart. By instinct Naren was a philosopher, Sri
Rama Krishna made him a devotee. Insight tempered and softened by spiritual
love, was the foundation of his spirituality. Naren's afflictions and poverty drew out one side of his character, his associations another. Sri Rama Krishna said that, had Naren been nurtred in luxury and comfort he would have become a great statesman, lawyer, social reformer or an orator, but poverty had given Naren sympathy with the poor.

For five years Naren had company of his guru. These years were a period of silent realisation, silent teaching and silent assimilation. The master gave him all that he had. Sri Rama Krishna, was like one who had struggled hard amidst impossible difficulties to acquire a great treasure and Naren was the son and heir who was to reap the treasure. Rama Krishna had built a great spiritual empire by conquering great invader's lust and gold, Naren was to extend the empire over the earth. Sri Rama Krishna had dived deep down into the spiritual ocean. Naren was to show the world, what his master had discovered. The training that Naren had at Dakshineshwar, was all directed to making him realise by a gradual process that all religions are paths to God and that all are essentially one. When Sri Rama Krishna started having persistent throat trouble he knew he was approaching the end of his mortal existence. He became more keen to kindle in the hearts of his chief disciples a burning desire for the realisation of God. Of all the disciples of his master, Naren, though very young, possessed the most penetrating intellect as was shown by his keen observation and comprehensive outlook on life. This, in a measure, made him their natural leader, competent to chide as well as to guide. The companionship with Sri Rama Krishna and wholehearted service to him gave devotees increased faith and devotion. They were unconsciously walking on a very dangerous road, full of commotion's. While Naren was himself, trying to balance his emotions, the condition of the master was going from bad to worse. Medicines proved of no avail. He was removed to a garden house for good air and clean
atmosphere on the afternoon of 11th December, 1885, the master was removed to
the new premises and he felt much refreshed at the new place on account of it's
beautiful scenery, fresh air and solitude.

After being shifted to the garden house, though the physical condition did
not improve for the master, spiritually he had reached great heights. Naren grew in
power and spiritual vigour from day to day while Sri Rama Krishna grew worse,
although in his mind and heart burned the same divine flame, all the greater in it's
luminous-ness and intensity because of his physical sufferings. The disciples
nursed him faithfully, making their service to the Guru literally, an act of worship.

Towards the end of his life, Sri Rama Krishna’s throat trouble increased so
much and he suffered terrible pain and could speaks only in whispers. A little
before dusk the master complained of difficulty in breathing and he suddenly
entered into samadhi. He regained consciousness of the physical world around
midnight and said that he was hungry. He ate a small quantity of porridge and
seemed better. He sat talking to Naren upto the last moment, then uttering the
name of kali, thrice, he lay back on bed. Suddenly, two minutes past one, on the
16th of August 1886 he entered Mahasamadhi and never returned to consciousness.
The curtain fell on a great spiritual life. The immortal spirit so long confined in a
physical casement, burst through it’s limitations of name and form and became
one with the Infinite spirit. The body was carried to the cremation ground on the
banks of the river Ganges and the last rites were performed by the devoted
disciples.

**Naren as a Moving Monk:** The Masters relics were placed in an urn and they
were preserved by the disciples, even to this day, they are there, along with certain
other belongings of the master Naren brought all the disciples of Sri. Rama
Krishna together. The boy, Naren, who had acquired spiritual power and realisation, became the saint and the prophet who distributed the fruits of realisation and translated personal power into impersonal service. Naren, the disciple became Swami Vivekananda the teacher. He who sat at the feet of Sri Rama Krishna was now the master of numerous devotees and disciples. He, who, as the disciple of Sri Rama Krishna sought spiritual illumination, became himself, the focus of a contagious spirituality. Narendranath was transformed into the monk Vivekananda and the spirit of Sri Rama Krishna pervaded him.

With the death of the master, the days of discipleship were over and Vivekanandanda started leading a life of a wandering monk, throughout the length and breadth of India, deepening and broadening his own knowledge of the Hindu scriptures and traditions of the people, by meditations, personal study and frequent contacts and consultations with Sanskrit Pandits and scholars of the land. This period of parivrajaka (wandering monk) life replete with interesting incidents and experiences, lasted for nearly six years, until, atlast he appeared on the stage of the Parliament of religions in Chicago, to win the applause and approval of the audience for his novel ideas of universalism and tolerance.

Parliament of Religions: His first words "Brothers and sisters of America" enraptured the audience and brought such cheers, that they exceeded even the most sanguine hopes of Swami Vivekananda himself. That event set the seal for his subsequent popularity and extraordinary success in the parliament and after. Vivekananda impressed the people so much that the New York Herald spoke thus of Swami Vivekananda "He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation".
One can hardly overestimate the self-assurance and the sense of mission Vivekananda gained as a result of this success of the Parliament of Religions. On the eve of it he was a non-entity, but he emerged out of it as a man with a message to the world.

Vivekananda the Missionary: After the parliament of religions ten years of intense activity of preaching, writing and exhorting by Swamy Vivekananda culminated finally in the establishment of a Monastic Order called the Rama Krishna Mission, first of its kind in the long history of Hinduism to cultivate and propagate the Vedanta way of life and its ideals both in the East and the West. The Rama Krishna Movement has today not less than a hundred and twenty five centres, scattered all over India and abroad. In America alone there are fourteen centres. The order conducts four university colleges, besides training colleges and several schools. It publishes several periodicals in different languages from its own publication centres. Owing to these activities organized very much on the lines of a missionary movement, the influence of vedanta, as understood and preached by Vivekananda, has always been on the increase only.

Last Days of Swamy Vivekananda: Vivekananda led a very active life as a disciple of Sri Rama Krishna Paramahamsa and also a leader leading all other disciples. He made a very good and capable leader for all the members of the Rama Krishna Mission, members who were not only Indians, many of them being foreigners too. It was the over active life as a “Sanyasi (a monk) that brought Vivekananda’s end also soon. He died at a very early age of 39 years. It was in 1902 on the 4th July that Vivekananda breathed his last at 8\(^{th}\) clock in the night in the middle of his disciples, who were still of the opinion that their leader was meditating. All through, on that particular day, Swami had been very active, he meditated for three hours at a stretch in the morning, gave talks on Sanskrit,
Grammar, Philosophy, Vedas and Yoga for more than two hours, walked for two miles in the afternoon, enquired after each and every member of the matt(Monastery), spoke also on the rise and fall of the nations and then in the evening went into his room to meditate and entered ‘Mahasamadhi’. Swami’s body was cremated in the same spot that he had himself selected. Today, a temple stands in the same place

Vivekananda’s Philosophy of Life: Vivekananda devoted most of the last fifteen year of his life to communicating his universal message of unity and tolerance. In his famous address at the Parliament of Religion in 1893 at Chicago, he summed up his message and Philosophy by saying “Upon the banner of every religion, will soon be written, inspite of resistance, “Help and not Fight” “Assimilation and not Destruction”, “Harmony and Peace and not Dissension”. Religions of the world are not contradictory but they are various phases of one eternal religion. I accept all religions that were in the past and worship them all. Not only shall I do these but I shall keep my heart open for all that may come in the future; salutations to all the prophets of the past, to all the greatness of the present and to all that are to come in the future. My ideal indeed can be put into a few words and that is, to preach unto mankind their divinity and how to make it manifest in every moment of life”.(Parliament of Religions)

A true vedantist Vivekananda was a true vedantist, a true follower of Ramakrishna Paramahamsa Vivekananda regards the Dwaita, (duality, God and man are separate), Visitadwaita (that God and man have their own special identity) and finally the Advaita (the oneness of everything with God) as the different expressions of the Vedanta. To him there are merely the stages for helping the individual to proceed towards the realisation of higher and higher
ideals. The ultimate goal of human life is to attain wonderful unity with the creator.

**Vivekananda’s concept of God** : Vivekananda describes God as the supreme power and omniscient. He is Infinite Existence, Infinite Knowledge and Infinite Bliss. Man is an incarnation of God. Vivekananda finds the manifestation of God in man. He emphasised the eternal communion of man with God. He considered the worship of man as the worship of God.

Vivekananda's interpretation of the Vedanta is based upon a scientific analysis. Both, the Vedanta and sciences maintain common principles. He stood for harmony between science and spirituality.

Swami Vivekananda had intense faith in the welfare of mankind. He stood for universalism and spiritual brotherhood. He realised the dignity and diversity of human beings. According to him man is the divine, and the manifestation of God. He says "If you cannot worship your brother man, the manifestation of God, how can you worship a God who is unmanifested?". Vol II –325-26 Complete works of Swami Vivekananda.

**Main features of Swami Vivekananda’s Philosophy.**

Vedanta constitutes the essence of the highest spiritual and ethical values of mankind.

The teaching of the Upanishads have strength enough to provide solutions to our social problems.

Man is the incarnation of God.

The essential parts of all religions are the same.
Atma is the true reality
Karmayoga, as a system of ethics and religion is needed for the attainment of self-control and self-realisation.
Service of mankind is the highest goal of religion.
The best image for worshipping God is man who resides in every human heart.

C. Vivekananda's Concept of Education: According to Vivekananda, "Education is the manifestation of the perfection already in man. Knowledge is inherent in man, no knowledge comes from out side, it is all inside. He also said "we want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet. The end of all education, all training should be man making. The end and aim of all training is to make the man grow". The training by which the current and expression of will are brought under control and become fruitful, is called education. (Vol IV p.358 Complete Works of Swami Vivekananda)

"Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life building, man making, character making assimilation of ideas". (Vol III p.302 Complete Works of Swami Vivekananda).

Vivekananda's educational philosophy emanated from his philosophy of eternal values and eternal religion. In the true idealistic spirit he considered the highest goal of human life to be the unfoldment of the divinity within. Vivekananda believed every soul to be divine, education has to manifest this divinity by controlling nature, external and internal. For Vivekananda, knowledge, alone is not the only factor for individual good; physical strength, moral strength
and character are equally important to any system of education. Education according to Vivekananda is acquiring knowledge formation of character and development of social traits.

According to Vivekananda, education has to train in the assimilation of great values in this country and help in the assimilation of great values of humanity. Education should also be a clearing house of cultures and ideas, cultures migrating to distant lands. Education should lead to nationalism and wider-internationalism. Education according to Vivekananda is both for change and preservation. A dynamic education is forward-looking and welcomes changes.

Vivekananda's concept of education is a reflection of his general philosophy of life. He considers education as something apart from human life. On one side, he interprets education as the manifestation of the perfection on the other side, the essence of education, as he contends, is concentration of mind and not collection of facts. His greatest concern was the common masses and he wanted to equip them for the struggle for life. He observed "The education" which does not help the common life, which does not help the common mass of people to equip themselves for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion - is it worth the name? Real education is that which enables one to stand on his own legs". (Vol.VII p147-148 Complete Works of Swami Vivekananda)

According to Vivekananda the child does his own growing; self education: He believed that each one of us is naturally growing. This means that growth is a natural process. He believed that men teach themselves. Education should only remove obstacles is the way of learning and provide opportunities for growth.
Nothing should be forced on children, they should be left free to carve out their own path. Kindness and encouragement will help their growth.

Concentration as the essence of education according to Vivekananda. “The treasure house of knowledge can be opened only with the key of concentration”. Vivekananda recommended Brahmacharya (continence) and Shraddha (eternal faith) to be the best techniques and tools of concentration. He believed that by observing strict Brahmacharya all learning can be mastered within a very short time. (Vol I p.130 Complete Works of Swami Vivekananda)

**Education must be for character.** According to Swamiji, intellectuality is not the highest goal. ‘Morality’ and ‘Spirituality are the things for which we should strive. People should be pure and strive for goodness. Vivekananda says “I call him a Mahatma who feels for the poor. Let these people be your God-think of them, work for them, pray for them incessantly-the Lord will show you the way”.

**D. Vivekananda’s Aims of Education:** About the aims of education Vivekananda has summed up his ideas in one sentence. “The end of all education, all training should be man-making”. He recommend several aims of education.

a. **Education should create faith in one’s own self.** This is the first step towards advancement and the first prerequisite to attain education and perfection. The main function of education is to make a person conscious of his latent powers. This will lead him to a life which is sublime and divine in all respects.

b. **Education must create self-confidence and self-reliance through Shraddha (concentration-self regarding sentiment)** Man devoid of this sentiment
runs to ruin. This was strongly felt by Vivekananda. Education, must, therefore provide self knowledge which brings material prosperity and freedom from the bondage of worldly existence. Through self analysis and self insight, a man can attain perfection and achieve the glory of life. Vivekananda’s call was “Be strong and have this shradha. Education must aim at this kind of knowledge of the ‘self’ and at creation of self-confidence and self-reliance.

c. Education must develop moral character: Vivekananda clearly said “Education is not the amount of information that is put into your brain and runs riot there, undigested in your life. We must have life-building, man-making, character making assimilation of ideas”. All the time he spoke of formation of character through education. The beauty and glory of life lies in character-making. (Vol III p.302 Complete Works of Swami Vivekananda)

d. Practical side of life. Vivekananda was very much concerned with the wretched poverty of his countrymen. His anxiety was to see that millions of starving and poverty stricken Indians were properly fed. He considered a system of education worthless, which ignores the practical side of life. By the practical side of life, he means that every one must be able to get his primary needs satisfied. Everyone must stand on their own legs. Here, he suggested the establishment of workshops and other centres to solve the problems of hunger and unemployment in the country. He equally favoured the study of Western technology and engineering. This was essential for the economic prosperity of India.

e. Education must promote universal Brotherhood. Education must promote the feeling that the Atman (soul) is the same in all, from the ant to the
perfect man, the difference being only in its manifestation. He asserts that "from the highest God to the meanest grass the same power is potent in all-whether manifested or not". Education must call forth this power in every man. This spirit will certainly mean annihilation of all misery from this earth. Vivekananda stood for Internationalism, unity of mankind and transformation of the world society into a compact union of hearts and souls.

f. **Mere book learning is no education.** Vivekananda was against bookish knowledge or mere book learning. True education is that which develops the will and enables one to realise the divinity latent in him. In the words of Dr. Chaube, "Education must aim at the development of infinite energy, infinite zeal, infinite courage and infinite patience in man".

g. **Spirit of renunciation:** Vivekananda said that education must generate the spirit of renunciation in man. This renunciation means the inculcation of feeling that we should work for others and it is a great privilege to be able to do something for the world. The man of renunciation views all alike.

h. **Immense faith in man.** Vivekananda's faith in man was immense. To him, "man is higher than all animals and angels, none is greater than man. Even the Gods will have to come down again to attain salvation through a human body". The teacher has to make the pupil conscious that he has to reach his perfection. (Vol I p.142 Complete Works of Swami Vivekananda)

With all the above aims, Vivekananda, established the glorious traditions of India which were to form a basis for building up a modern India.

E. **Vivekananda's Methods of Teaching and Learning:**
Vivekananda was in favour of Indian system of educational organisation which was based on the criteria of learning by sitting at the feet of the Acharya, Guru or the teacher through a close contact. For this control or discipline of mind an body are important and Vivekananda suggested “Concentration and Meditation, Brahmacharya, Faith and Reverence, Discussion, Study of Scriptures, Guidance, Service into others, Congenial atmosphere based on freedom and discipline. The success of education; according to Vivekananda, depends upon the initiative taken by the teacher in enthusing the child towards study, self confidence self-realisation and self-reliance.

Vivekananda stressed the following with regard to the method of teaching and learning.

1. **Education from within:** A child educates itself. We have to do only so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes etc. and finally everything will become easy. “Like fire in a piece of flint, knowledge exists in the mind, suggestion is the friction which brings it out”. (Vol I p. 28 Complete Works of Swami Vivekananda)

2. **Concrete to abstract:** The mind, works through various stages to attain its fuller development. First it lays hold of the concrete and only gradually deals with the abstract.

3. **Individual Differences:** The teaching must be modified according to the needs of the taught. The true teacher is one who can immediately come down to the level of the student and transfer his soul to the students soul, and see and understand through his mind.
4. **Positive suggestions:** Positive suggestions encourage learning, negative thoughts only weaken the students.

5. **Concentration:** Concentration is the best method and the key to the treasure house of knowledge. Vivekananda observed “To me the very essence of education is the concentration of mind, not the collecting of facts. Brahmacharya is necessary for concentration. The learner must have great power of endurance. The learner must be able to control the internal and external senses. There must be a continuous struggle, a constant battle, an unremitting grappling with our lower nature, till the higher want is actually felt and victory is achieved. (Vol V p.369 Complete Works of Swami Vivekananda)

6. **Faith in oneself:** The pupil's faith in himself will enable him to imbibe knowledge effectively.

7. **Reverence:** For the Guru or the teacher should be inculcated in the pupil.

8. **Freedom:** Learning and intellectual development can be fostered through frank and open discussion on all topics of study, between the teacher and the taught.

9. **Purity:** In thought, speech and act is absolutely necessary in both the teacher and the taught.

Vivekananda strictly believed that “no one method can suit all”. Education as a process actualizes itself in and through various aids and devices which are mostly psychological in nature. These aids and devices used in the process of
teaching and learning are known as methods of teaching. In the modern times various suitable methods, mostly of psychological nature have been invented by experts well versed in philosophy of education and psychology. Vivekananda, suggested many methods based on psychology and metaphysics of education. According to him “No one was ever really taught by another. Each of us has to teach one’s own self. The external teacher offers only the suggestions which arouse the internal teacher to work to understand things. Then things will be clear to us by our own power of perception and thought and we shall realise them in our own souls”. Vivekananda viewed that every child is a teacher to himself, he really learns nothing in the name of knowledge from the teachers external to him. (Vol 1 p.93 Complete Works of Swami Vivekananda)

F. The Role of the Teacher: Yet, Vivekananda gives importance to teachers. He strongly stated that a child can learn a lot better in the very presence of his Guru. He supports the Gurukul type of education, as in the ancient times. “Education should be done living with the Guru, in the same way as of old. But this education has to be combined with modern sciences”. He contended that “no knowledge is possible without a teacher. There is no way to the attainment of knowledge unless it is transmitted through an a apostolic succession from disciple to disciple, unless it comes through the mercy of the Guru and direct from his mouth”. By saying so, Vivekananda increases the importance of the teacher in education. “The Guru” he says, “is the conveyance in which the spiritual influence is brought to you”.

Vivekananda attaches a lot of importance to the personal life and character of the teacher. He is of the opinion that only “a Tyagi (one who is ready to sacrifice and serve) can be a good teacher. A teacher must be dedicated to his
profession and teach with devotion, purity of mind and heart. (Vol III p.48 Complete Works of Swami Vivekananda)

The teacher, according to Vivekananda is one who teaches us the best in life and whatever maybe wicked in us, is our own doing. This he said because of his own experience as a disciple with his Guru Ramakrishna Paramahamsa. Teacher is one who is life giving, strengthening, purifying, and with his holiness is an inspiration. Most of what Vivekananda speaks about a teacher is because of his experience with his own teacher. Teacher must be a person who practices thoroughly what he preaches. Teacher should be one who would always see good in his students. He should be one who has renounced the pleasures of life. Teacher should form his character, develop his spirituality, then the results will come by themselves. “when the lotus opens, the bees come of their own accord to seek the honey, so let the lotus of your character be full-blown, and the results will follow”. (Vol IV p.177 Complete Works of Swami Vivekananda)

Vivekananda spoke of four characteristics of a teacher. The first one being Purity. The first condition necessary for the teacher is sinlessness. Why is the character and personality of a teacher important? To impart to others what he has learnt, the teacher definitely needs to be perfectly pure, because, only then value will be attached to the words he speaks.

Knowledge of the spirit of scriptures: The second condition that is necessary for a teacher is that he must know the spirit of the scriptures. “The whole world reads Bibles, Vedas and Korans, but they are only words, syntax, etymology, philology - the dry bones of religion. The teacher who deals too much in words and allows the
mind to be carried away by the force of words loses the spirit. It is the knowledge
of the spirit of the scriptures that constitutes the true teacher.

**Spiritual Force:** The third condition is in regard to the motive. The teacher must
remember that the only medium through which spiritual force can be transmitted is
love.

**Teacher as a guide:** The fourth condition is that the teacher should not think that
he is making the child grow “you cannot teach a child to grow”. he said, “you can
only help. A child teaches itself. The external teacher offers only the suggestion
which rouses the internal teacher to work to understand things”.

Expressing his ideas about a teacher at Madras in 1897. Vivekananda said
“My idea of education is personal contact with the teacher. ‘Gurugraha-vasa’,
without the personal life of a teacher, there would be no education”. Teachers
should not be in the habit of giving dry and lifeless advice to their pupils they
must realise in their own life and must live upon it. Teacher should set an example
with his life.

**G. The Concept of Curriculum:** “What is Education? Is it book learning? No. Is
it diverse knowledge? Not even that. The training by which the current and
expression of will are brought under control and become fruitful is called
education” - Vivekananda. (Vol IV p.490 Complete Works of Swami
Vivekananda).

“To me the very essence of education is concentration of mind, not the collecting
of facts. If I had to do my education over again, and had any voice in the matter, I
would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will - side by side, in the child, should be developed the power of concentration and detachment" Vivekananda. (Vol VI p.36-39 Complete Works of Swami Vivekananda)

Vivekananda, as such, did not prescribe any typical curriculum to be followed rigidly. He, however, emphasised a curriculum based on the concept of all round development of the child's personality. On one side he recommended the study of Vedanta, Religion, Philosophy and Theology the other side, he favoured Western sciences, engineering and other modern subjects. He wanted to synthesise these two trends, which was (and is) the burning need of the day.

Vivekananda had a comprehensive view of education and its contents. He recommended the study of languages, especially regional language, Sanskrit, link language and English. He also stressed on the importance of subjects like history, geography, economics, and other social sciences. Even home science and psychology were recommended by him.

Vivekananda wanted to make education self supporting in all respects. Economic independence should be an important aspect of education. For this reason, he favoured agriculture, technical education and physical education.

Physical education and health education were very important according to Vivekananda. He was very concerned about the proper care of the body and health development of one's physique. "Be strong, my young friends" he urged, "that is my advice to you. You will be nearer to heaven through football than through the
‘Gita’. These are bold words, but I have to say them to you. I know where the shoe pinches. You will understand the Gita better with your biceps, your muscles a little stronger. You will understand the mighty genius and the mighty strength of ‘Krishna’ better with a little of strong blood in you. You will understand the ‘Upanishads’ better and the glory of ‘Atman’ when your body standards firm upon your feet and you feel yourself as man. “Strength”, strength is what the ‘Upanishads’ speak to me from every page. “Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads. Strength is goodness. Weakness is sin”. He clearly said “Make your nerves strong. What we want is muscles of iron and nerves of steel”. Vivekananda himself was an embodiment of all these virtues and qualities. It is certain that Vivekananda was very keen in the spiritual development of people (specially the masses) as well as their economic and material prosperity. (Vol III p.242 Complete Works of Swami Vivekananda)

“If education were identical with information the libraries would be the greatest sages in the world and encyclopedias the Rishis”. Education should not be like packing several articles into a box, that is putting a lot of information into the brain. Ideas that are received into the brain without being utilised are inert and useless. White-head enunciated two educational principles. ‘Do not teach too many subjects’ and ‘what you teach, teach thoroughly’. It was almost similar to what Vivekananda said, “If you have assimilated five ideas and made them your life and character you have more education than any man who has got by heart a whole library”.Swami Vivekananda . Edn. (Vol III p.302 Complete Works of Swami Vivekananda)

“What we need to study, independent of foreign control, different branches of knowledge that is our own, and with it the English language and Western
science, we need technical education and all else that will develop industries, so that men instead of seeking for service may earn enough to provide for themselves and save against a rainy day". Vivekananda.

While Vivekananda welcomed the impact of Western thought, science and technology, he cautioned his countrymen against being dazzled by it’s materialist success and going in for a slavish imitation of it’s customs and way of life. He advocated “what we want are Western sciences coupled with Vedanta, Brahmacharya as the guiding motto and also Shraddha in ones self”. He placed great emphasis on the inclusion of subjects on the cultural heritage of India in the school curriculum, and insisted on the learning of Western technology. (Vol V p.366 Complete Works of Swami Vivekananda)

Art, science and religion are but three different ways of expressing single truth.

H. Vivekananda's Concept of Discipline: “We cannot see outside what we are not inside” - and whatever we are comes from disciplining our mind and body.

A perfect and disciplined man’s body mechanically does what is right what is the character of any man, it is but the aggregate of his tendencies the sum total of the bent of his mind. As pleasure and pain pass before his soul, they leave upon it different pictures, and the result of these combined impressions is what is called a man’s character. Discipline is an important aspect of a persons character.

“If you want to judge the character of a man, look not at his great performances. Watch a man do his most common actions. Those are indeed the
things which will tell you the real character of the greatman. Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is really great whose character is great always - the same whatever he be.” (Vol I p.207 Complete Works of Swami Vivekananda)

Teaching a child, or disciplining a child from outside is only a myth. The development has to come from within. “you cannot teach a child anymore than you can grow a plant. The plant develops itself. What you can do is not of a positive nature but negative. You can take away the obstacles, and knowledge comes out of it's own nature, loosen the soil a little, so that it may come out easily. Put a hedge around it; see that it is not killed by anything”. (Vol IV p.55 Complete Works of Swami Vivekananda)

"Do you not find that parents are constantly taxing their sons to read and write, telling them they will never learn anything and calling them fools and so forth the latter to actually turn out to be so in many cases. If you speak kind words to boys and encourage them, they are bound to improve in time. If you give children positive ideas, they grow up to be men and learn to stand on their own legs”. (Vol VII p.170 Complete Works of Swami Vivekananda)

Undue domination and excessive authority would stunt the natural growth of the child. “If you do not allow one to become a lion he will become a fox.”. The positive do's and don’ts are destructive, they have to be shunned. The attitude of the elders, towards the young ones, in discipling them, should be positive. “If you speak kind words to them and encourage them, they are bound to improve in time. Negative thoughts only weaken men. What makes one man weak another great is 'Shradha' (faith in ones own self) and that is his strength. (Vol VII p.170 Complete Works of Swami Vivekananda)
Right type of environment is important for the child. “If good impressions prevail the character becomes good, if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions, and they will influence his thought and work without his being conscious of the fact”. But “when a man is under the constant influence of good work and good thoughts, there grows in him an irresistible tendency to do good, inspite of himself. Childs mind is very impressionable and his school and out of school experiences will blue print his future on it. If the atmosphere is good and congenial he cannot, but become good. Thus a man’s good character is said to re-established when he is completely under the influence of the good tendencies.

Excessive authoritarianism among some teachers in their attempts to develop character resulting in apathy, passive conformity and subdued resentment. We may do wise to remember that the development of character depends on the inextricable influence of nature and nurture, of what the child is and what environment he is in and there is necessity to develop and strengthen the ‘inner controls’ upon the conduct. Vivekananda had repeatedly stressed the need to control the internal and external senses. It needs hard practice and rigorous training to assert the mind against the command of nature. The mind has to become the master of its thoughts and captain of it’s deeds. There is only one method by which to attain knowledge that which is called concentration. The more the power of concentration the greater the knowledge. How can concentration be developed? Power of concentration comes through observing Brahmacharya ‘Chastity in thought, word and deed always and in all conditions is what is called Brahmacharya’.
Boys imbibe more from the teachers' own lives than they do from the books that they read to them, or the lectures that they deliver to them with their lips - let there not be teachers who teach one thing with their lips and carry another is their breast. Instead of trying to discipline the child the teacher can set an example with his own life. The teacher can do this through what he is than what he may say. The discipline that the child has to learn and maintain should come in an indirect manner and it should be self imposed.

I. Vivekananda's Concept of Values: By value education we mean “education which has a profound content, based on our heritage, national goal and universal perceptions. In our culturally plural society education should foster universal and eternal values, oriented towards the unity and integration of our people. Education as such should be made a forceful tool for the cultivation of social and moral values. India, which is an ancient land, it's greatness lies in it’s religion. Religion was the essence of education in ancient India. This hold of religion on education slowly decreased with the influence of the West on us. Vivekananda who had seen India, under the British, felt that India could not afford to abandon it’s age old traditions of awarding supremacy to religious ideals. Vivekananda fully appreciated the value of religion in the Indian life. Vivekananda strongly believed that religion is very much concerned with the personality development of men. “Religion is the manifestation of divinity already in men”. (Complete works of Vivekananda Vol IV Pg 304)

The cultivation of values, is possible with a sound system of education. Vivekananda, was very strong in his opinion that any system of education and philosophy are invalid without the union of religion. His whole scheme of education, in the context of perfection of human personality, is based on the
absolute values of truth directed towards self-realisation. Vivekananda emphasised
the need for a complete reorientation of human values to fight against hedonism
and commercial fetishes. He suggested that education should not be for stuffing
some facts into the brain, it should aim at reforming the human mind. Education
must be able to produce men of integrity, dedicated administrators and socially
conscious citizens. What one may call progress is nothing if it is not accompanied
by inner change. Vivekananda suggested that religion and morality must get
supreme consideration in education as they would bring good manners and
strength of character in the growing generation.

The central ethical purpose of Vivekananda's educational system is to train
up the pupil to develop good inner character as well as force of character resulting
in good actions. Some educators think that morals should be taught indirectly. But
Vivekananda believed that self effort is the sound principle for the attainment of a
moral philosophy. No action which is not voluntary can be called moral.

The primary aim of education, to Vivekananda, should be to help the
individual to realize his best self. It should cultivate values of life, like honesty,
love, sympathy, non-violence, restraint, co-operativeness sacrifice and finally faith
in man and God. Religion is a synthesis of values and an integration of
experiences. It stands for the entire personality of man. Since divinity and
perfection are one and the same there can be no antithesis between religion and
education.

The whole idea of religion according to Vivekananda is to prevent man
from falling into the bondage of the senses and help him to assert his freedom.
This is possible only by a happy combination of the body, mind and intellect, by
sticking on to one's own conscience and by listening to the silence of the soul. A pure heart sees beyond the intellect, it knows things which reason can never know.

Education is a continuous process. It should cover all aspects of life; physical, material, intellectual emotional, moral and spiritual and all stages of life from birth to death. Religion comes into man's life at a very early stage, almost before his birth, and stays on till his death. Religion is the way of the heart. It is the heart which takes one to the highest plane, which intellect can never reach. Temples and churches, books and forms, are simply the kindergarten of religion to make the spiritual child strong enough to take the higher steps. Religion is the discipline which touches human conscience; it helps man in his struggle with evil, and frees him from greed and saves him from lust and hatred. It is religious inclination that cultivates values in men and unifies a society. To Vivekananda religion is not merely based on dogmas, creeds or rites, but has a rational ethical and spiritual philosophy.

Vivekananda was fully convinced that yoga in education will help the student to develop his innate qualities like fearlessness, love, sympathy etc. and equip him to lead an ideal life. It always brings about culture of the human heart. With regard to the two most major characteristics of the human personality, Vivekananda says they are strength and fearlessness, strength is goodness, weakness is sin.

The main objective values of education are fundamental and eternal, like, truth, beauty and justice. The virtues to be developed in the students are purity, real thirst for knowledge and perseverance, faith, humility, submission and veneration towards the teacher. The sense of humility is the basis of a man's
character, the true mark of a balanced personality. The ideal of every educated man should be perfect unselfishness. Along with the spirit of independence the spirit of obedience is equally important.

To Vivekananda, duty is sweet only through love and love shines in freedom alone. To the educated mind all duties are good because there is no expectation for reward. Vivekananda's cherished desire was that "to accomplish his duties one should be pure, simple and sincere to the back bone. He must have tremendous integrity and sincerity.

India's mission to the world is to instill in the minds of the people the spirit of tolerance and love and this can be possible only with the resurrection of values of human life based on vedantic ideals which existed in ancient times. As a widely travelled teacher throughout India and a large part of the world, Vivekananda could gain first hand knowledge and experience about the miseries of the masses and the deterioration of values of human life. Vivekananda found a difference in the attitudes of the people of the East and West. He found that despite of the material advancement of the West, they had to learn lot from the East, spiritually.

Vivekananda, an ardent patriot that he was, stressed on the importance of the values of patriotism, freedom and courage. About Vivekananda, Nehru said"his was a kind of nationalism which automatically slipped into Indian nationalism which was part of internationalism".
Objective II

Educational philosophy of John Dewey with respect to the following aspects.

a. A Biographical sketch
b. The Philosophy of life.
c. The Concept of education
d. The Aims of Education.
e. The Methods of teaching and learning
f. The role of the teacher.
g. The concept of curriculum
h. The concept of discipline.
i. The concept of values.


John Dewey, the American philosopher, psychologist, practical teacher and one of the greatest thinkers of the present age, was born in 1859 and grew to manhood in Burlington, Vermont. He was nurtured as a child and youth in a nineteenth century New England town. A boy, growing up in New England, experiences nature in its extremes. He and his brothers absorbed naturally the unusual beauty of the Vermont environment. Dewey's father, Archibald Dewey, made an adequate income as a store keeper and the boys helped out by carrying newspapers and tallying lumber brought down the lakes from Canada. In this pre-industrial town most of the children shared in the activities and responsibilities of the home. In the course of growing up, they became aware, at first hand, of the round of simple industrial and agricultural occupations. His mother Lucina, was a convert to Congregationalism from a universalist background. Her emphasis was on moral judgement rather than on religious dogmatism. She read widely, had a
quick inquiring mind and played an active role in the social and intellectual life of Burlington. On the whole, Dewey was brought up in a rural environment.

The young John attended traditional district schools in Burlington. Compared to the concrete learnings from family and community, work in the town seemed a bore. The schools were overcrowded and without careful regulations of attendance. They lacked a uniformity on graded courses of study and the teachers were poorly selected.

The experiences of early years brought to him two convictions (1) that traditional methods of schooling were useless and (2) that human contacts of everyday life provide unlimited, natural dynamic learning situations. He heard the lively comments and discussions in his fathers shop and realised the strength and power of group consciousness in the various activities of small society. These two convictions directed the course of his educational work.

Shortly before his 16th birthday Dewey entered the university of Vermont. He graduated from that university in 1879. He studied philosophy for another year. In that year he plunged into the study of philosophy reading and labouring far into the night. With the result he topped the class and got the highest marks on record in philosophy (Max. Eastman 'Heroes I have known 1942 P.282).

He was confronted with a philosophical problem that preoccupied him for a life time. How to resolve the chasms that seemed to separate the material and moral sciences. At Vermont this issue was represented in the gap between the organic. revolutionary view of Huxley and the dominating philosophy on campus, which Dewey described as Scottish institutionalism. The latter was as the
champion of traditional morals and religion as against the skeptical tendencies in sensational empiricism.

It taught that man is born with certain ultimate and unexplainable principles which are intuitively recognised as true and which are taken for granted by common sense without any logical proof. Man is under necessity to accept them, for lacking these self evident institutions, he is without starting points for his thought and without standards for his conduct. Such intuitively known principles are to be found in grammar, logic, mathematics, aesthetics, ethics religion and metaphysics and supply strong evidence for the existence of God, the soul, immortality freedom duty etc.,

Dewey came to see the institutionalism so typical of New England dualist heritage that he felt a need to oppose for the rest of his life. The depth of his feeling was revealed years later, when he described this tradition as representing "divisions by way of isolation of self from the world, of soul from body, of nature from God" that were felt by him as an inward laceration". The demand for a unifying philosophy to resolve these separations was experienced as an intense emotional cracking. A glimpse of such an alternative had been first suggested in his experience with Huxley. In the eighties it was to lead him to Hegel and then gradually to the elaboration of experimentalism within the evolutionary orientation.

Upon graduating from the University of Vermont in 1879 Dewey taught high school courses for two years in South Oil City, Pennsylvania, a position he obtained through his cousin, who was the principal of the school. He taught a little of everything including Latin, algebra, and natural science. His duties as a beginning teacher consumed only part of his energies and the speculative quests
that he had begun in Vermont occupied his attention. He read philosophy avidly far into the nights and became very absorbed.

Max Eastman reports that Dewey told him that it was during an evening in Oil city that he had a "mystic experience". It came as an answer to a question still worrying him, whether he really meant business when he prayed "It was not a dramatic mystic experience. There was not a vision, not even a definable emotion just a supremely blissful feeling that his worries were over". Dewey held that such an experience cannot be described in words, but in earthly language he tried to convey the feeling that came what the hell are you worrying about anyway? Everything that's here is here and you can just lie back on". (Eastman 1942) Many years later, we find Dewey returning to this theme in more elegant language, in a major statement on his religious orientation, a common faith. He referred to his faith as one of natural piety and contrasted it with what he called unreligious attitudes.

He remained as a teacher for a brief spell and then proceeded to John Hopkins University. After two years, he got his Ph.D there. Dewey got a first hand experience with a university as a centre for advancing knowledge through disciplined inquiry. That became a guiding ideal in plans for his own later work. He took a course in elocution because he was timid and unsure as a speaker. His greatest satisfaction however came from his work with George Sylboster Morris who introduced Dewey to Hegel. A close relationship grew between them.

Hegel's views of reality as an organic unity whose parts were interrelated like those of a biological organism met Dewey's deep need for an alternative to the dualism he detested. As he himself put it "Hegel's synthesis of subject and object, matter and spirit, the divine and human operated as an immense relief, a liberation."
he gets treatment of human culture, of institutions and the arts involved, the dissolution's of hard and fast dividing walls and had a special attraction for me". (Adams and Montague” 1930).

Dewey later found Hegel's schematism artificial, however, Hegel left permanent marks and it helped Dewey to begin the integration that he sought in his own thinking. This was evidenced for example, in the early formings of his social philosophy. In independent reading, he had been impressed deeply by Comte's analysis of the disorganised character of modern Western culture, due to disintegrative "individualism" and by his idea of a synthesis of science that would provide a regulative method for organised social life.

He found these criticisms in Hegel, but with a deeper, more far reaching integration. This theme was to be sounded later in individualism, old and new and in many writings on a democratic social order. Its influence was to be shown, too, in his idea that the life of the school should be conceived as an organic community. At a more general level, Dewey's tendency to define sense, so that answer would represent resolutions of apparent polar opposites reminds us of Hegel's idealistic style.

Dewey experiments in the psychological laboratory with G.Stanley Hall, one of the major minds on company, resulted in the two important influences (1) a feeling of dissatisfaction with the idealistic view of mind and (2) the feeling that a philosophically oriented rational psychology would have to give way to experiment. These ideas were to come to the surface some years later under the stimulation of reading William James.
The telling influence for Dewey's immediate career was his encounter with Hegel through his study with Morris. Dewey was now clear that his commitment was to philosophy. Finally in July, 1884, he received an offer from President James B. Angell of the university of Michigan to became an instructor at a salary of nine hundred dollars. He remained there till 1894. Dewey affirmed that Hegelian Philosophy "in its broad and essential features is, identical with the theological teaching of Christianity". He was active in the first congregational church where he conducted Bible classes, in 1887-1888 on "Church History". Later his ethical interest shifted from religious to a social orientation. But his concern with the ethical dimension was constant throughout his career.

It was during the latter part of his stay at Michigan that Dewey began to move away from Hegelianism. The growing commitment to a functionally oriented psychology with its roots in evolutionary biology was a leading factor in the shift. James principles of psychology exerted a critical influence in leading Dewey to assign major significance to the idea of total organism interacting with its environment and actively engaged in adjusting to it. James, thought, life in terms of action. He conceived of mind not as something apart from nature, but as the process by which organisms and environment become integrated. This objective conception of mind Dewey said work its way more and more into all my ideas and acted as a ferment to transform old beliefs." (Adams Montague p.24)

Dewey's interest in primary and secondary education began while he was at Michigan. He became aware that the quality of the secondary school was dependent on the training the child had received in the grade schools. This lead him to study programmes of elementary schools. He became convinced that work there did not coincide with the normal learning process of young children. He came to attribute the shortcomings of the schools to all concerned programmes and
methods and to poor co-ordination of the various levels. Thus he began his search for an alternative that would integrate educational, psychological and philosophical ideas. Within a few years the quest was to culminate in the founding of the laboratory school at the University of Chicago. The Michigan phase should not be passed off without the mention of another factor that also turned his interests to education.

In 1886, Dewey married Alice Chipman, a young woman who had a deep interest in philosophy. She was a Charter Member of the Philosophical Society and took most of the work offered by the department. Her vigorous independent mind and strong interests in social issues were to act as an intellectual stimulant to her husband’s thought. In 1894 he was appointed head of the department of philosophy in the university of Chicago. From 1902 to 1904 he was also the Director of Schools of Education. In 1896 he founded his “Laboratory School” in the university. The school brought him world fame. All his theories were tested in this school. His concepts of education were modified and clarified in the light of practical experience of the school situation. In 1904 he was appointed as professor of philosophy at the University of Columbia and held this post upto 1930. Afterwards he remained their Professor Emeritus, until he died in 1952. During these years, he undertook educational engagements and commissions abroad. He visited countries like Japan, China, Turkey, Russia etc. In 1919 he lectured on philosophy of education at the University of Tokyo and then spent two years at the University of Peking. In the thirties he was invited by the Turkish Government to suggest the reorganisation of the Turkish Schools. He so influenced the course of education in these countries that the schools were reorganised on the lines suggested by them.
Dewey's Writings: Dr. Dewey was a prolific writer. A large number of volumes and hundreds of articles came from his pondering his sixty years of life as an educationist. Many of his publications had to do with pure philosophy and are of interest to students who wish to acquire a more accurate knowledge of his fundamental theories.

The chief works on education by John Dewey are

1896 - Interest and Effort as Related to Will
1899 - The School and Society
1902 - The Child and the Curriculum
1910 - How We Think
1913 - Interest and Effort in Education
1915 - Schools of Tomorrow (with Evelyn Dewey)
1916 - Democracy and Education
1920 - Reconstruction in Philosophy
1925 - Experience and Nature
1929 - The Quest for Certainty. A Study of the Relation of Knowledge and Action.
1929. - Sources of a Science of Education.

B. John Dewey’s Philosophy of life: For those who believe it is the philosophers task to juggle the universe on the point of an argument, Dewey is a complete disappointment. The world he starts out and also ends with is the common world we all live in and experience everyday of our lives.
Dewey's philosophy and programme have been variously termed as “Experimentalism” ‘Functionalism’ ‘Progressivism’ ‘Practicalism’ and above all ‘Pragmatism’. All these indicate his emphasis on the dynamic and ever-changing character of life.

John Dewey is the most important single force in the progressive education movement. Building on various sporadic reforms that had been initiated, he developed a new philosophy of learning and logic of thinking and laid down the comprehensive philosophic foundations that made it possible for the new education to develop and prosper.

The main ingredients of Dewey's philosophy are

1. Truth is that which works, which fulfills our purposes.
2. There are no fixed values. All values change with time and space. Man's life is a series of experiments and purposeful actions.
3. Everything is provisional. Nothing is ultimate. Knowledge is a means and never an end in itself.
4. Knowledge and thinking are associated with action. Action is superior to thought but at the same time thought and action are complimentary.

In the beginning Dewey was immensely influenced by Hegel the idealist. But gradually he was drawn towards the ideas of William James and Charles Pierce and ultimately he became a confirmed advocate of pragmatism. His chief importance lies in his criticism of the traditional notion of truth, which is embodied in the theory that he calls intutionalism. According to Dewey the function of philosophy is not to know the world, but to control and improve it. According to this approach the function of philosophy is concerned with the study
of those social problems and intricacies that arise because of interaction between democracy, industry and science. Due to the feature of philosophy its method becomes experimental and the principal objective of the method is to find out solutions of social and moral problems of man.

Dewey's philosophy is fundamentally derivative from his analysis of scientific method. According to him, philosophy to be significant and intelligent, must be scientific, that is must follow in its inquiries the method of science. Deweys whole philosophic effort is concerned with doing for our epoch what the classicals did for theirs. Just as they took their science as exemplar of what knowledge is and the method of their science as standard method of knowing, Dewey takes modern science as example of what knowledge is and the method of modern science as standard of the method of knowing.

Dewey turned exclusively towards the natural science and he proclaimed his adherence to Watsons behaviourism. For Dewey there is no real knowledge other than the knowledge gained by the methods of natural science. The natural inclination of every modern scientist is to be Aristotelian. Dewey was also an Aristotelian. His doctrine was that knowledge is an exemplification of one of the ways of nature. His doctrine, that all knowledge must have passed experimental test before it can be considered knowledge are sufficient proofs of the general statement.

Experimentalism is one of the two basic terms Dewey used to designate his philosophy. The other is instrumentalism. The basic of Dewey's constructive philosophy is his analysis and evaluation of experiment. The primary designation of Deweys whole philosophy is experimentalism because its foundation is his philosophy of experiment. The method of experimentation is the very essence of
the method of modern science, it is the flesh and blood (not the bone) over which Dewey's whole philosophy stands. Grant that Dewey's analysis of scientific experimentation is in its principal contentions sound and valid and one will have to grant that pretty much everything else fundamental in his philosophy is sound and valid. (Deny the general validity of his claim concerning the place and function of experimentation in scientific method and then, no matter how much else of his philosophy you may like and accept, it will be a liking and accepting thises and thats'). Thus Dewey does not substantially tear out experimental practice from scientific inquiry.

To understand anything of his philosophy then it is essential to understand Dewey's conception of science. It is not an extremely complicated idea, although he often referred to it as being highly theoretical. This tendency in the human organism is fundamental. Dewey was greatly influenced by this point of view. He took this simple idea with its essential aspects and developed it consistently so that it served as the basis of theories in all phases of philosophy of education. The key notions in Dewey's idea of the scientific method of thinking, are control, experiment and objective test. His aim reiterated constantly, is to bring the scientific method of reflective thought to all phases of human activity, including politics, art and morals.

It was not only the actual content and method of science that interested, and indeed preoccupied Dewey, but the connotations that were associated with science objectivity, honesty, freedom and open mindedness. According to him, philosophy was to follow the spirit of science, not only in its approach to problems of metaphysics and epistemology, but also in the fields of ethics and aesthetics. Dewey saw democracy as the political manifestation of scientific method, with its
combination of purposiveness and objectivity, freedom and discipline, individual speculation and public verification. Democracy and science came closest to being the only absolutes in Dewey's experimentalist philosophy.

Dewey does not consider any object of idea permanent. He believed in social change. Since social change is inevitable, the social and moral problems of society always change. Therefore, the assumption of definiteness of anything, idea is doubtful. He does not believe in any divine power. He has strong faith in the power of man. He says that man will have to make his own effort for his development and progress. So man will have to depend on his creative intelligence.

Dewey does not see any difference between knowledge and experience. According to him knowledge is only a result of our various types of experiences. He does not believe in any pre-determined truth. He does not accept the permanence of truth or reality forever.

The important contributions Dewey has made, which entitle him to be enrolled among the great philosophers of modern times, are not to metaphysics but to the other fields of philosophy. "Through his proposals for the reform of education, his illuminating analysis of the process of logic and reflective thinking, his clarification of the ideals of democracy, his insistence that art should be integrated with living and his courageous facing of the difficulties of the present era, untrammelled by the inertia of customs and traditions, he has introduced a new spirit into the modern philosophy which is invaluable" (Wright, William Kelley, A history of modern philosophy pg.558).
C. Dewey’s Concept of Education: Speaking generally, education signifies the sum total of processes of by which a community or social group, whether small or large, transmits its acquired power and aims with a view to securing it’s own continued existence and growth’. Dewey. The most notable distinction between living and inanimate things is that the former maintain themselves by renewal. It is the very nature of life to strive to continue in being. Since this continuance can be secured only by constant renewals, life is a self renewing process. What nutrition and production are to physiological life education is to social life. The education consists primarily in transmission through communication. Communication is a process of sharing experience till it becomes a common possession.

Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his responsibilities. The educational doctrines of Dewey are chiefly rooted in psychology. Emphasising the social aspects of education, he approached its problems psychologically. Education has always occupied the central place in Dewey’s philosophy of Democracy.

“Education is the fundamental of social progress and reform”, All education proceeds by the participation of the individual in the social consciousness of the race”. Education according to Dewey is a necessity of life or a social necessity. “The function of education is to help the growing of a helpless young animal into a happy, moral and efficient human being” accounts the main function of education in equipping the child in the art of successful living. (Dewey-My Pedagogic Creed)

Each phase of a growing life has it’s own distinctive needs, qualities and powers. The process of education for each phase must be such that the needs of the
Participation in collective activities creates social environment and gives knowledge of sociability. Collective work enables the child to understand the aim and purpose of work and gives him necessary method and ability to do that work. Education is a process of living and not a preparation for future living. For Dewey, education is not a preparation for life. It is life or growth. Education should make man social and worthy of the society. (Dewey-My Pedagogic Creed).

According to Dewey "True education comes through the stimulation of the child’s powers by the demands of social situations in which he finds himself". The basis of all education is the interests of the child and those of the society. He says, "The purpose of education is to give the young the things they need in order to develop in an orderly, sequential way into members of the society." (Dewey-Education. Today)

According to him education is a bipolar process. One is psychological and the other is sociological, neither of which can be subordinated or neglected. "Education must begin with a psychological insight in the child’s capacities, interests and habits". (Dewey-My Pedagogic Creed).

The child instincts and inclinations should necessarily be studied. These should be brought into exercise in the social situations. These should be translated into their social equivalents. The psychological side of the child is the starting point of all education. Without an insight into the psychological structure and the activities of the individual, the educative process will be haphazard and arbitrary.
The main purpose of education is to create harmony between the individual and social development. Social outlook means creation of useful environment which is in concurrence with social conditions.

Every worthwhile education is a direct enrichment of the life of the young and not merely a more or less repellent preparation for the duties of adult life.

(Dewey-Education today)

Dewey emphasised experience, experiment, purposeful leaving, freedom and other well known concepts of progressive education. He interprets education “as the scientific method by means of which man studies the world, acquires cumulatively knowledge of meanings and values”. Education in order to accomplish its ends, both for the individual learners and for the society must be based upon experience.-(Dewey-Experience and Education)

According to Dewey every experience should do something to prepare a person for later experiences of a deeper and more expansive quality. That is the very meaning of growth, continuity, reconstruction of experience. A fully integrated personality, on the other hand, exists only when successive experiences are integrated with one another, Dewey emphasized on learning by doing. He gave much importance to activity. According to him, knowledge is derived from activity. Knowledge and action being intimately connected, can’t stand apart from one another moreover, while action gives birth to knowledge, modifies further action. Dewey advocated life centered education and announced that education could be integrated with life only by organising education around adult occupations.(Education from Dewey to Gandhi 1962)
'Education is a development within, by, and for experience'. Education is a process of reconstruction of experience, giving it a more socialised value through the medium of increased social efficiency. The principle that development of experience comes about through interaction means that education is essentially a social process.

The principle of interaction makes it clear that failure of adoption of material to needs and capacities of individuals may cause an experience to be non-educative. The principle of continuity in its educational means, nevertheless, that the future has to be taken into account at every stage of the educational process. (Dewey- Experience and Education)

"There is, I think, no point in the philosophy of progressive education, which is sounder than its emphasis upon the importance of the participation of the learner in the formation of the purposes which direct his activities in the learning process. Children are individuals whose freedom should be respected. The new education emphasizes the freedom of the learner". (Dewey- Experience and education)

According to Dewey the child is born with certain powers and capacities. Those powers are to be developed according to the demands of the society. So education should enable the individual child to act and react with his environment to gain experience for proper social adjustment.

It is a sound educational principle that students should be introduced to scientific subject matter and be initiated into its facts and laws through acquaintance with every day social applications. According to Dewey" True education comes through the stimulation of the child's powers by the demands of
social situations in which he finds himself’. The basis of all education is the interests of the child and those of the society.

**D. Dewey's Aims of Education**: Dewey, being a pragmatic educator, contends that there are no fixed and ultimate aims of education. Aims are proximate. The aims grow out of the existing situations. It is not to reach at any prefixed final goal. Education therefore, is a means as well as an end. According to Dewey there are four functions of education.

Education is a process of growth: His words are—Growth, unlimited and illimitable. Thus growth must be wise and economical and directed towards a desirable end. The aim of education is more education and the end of growth is more growth. What the child learns in the class is growing. In the words of Dewey, “The process of education is a continuous process of adjustment, having as its aim at every stage an added capacity of growth. (Dewey – How we think p.61).

Education is life and life is education: Dewey says that life is a by-product of activities and education is born out of these activities. He rejected the idea that education is preparation for life. If at all it is preparation for life then it is preparation through life experiences. The child lives in the present. The future is meaning less to him. Hence it is absurd to require him to do things for some future preparation. School being an extension of home, provides life experiences to the child.

Education leads towards social efficiency: Dewey says “What nutrition and reproduction are to physiological life, education is to social life”. Man is essentially a social being, a citizen, growing and thinking in a vast complex of
interactions and relations. Through education, he is developing reasoning in social relations, cultivating social virtues and thus becoming socially efficient. At the same time he is developing social awareness and social sensitiveness. Social efficiency includes economic and cultural efficiency. The term given by Dewey in this regard is “Socialization of an individual”.

**Experience is the basis of his philosophy**: Dewey says that education is “the process of the reconstruction or reconstitution of experience, giving it a more socialized value through the medium of increased individual efficiency”. Every generation inherits experiences from its past generation and these experiences are modified according to the developing situations. With their own experiences and participation, individuals reconstruct new experiences suiting the changing circumstances and problems of life. The individual has to face old as well as new situations and problems from time to time. Hence his activities should also be changing accordingly. Thus experience is serviced or reorganized. This is a continuous process. The role of education is to create conditions for promotion of continuity of experiences.

John Dewey, a true pragmatic educator has no fixed aims of education. He believes that since physical and social environments are always changing, aims of education must also change. They cannot be fixed for all times to come. Thus he revolted against the traditional aims of education, namely the moral aim; the disciplinary aim and the knowledge aim etc of the 19th century. He rejected the very idea of education as preparation for future life and said that education must cater to the present needs of the child rather than the future because the child is not interested in the unknown future. He, therefore, said that educational aims must

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be restated and reformulated in the light of the rapid social and economic changes in every day life.

According to Dewey, an aim denotes the result of any natural process brought to consciousness and made a factor in determining present observation and choice of ways of acting. It signifies that an activity has become intelligent. Specifically it means foresight of the alternative consequences attendant upon acting in a given situation in different ways, and the use of what is anticipated to direct observation and experiment. A true aim is thus opposed at every point to an aim which is imposed upon a process of action from without. The latter is fixed and rigid, it is not a stimulus to intelligence in the given situation, but is an externally dictated order to do such and such things. Instead of connecting directly with present activities it is remote, divorced from the means by which it is to be reached. Instead of suggesting a free and better-balanced activity it is a limit set of activity. In education, the currency of these externally imposed aims is responsible for the emphasis put upon the notion preparation for a remote future and for rendering the work of both teacher and pupil mechanical and slavish.

As such John Dewey does not believe in any ultimate aim of education. In his Democracy and Education, writing on education he says, 'It has all time an immediate end, and so far as activity is educative it reaches that end, the direct transformation of the quality of experience. Infancy, youth, adult life, all stand on the same educative level in the sense that what is really learned at any and every stage of experience constitutes the value of the experience...". Thus Dewey finds the aim of education in the process itself. The aim of education is not to reach any prefixed final goal. Aim is the immediate end catching attention. Education is to remake experience. As Dewey says "The process of education is a continuous
process of adjustment, having its aim at every stage and added capacity of growth”. The individual has always to readjust himself to the environment. As long as this process of readjustment is continued education goes on. Since this readjustment never stops and the individual is always in the process of learning things, education never stops in life. Evidently, no such final foal or end of education can be conceived at which education is to be completed. Furthermore, the aim of education is not to be determined by the educator. It is the child himself who has to choose his own aim.

Dewey attacked the type of education which attempted to train the individual for specific adult life. He agreed to the function of education as preparation for life, if it refers to life now and the immediate future. The fostering of continuous healthy growth ensured adequate preparation for immediate life. Dewey also agreed with the aim of education as 'self-realisation of the individual' if the teacher looks not into the distant imaginary product, but to the present and at a pupil who exists, who grows, develops and achieves realisation of all his powers all the time. It is in the active development of the pupil that Dewey sees the place for individual education and the education of individuality. He wants each pupil's power and personality to be developed not according to any absolute standard but according to pupil's own capacities and opportunities. The pupil's progress is to be measured by his own best standard and should not be set against those of the other pupils who differ in natural ability, environmental experience and temperament. It is the duty of the teacher to observe individual desire and behaviour and should seek these tendencies to strength the process of growth. Education he says protects, sustains and directs growth. Similarly Dewey would attempt cultural aims as one of the aims of education. So long as it allows
refining and guiding of personal tastes rather than an imposition of arbitrary standard. (V.R. Taneja 1983)

Thus the important function and aim of education is to create a social environment in which the child may successfully participate for social awakening of man kind.

The education should enable man to understand his past as well as future experiences. Education should create such a capacity in the child that he is able to face social situations strongly and come out successfully in the struggle, only that education is useful which creates the will to develop continuously. Education gives man such an insight that he is able to gather necessary means.

In a recent publication Deweys theory has been analysed into four key propositions.

1. The aim of education should be to teach the child to think not what to think
2. Education should be for both hands and minds of the children.
3. Life only educates.
4. The school now divorced from life, must be reunited with it through activities that will simplify its relationships, develop its essential meaning, eliminate its unworthy and obsolescent features and extend the individuals social environment. (A laymen’s guide to education. Theory-by Charles. W .Cutler and Richard S. Rimanoczy)

Certain common principles aimed by progressive schools are.

1. Expression and cultivation of individuality.
2. Learning through experience
3. Free activity
4. Acquisition of skills and techniques as means of attaining ends which make direct vital appeal
5. Making the most of the opportunities of present life.
6. Acquaintance with a changing world (Dewey Experience and Education p. 5,6)

E. Dewey on Methods of Teaching and Learning: Method is a statement of the way the subject matter of an experience develops most effectively and fruitfully. It is derived, accordingly, from observation of the course of experiences where there is no conscious distinction of personal attitude and the manner from material dealt with. The assumption that method is something separate, is connected with the notion of the isolation of mind and self from the world of things. It makes instruction and learning, formal, mechanical and constrained. While methods are individualised, certain features of the normal course of an experience to it’s fruition may be discriminated, because of general similarities in the materials dealt with, from time to time. Expressed in terms of the attitude of the individual the traits of a good method are straight forwardness, flexible, intellectual, interest or open minded will to learn, integrity of purpose and acceptance of responsibility for the consequences of one’s activity including thought.

Dewey is quite against the traditional methods of teaching. He emphasises direct experience as the basis of all methods. To him knowledge should arise from concrete and meaningful situations. Spontaneous activities should provide the natural condition for the growth of knowledge for a learner. Learning should be the result of doing. Nothing should be learned directly for its own sake. “All learning must come as a by product of actions and never as something learned directly for it’s own sake”.

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Concrete and meaningful situations should provide knowledge to the learner. Learning, if it is to be moral and sound, must come as a result of the normal experiences of the child. Dewey considers the mind as a product of activity and develops through activity. There must be some stimulus to mind for thinking. Mind cannot think unless it is faced with some problem. As soon as it is face to face with a problem it starts thinking for its solution. This very process Dewey applied to education. In his 'ideal school', the child engages himself in various types of activities which are inspired by his own urges and inclinations. During the course of these activities, he faces certain problems which arise freely and spontaneously out of his own life situations. The child then thinks of possible solutions and then tries to put his plans into action. In the actual execution of his plans, he comes to know of the correctness or otherwise of this idea. This he called the project method or the experimental method. With this method, Dewey emphasized the doctrine of natural interest and effort motivation.

Dewey believes that all true effort comes from a deep and natural interest in the task. If such an interest is absent, it is necessary to arouse it, because an artificial kindling of interest will be functionally bad. Dewey has declared that all learning which results from artificial stimulation is morally wrong. Hence Dewey's doctrine of natural interest effort and motivation.

Dewey advocated a number of methods of teaching and learning. Dewey recommended projects to be used as teaching techniques. This method lays emphasis on pupils' purpose, needs, interest self activity and participation in the entire process of teaching. A project is a purposeful activity proceeding in a social environment. Dewey also suggested that problematic situations should be
provided to children in the classroom as well as outside the classroom. Projects or problems should not be too ambitious and beyond the pupil's capacity to accomplish.

**Dewey suggested the following steps in the project-method:**

1. Creation of a suitable situation which gives rise to a real life problem.
2. Thinking of all possible solutions for that problem.
3. Collection of information from all possible sources.
4. Execution and arriving at the possible solution and
5. Application of the solution arrived at.

It will thus be clear that Project Method is a democratic way of learning in which cooperation and citizenship are fostered. This method stresses on self-effort in place of memorising. Moreover, there is also correlation of activities and subjects. Since activities centre around real life problems, this procedure gives interest to pupils and appeals to them.

All learning must come as the by product of experimentation. Dewey started his experimental school known as laboratory school. He wanted to test everything.

His experimental method is in tune with heuristic method.

Direct experience is the surest basis of all methods of instruction. The main function of the school is to provide an environment and improvise activities for learning through the use of their senses. It is believed that learning can be effective when it is based on the interest of the children. Interest can be aroused when
children are provided activities, which have a genuine appeal for them. Once "children get interested in activities, they pursue them whole heartedly, so that there is acquisition of necessary knowledge and skills". Dewey emphasised self education, self learning, play-way technique and motivation. The value of all his methods of teaching has been widely recognized. His main emphasis was the creation of suitable problematic situations and then to find the solution. This will ensure active participation of children and result in effective learning, independent thinking, originality, initiative and widening of mental horizon.

With unsurpassed clarity Dewey analysed the ills of the existing educational system. He emphasized the importance of viewing the educative process against the background of social life and he may be rightly called the exponent of social aims in education. What agitated him most was the divorce between education and life, the mutual exclusiveness between the school and the home of the child. School life, in his view was enveloped in an artificial atmosphere dominated by book learning, which stunted the growth of children. According to Dewey, such an atmosphere, produced just those tensions, which in the industrial sector, made their appearance when factory labour became the repeated performance of an assigned task whose purpose and meaning were unknown to the worker. He drew the attention of the public, to the urgent need to stop the rote and integrate the school with the society, and the curriculum with home life, so that the student might, in after years, meet the challenge, of the gathering tensions in the social structure. He condemned the undue importance given to book learning and said that learning should come through activities. The activities, in order to be capable of leading the child to learning, should be related to the actual life of the child. For this purpose he advocated the introduction of adult occupations as the core round which the entire curriculum should be built.
The school life of the child should be an indistinguishable part of its normal life while the previous epoch emphasized the inclinations of the child as the basis of educational methodology, Dewey took his stand on the needs of the child as real living member of the society, not merely as a novitiate for life. This pattern of education may be called life centered education. "Each phase of growing, life has its own distinctive needs, qualities and powers. The organisation of study and the methods of teaching must, for each phase be such that the process of learning will satisfy the needs, enrich the qualities and motive the powers of the individual". (Dewey Education Today).

Dewey advocated the use of natural activities as the basis of teaching and learning." Dewey believed that all education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth and is continually shaping the individual's powers, saturating his consciousness forming his habits, training his ideas and arousing his feelings and emotions through this unconscious education. The individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He becomes an inheritor of the funded capital of civilization. The most formal and technical education in the world cannot safely depart from this general process. It can only organise it or differentiate it in some particular direction.(Dewey My Pedagogic Creed).

To 'Learn from Experience' is to make a backward and forward connection between what we do to things and what we enjoy (or) suffer from things in consequence. Under such conditions, doing becomes a trying, an experiment with the world to find out what it is like, the undergoing becomes instruction- discovery of the connection of things - Dewey (Democracy and Education)
The continuous enrichment of experience by readjusting to the complexities of the environment constitutes therefore, the heart of education. He emphasised "Learning through experience and acquisition of isolated skills and techniques as a means of attaining ends which make direct vital appeal" -Dewey (Experience and Education)

The Method of teaching is the method of an art of action intelligently directed by ends. Method is a statement of the way the subject matter of an experience develops most effectively and fruitfully (John Dewey on Education Selected Writings 1964).

John Dewey follows the method 'Learning by doing' which may be called the most general method of educational pragmatism, whereby the student is put into situations with which he has to grapple. It also provides him, at the same time, with the means of dealing with them successfully. When the students learn by doing foresight, self-reliance and originality develop in them. (Education, It's history and Philosophy, 1970,p.332)

There is in Dewey analysis nothing more than the well-known method of reasoning according to inductive logic. It involves recognizing a problem analysing its elements, framing a hypothesis, testing out the hypothesis, and the continuation of the process till a solution is found. This in other words is the method of experimentalism. Experimental method means that we have no right to call anything knowledge except where our activity actually produced certain physical changes in things, which agree with and confirm the conception entertained. Short of such specific changes, our beliefs are only hypothesis, suggestions, guesses are to be entertained, tentatively and to be utilized as indications of experiments to be tried. -Dewey (Democracy and Education)
The application of the principle of the experimental method is quite old and comes from the doctrine of the useful, as advocated by Bacon Locker, Rousseau and others. But Dewey deserves credit for making educators fully aware of the significance of the process in the development of the mind. This principle has formed the basis for his insistence upon methods of instruction that are in accord with the normal course of mental activity. From this analysis of how the mind works there have come into recent methodology the so called functional method, project method, problem method and the activity program.

Dewey's methods of teaching comprised three processes.

1) Continuance of psychological order in the curriculum
2) Retention of problem method.
3) Extension of social opportunity

The first is natural and therefore essential. The second would enable the pupils to learn 'not things but the meaning of things'. Social opportunities would arouse social consciousness an essential factor for future citizens. (V.R. Taneja 1983)

Project method is the practical outcome of Dewey's philosophy. It is employed by educationists all over the world. The method translates the idea of education through occupations into a form suitable for the ordinary school. Instead of learning lessons from the teacher, the pupils are faced with some task to be solved. If the project is suited to the age and experience of the children, the interest it created, carried them beyond the immediate activity into varied learning. (V.R. Taneje) 1983).
According to Dewey the active side precedes the passive in the development of the child - nature, that expression comes before conscious impression, that the muscular development precedes the sensory; that movements come before conscious sensations. Consciousness is essentially motor or impulsive, that conscious states tend to project themselves in action.

- Ideas (intellectual and rational processes) result from action. As a result we present the child with arbitrary symbols. Symbols are a necessity in mental development, but they have their place, as tools for economizing effort.

- The image is the great instrument of instruction. What a child gets out of any subject presented to him is simply the images which he himself forms with regard to it.

- Interests are the signs and symptoms of growing power. Accordingly the constant and careful observation of interests is of the utmost importance for the educator.

- The emotions are the reflexes of actions.

(Education Today - John Dewery 1940. P-12)

Expressed in terms of the attitude of the individual, the traits of a good method are - straight forwardness, flexible intellectual interest or open minded will to learn, integrity of purpose and acceptance of responsibility for the consequences of one's activity including thought.
Direct Experience the basis of all methods - Activity method: None of the modern educators except Rousseau had been more insistent than Dewey, upon direct experience. However it is not so much the objects that he valued as he did the concrete and meaningful situations. In as much as learning comes indirectly in response to action, the situations which arouse activities furnish the natural condition for the growth of knowledge. Emphasizing the point of view Dewey says:

"The first approach to any subject in school, if thought is to be aroused and not words acquired should be as unscholastic as possible. To realize what an experience or ephemeral situation means, we have to call to mind the sort of situation that presents itself outside the school. The sort of occupations that interest and engage activity in ordinary life. And careful inspection of methods which are permanently successful informal education, whether in arithmetic or learning to read or studying geography or learning physics or a foreign language, will reveal that they depend for their efficiency upon the fact that they go back to the type of situation which causes reflection out of school in ordinary life. They give the pupil something to do, not something to learn, and the doing it, of such nature as to demand thinking or the intentional noting of connections, learning naturally results". Dewey (Democracy and Education.)

In the teaching process, it is to be kept in mind that the knowledge of subjects is given through natural activities. The subjects too should be correlated. Dewey wants that every subject should be correlated with the natural activities of the child, such as spinning, weaving, cooking, carpentry, leather work etc. So, Dewey gave importance to such activities in his experimental school. These activities are natural and may serve as vocational basis for the child. According to
Dewey, even teaching method becomes easy through this medium. Education must begin with a physiological insight is the child's capacities, interests and habits. (Dewey - My Pedagogic Creed).

Dewey emphasized the concept of purposeful learning. "There is, I think, no point in the philosophy of progressive education which is sounder than its emphasis upon the importance of the participation of the learner in the formation of the learning process". (Dewey - Experience and Education).

"The formation of purpose is, then, a rather complex intellectual operation. It involves in observation of the surrounding conditions. Knowledge of what has happened in similar situations in the past knowledge obtained partly by recollection and partly from the information, advice and warning of those who have had a wider experience. Judgement which puts together what is observed and what is recalled to see what they signify". - Dewey (Experience and Education).

Dewey proposed that the new subjects should be taught by applying them to the following teaching methods.

1. "The human mind does not learn in a vacuum. The facts presented for learning, to be grasped, must have some relation to the previous experience of the individual or to his present needs. Learning proceeds from the concrete to the general, not from the general to the particular.

2. Every individual is a little different from every other individual, not only in his general capacity and character, the differences extend, to rather minute abilities and characteristics and no amount of discipline will eradicate them. The obvious conclusion of this is that uniform methods can not possibly produce uniform results in education, that, the more we wish to come to
making every one alike the more varied and individualised must the methods be.

3. Individual effort is impossible without individual interest. There can be no such thing as a subject which in and by itself will furnish training for every mind. If work is not in itself interesting to the individual or does not have associations or by-products which make its doing interesting, the individual cannot put his best efforts into it, however hard one may work at it, the effort does not go into the accomplishment of work, but is largely dissipated in a moral and emotional struggle to keep the attention where it is not held".- Dewey (Education Today P.275)

F. John Dewey on the Role of the Teacher: "Teaching may be compared to selling commodities. No one can sell unless some one buys..... The initiative lies with the learner, the teacher is a guide and director".

In Dewey's ideal school, the teacher occupies an important place. He is neither a lecturer nor a policeman, but a friend, guide and planner of activities. He plans activities and projects for each child on the basis of his own judgement. Then he supervises and directs, engaged in those purposeful and educative activities with a view to secure the best of growth and development, in a congenial atmosphere. The teacher in Dewey's school enjoys sufficient freedom in formulating the aims of education, in making the syllabus of studies and in devising the methods of teaching. But he is not to impose his will or authority on the pupils. He is simply to plan the environment and to guide the pupil's experiences through it.

Dewey himself was a practical teacher. He was a teacher of great repute. He assigns a very important and responsible job to the teacher. The teacher has to guide the young through complexities of life. The teacher has to observe, plan and
encourage pupils activities, environment and experiences. The teacher has to guide the young not only in the habit of democratic cooperation but also towards the highest intellectual pursuits and the fullest aesthetic experience. A teacher must be a professionally trained, resourceful, efficient person with sympathy for the child.

The teacher is one of the most highly productive workers. The best interests of the schools and of the people demand an intimate contact and an effective cooperation between the teachers and the other workers of the community upon whom the future of democracy depends".-Dewey (Education Today p.307)

Dewey gave a very important role to the teacher. "Freedom of teachers is a necessary condition of freedom for students to learn". (Dewey - Education Today). A Dewey teacher should be concerned more with his pupils impulses and interests rather than the inculcation of knowledge. "The knowledge and skill of mature person has no directive value for the experience of the immature". - Dewey (Experience and Education).

The teacher is a guide and director, he steers the boat but the energy that propels it must come from those who are learning".-Dewey (Aggarwal 1967)

"Progressive education is in connection with human experiences. Every experience is a moving force. Its value can be judged only on the ground of what it moves toward and into". The greater maturity of experience which should belong to the adult as educator puts him in a position to evaluate such experience of the young in a way in which the one having the less mature experience can not do. It is then the business of the educator to see in what direction an experience is heading". - Dewey (Experience and Education)
He may not have the plasticity to adopt his own personality to new growth, but teacher is ahead of his pupils in experience, he should survey the social heritage and look to a more distant purpose than his pupils. He should make a more reliable hypothesis as to the best course of action to pursue because he has more experience of life.

"The educator by the very nature of his work is obliged to see his present work in terms of what it accomplishes or fails to accomplish, for a future, whose objects are linked with those of the present". -Dewey (Experience and Education)

Competence of teachers should be judged by their skill in judging 'what will work'. The judge of this skill would be the society, which would see the quality of the product that the teacher gives to it.

The teacher, therefore, should realise his own power and responsibility to guide the young for the acquirement of the skill and his own superiority in experience and knowledge should enable the pupils to reach a stage higher than his own in the evolutionary scale. The teacher, must at the same time ensure that the individual and the group move in harmony, 'both acquiring the best and most positive habits of growth'.

"The teachers business is to see that the occasion is taken advantage of since freedom resides in the operations of intelligent observation and judgement by which a purpose is developed. Guidance given by the teacher to the exercise of the pupils intelligence is an aid to freedom, not a restriction upon it.- Dewey (Experience and Education)
Instead of wasting his time in 'chalk and talk' instruction and in the establishment of rigid discipline, the teacher must observe, plan and encourage. Self discipline and group discussion develop through the will of the pupils themselves. But that does not mean that Deweyean teacher is merely to follow the child wherever he leads. Professor Dewey's child centered curriculum gave to teacher a heavier responsibility and a greater opportunity for guiding the young not only into the habit of democratic cooperation but also towards the highest intellectual pursuits and the fullest aesthetic experience.

"Teacher should be intelligently aware of the capacities, needs and past experiences of those under instruction and secondly, should allow the suggestion made to develop into a plan and project by means of the further suggestions contributed and organised into a whole by the members of the group". - Dewey (Experience and Education).

"The more a teacher is aware of the past experiences of students, of their hopes, desires, chief interests, the better will be the understanding of the forces at work that need to be directed and utilised for the formation of reflective habits". Dewey (How we think). While Dewey prescribed wider range of experiences for the child, he was conscious of the danger of fruitless repetition in some cases. He therefore wanted his teacher to indicate shortcuts and to persuade the pupil to engage in progressive activities. For this he must know the intelligence and temperament of each pupil.

The individual interests of children are not similar, they are different. The teacher should understand the individual differences in the children. This is
Dewey's psychological viewpoint. If in a school, children are given opportunities of working according to their aptitudes and interests, there will be no problem of discipline. Dewey does not want any sort of autocracy in the school. Children will themselves develop morally in a social environment through natural activities.

"A primary responsibility of educators is that they not only be aware of the general principle of the shaping of actual experience by environing conditions, but that they also recognise in the concrete, what surroundings are conducive to having experiences that lead to growth. Above all, they should know how to utilize the surroundings, physical and social, that exist so as to extract from them all that they have to contribute to building up experiences that are worth while".

"The teacher should become intimately acquainted with the conditions of the local community, physical, historical, economic, occupational etc., in order to utilize them as educational resources". - Dewey (Experience and Education)

"The teacher is engaged, not simply in the training of individuals, but in the formation of proper social life". "Every teacher should realise the dignity of his calling, that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth". "In this way the teacher always is the prophet of the true God and the usherer in of the true kingdom of God". - Dewey (My Pedagogic Creed p9.17)

The teacher should not consider himself superior to the child, should not give any sermons, instead should only supervise the work of the child. He is not to instruct. He is only a guide and supervisor. The teacher should stimulate the natural aptitudes of the child and should channelise them in a useful work.
According to Dewey, the development of the child should be according to the social environment. 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. Acquaintance with social institutions and industrial processes takes place by actual living and working. The school is a social environment, "Simplified, purified, balanced and graded". "Originality and initiative should be the chief virtues of the school life and then learning takes place.

In the shared life, the teacher is a directing force and organiser of the environments, the best moral training is received not in the form of dictates or discipline from the teacher but as the child is directed to meet the situations arising out of the social relationships with others in the school. The teacher therefore, should not impose rules or try to form rigid habits in the child. He should select the proper influences for the child and assist him in responding to them.

"The teacher should select those things within the range of existing experience that have the promise and potentiality of presenting new problems which by stimulating new ways of observations and judgement will expand the area of further experience".

"He must be aware of the potentialities for leading students into new fields which belong to experiences already had, and must use that knowledge as his criterion for selection and arrangement of the conditions that influence their present experience". -Dewey (Experience and Education)
The teacher is the agent who is chiefly responsible for his highly complex process of education. It is his task to provide a setting conducive to learning, i.e. to prompt the development of ideas in the pupils. The teacher should be a catalytic agent, who, by providing materials, clues, information, suggestions, clarifications could create a setting that would be conducive to learning. In doing this he himself must become a learner. Dewey looks upon the relation between the teacher and the pupil as reciprocal. They should plan together and learn from each other. The teacher is not an authority in dispensing ideas to be absorbed by his pupils, but a guide, and a catalyst in getting the child to make his own relations and connections, his own ideas. In doing this, the modern teacher must take into consideration a great variety of factors that the traditional teacher considered extraneous, the total physical setting, since this, rather than merely the subject alone makes up the environment for learning, the psychology of the individual pupils, so that differences in motivation, intelligence and orientation can be taken into account. The social psychology of the group, since general interests, needs and purposes will serve as the basis for developing the curriculum., the psychological principles of learning, memory, transfer and motivation, so that learning can be efficient and economical.

In order to accomplish all of this the teacher must be a well-educated professional. He must have a broad range of general knowledge on which to draw in developing units of instruction for his pupils. He must have a sound grounding in educational theory so that he understands the philosophical, psychological and sociological foundations of education. He must be able to see the reciprocal relation between theory and practice so that teaching is not reduced to a mere practical activity without grounding the theoretical science that has little relation to practice. Teaching is a professional activity to the extent that it rests on
principles of procedure. As the science of psychology matures this body of theory will become broader and deeper and the expertise of the teacher in promoting effective learning will become greater. Yet he will never become an authority in matters of morals or merely a model of conduct. His role is to be the chief agent for the liberation of the student. - John Dewey's Concept of Education

Dewey began by defining the kind of school experiences that would help children to grow intellectually, ethically, emotionally, aesthetically, and spiritually. Teachers, who are sensitive to the conditions that could either foster or thwart such growth in their students, were needed. To assist them, they needed the valuable knowledge that could be gained only by personal professional experiences. They had to acquire the attitudes and skills that would enable them to continue learning about teaching even after they had become professionals. They need, in short, to become permanent students of education.

The teacher's effectiveness depends on his ability to interpret the meaning of his subject and to develop insights into the processes of inquiry that led to its creation. The teacher, who truly understands the significance of his subjects, may help students, through acts of appreciation, to share the sense of discovery of the creators of knowledge.

Some years later, Dewey elaborated the point when he considered the question of what is required for a teacher to become the intellectual leader of a group.

"The first condition goes back to his own intellectual preparation is subject matter. This should be abundant to the point of overflow. It must be much wider
than the ground laid out in the text books or in any fixed plan for teaching a
lesson. It must cover point so that the teacher can take advantage of unexpected
questions or unanticipated incidents. It must be accompanied by a genuine
enthusiasm for the subject that will communicate itself contagiously to pupils.

Some of the reasons why the teacher should have an excess supply of
information and understanding are too obvious to need mention. The central
reason is possibly not always recognized. The teacher must have his mind free to
observe the mental responses and movements of the student members of the
recitation group. The problem of the pupils is found in subject matter, the
problems of teachers is what the minds of the pupils are doing with this subject
matter in advance, unless it is thoroughly at home in it, using it unconsciously
without the need of express thought, he will not be free to give full time and
attention to observation and interpretation of the pupils intellectual reactions. The
teacher must be alive to all forms of bodily expressions of mental condition, to
puzzlement, boredom, mastery, the dawn of an idea, feigned attention tendency to
show off, to dominate discussion because of egotism etc as well as sensitive to the
meaning of all expression in words. He must be aware not only of their meaning,
but of their meaning as indicative of the state of mind of the pupil, his degree of
observation and comprehension. - Dewey (How we think p.274)

Deweys insistence that the teacher be a serious student of his subject is
clear enough, but the quotation illustrates, too, his forceful insistence that the
teachers obligation to advance the learning experiences of his students was the real
task. The more the teacher is aware of the interests of his students and of the
factors in their experience, the more imaginative he can be in establishing
situations, raising questions, and suggesting activities that might engage students
in an effort to make sense of things for themselves. This increases chances of effectively "reconstructing experience".

**G. John Dewey's Concept of Curriculum:** Dewey's curriculum is not a mere scheme of studies, nor is it a list of subjects. It is an entire range of activities and experiences. For Dewey, subjects are only summaries and recapitulations of human activities. Dewey does not recommend any ready made curriculum. He rather wants the curriculum to grow out of the pupils' own impulses, interests and experiences. The curriculum consists of activities and projects, leading to reconstruction and reorganisation of experience. Thus, Dewey makes occupational activities or crafts, the core of school curriculum. He also includes moral, aesthetic and religious education in the curriculum. But this education is also imparted through practical experiences and not through 'chalk and talk lessons' in the classroom. In his opinion 'purposeful activity and a curriculum comprising standard factors of social life, would give the children more interest and insight, through the functioning of intelligence and will, in the achievement of self control and the appreciation of social values.

Dewey does not agree with the traditional curriculum. He does not like the division of knowledge into particular branches. He says "We violate the child's nature and render difficult the best ethical results by introducing the child too abruptly to a number of special studies of reading, writing, geography etc., According to Dewey, it is the child's own activities around which the school subjects should be organised and not around science, literature, history or geography. It is with the activities that the child has seen at home that the school should begin its work and not with teaching of reading, writing and arithmetic. Dewey says 'The beginning is made with child's expressive activities in dealing
with the fundamental social material - housing (carpentry); clothing (sewing) food (cooking). These direct modes of expression... bring out... the factors of social communication - speech, writing, reading, drawing, moulding etc. Thus the curriculum in the primary school should be organised according to the fourfold interests of the child - in conversation, inquiry, construction and artistic expression.

According to Dewey the curriculum should consist of educative experiences and problems. The aim is to enrich the already gained experiences and problems. The problems to be included in the curriculum should be so organised as to inspire the pupil to add to the existing knowledge and ideas. Dewey uses the words 'educative experiences' in a special sense. According to Dewey, only those experiences are educative which pay due regard to the natural inclinations of the child in the context of the social, political, physical and economic conditions of the community. Thus in Dewey's curriculum, books, teachers and apparatuses will be subordinated to the felt interests of the child.

Dewey's suggests that the curriculum must develop critical discrimination in the pupil so that the latter may develop the capacity to choose intelligently from the various alternatives facing him. This is possible if the materials to be taught are taken from day to day life. The context of each subject should link the present with the past, at the same time the immediate usefulness of the context must be emphasized. Moreover, different subjects should not be presented as the particular branches of study. They should be correlated and linked together in such a way as to give the impression that they are items of a single process by which the continuance and growth of the society is assured.
"The social life of the child is the basis of concentration or correlation in all his training or growth. The social life gives the unconscious unity and the background of all his attainments. The subject matter of the school curriculum should mark a gradual differentiation out of the primitive unconscious unity of social life". - Dewey (My Pedagogic Creed).

Dewey does not believe in the traditional philosophy of education, when it was believed that 'Sparing the rod would be spoiling the child'. Traditional education, institutionalised in the grade school, with its system of credits, promotions and physical vindictive punishments, conceived of education as a one way procedure of handling down from above to below. It was preparation for life. For Dewey it is not so, education is not preparation for life but life itself. "Education must be carried on in forms worth living for their own sake". The good life is not a vision to be held before the pupil as a distant reward for enduring and suffering the hardships of education. The qualities of the good life should be inherent qualities of the educative process. Dewey (Education Today)

Dewey has always opposed the blossoming flower theory of education. For Dewey, the self is a product, a consequence of interacting in a social environment, of participating in social life and action. The school is a form of community life. The kind of self the child develops, the qualities of his mind and character will depend upon the kind of community the school is and upon the richness or poverty of the materials for growth it affords (Education Today, John Dewary VII IX X XI). So one may readily guess that Dewey had little sympathy for the traditional curriculum or any course of studies that divides knowledge into particular branches. According to Dewey social life cannot be cut into pieces of knowledge. Departmentalisation of the curriculum and the systematic succession
of studies have been replaced by an eclectic program of activities. He did not believe in a curriculum based on fixed knowledge, sub-divided logically into subjects to be completed in fixed intervals.

"There is nothing in the outer world corresponding to the departmentalisation of subject matter. It is only the logical interest of the adult that has divided the world into abstract compartments of knowledge. The objectives of learning are in the future and its immediate materials are in present experience".

"We may reject knowledge of the past as the end of education and thereby only emphasise its importance as a means - Dewey (Experience and Education).

"Unless a given experience leads out into a field previously unfamiliar no problems arise, while problems are stimulus to thinking. The conditions found in the present experience should be used as sources of problems. The educator should see first, that the problems grows out of the conditions of the experience being had in the present, and what is within the range of the capacity of students. And secondly, that it is such that it arouses in the learners an active quest for information and for production of new ideas. The new facts and new ideas thus obtained become the ground for further experiences in which new problems are presented - Dewey (Experience and Education).

Dewey points out that there are two essential factors in education - the individual and the social. " The task of educating so many children at so many different educational levels with the a variety of abilities, needs and goals requires a completely different approach with this increase in diversified school population broader curricular program are needed. Emphasis should be placed on the total development of the person as being equally important as the intellectual and the
academic. Such a curriculum will acknowledge that the social responsibilities of education must present situations where problems are relevant to the problems of living together and where observation and information are calculated to develop social insight and interest". Dewey

The individual factor in education necessitates taking the individual child's powers, interests and habits into consideration. The child's interests are diversified mainly in four directions, namely in conversation or communications inquiry or finding out things, construction or making things and artistic expression. Thus the primary root of all educative activity is in the instinctive, impulsive attitudes and activities of the child, and not in the presentation and application of external material. But these powers, habits and interests are never isolated, they get activised only against a social background - Dewey (MyPedagogic Creed).

"It is a sound educational principle that students should be introduced to scientific subject matter and be initiated into its facts and laws through acquaintance with everyday social applications. Adherence to this method is not only the most direct avenue to the understanding of science itself but as the pupils grow more mature it is also the surest road to the understanding of the economic and industrial problems of the present society".

"The methods of science also point the way to the measures and policies by means of which a better social order can be brought into existence".

Dewey condemned the undue importance given to book learning and said that learning, in order to be capable of leading the child to learning, should be related to the actual life of the child. The school life of the child was to be an...
indistinguishable part of its normal life. While the previous epoch emphasised the inclinations of the child as the basis of educational methodology, Dewey took his stand on the needs of the child as a real living member of the society. This pattern may be called life-centered education. To help the child there should be continuity between the schools activities and basic aspects of the out of school world. The school should also, in the pattern of its life develop, the values and qualities of human relations that promote growth, the ways of learning and living and should demonstrate habits of cooperation, free communication and reflective thinking. The theory held that values were learnt better when they were lived than when they were merely talked about. Dewey believed that if education is imparted according to right principles the child will become suitable for social life when he becomes an adult. - (John Dewey as an educator - G. Wirth - p.125)

The mind of the child is a complete unity and not divided into water tight compartments. With such a practical approach to curriculum, Dewey gives his scheme of education based upon the following stages.

1. Play period from 4 to 8 years of age.
2. Period of spontaneous attention from 8 to 12 years of age.
3. Period of reflective attention from 12 years onwards.

Although this clearly shows that he indicated no order of preferences for classifying human activities, he says that the curriculum 'must be planned with reference to placing essentials first and refinements second'. His essentials are man's fundamental concerns like food, shelter, clothing, household furnishings and the appliances connected with production, exchange and consumption. He made industrial activities and their historical and social development the centre of the curriculum and grouped the rest of the studies around this centre.
"It is a cardinal precept of the newer school of education that the beginning of instruction shall be made with the experience learners already have, this experience and the capacities have been developed during its course provide the starting point for all further learning".

"Orderly development towards expansion and organisation of subject matter through growth of experience".

The school should not begin with the 3Rs. But with the activities that the child has seen in the house, the activities that constitute the great racial functions. In the primary school, Dewey began with the activities with which the child is familiar in home life, getting food, shelter and clothing. These activities make the most natural appeals to his interest. They arouse the constructive instinct and bring out not only nerve and muscular coordination's but all aspects of mentality into functional action. In the first six grades Dewey emphasized numbers, music, art, woodwork, cooking experiences (and this means that there be some advance be made in conscious articulation of facts and idea - Dewey - Experience and Education) sewing, science, geography, reading, writing, history and gardening. It must be understood, however, that all of these were learnt in connection with the production of food, shelter and clothing. By these constructive activities, the attention of the child was directed to the actual world, where he learnt from observation, agriculture, transportation, industrial activities and the problems of distribution, the buying and selling of commodities. He was led back into history to find the origin of all these activities in primitive life. In his constructive activity the child acquired the fact of arithmetic, geography, history, botany, chemistry the use of language and other formal subjects.
Aesthetic, moral and religious education was not omitted by Dewey from his curriculum. For full development he considered art as 'perfected expression of basic human activity. Similarly he wants the moral and religious education to be an integrated part of the basic experiences of the child. He hates those systems which claim to have character development as their main aim and yet in practice they do nothing to develop the character. He does not want to give religious and moral education through lessons but by practical experience purposeful activity and a curriculum comprising of standard factors of social life in his opinion, would give the children moral interest and insight, "through the functioning of intelligence and will in the achievement of self control and the appreciation of social values".- (V.R.Taneja.1983. p150-51)

According to Dewey "a religion can be realised itself only through science that is through ways of understanding human nature in its concrete actuality and of discovering how its various factors are modified by interaction with the variety of conditions under which they operate. Without science this religion is bound to become formal hypocritical and a mass of dogmas". - Dewey (Education Today p.148,149)

H. John Dewey's Concept of Discipline: "Discipline means power at command, mastery of the resources available for carrying through the action undertaken. To know what one is to do and move to do it promptly and by use of the requisite means is to be disciplined, whether we are thinking of an army or a mind. Discipline is positive to cow the spirit, to subdue inclination, to compel obedience, to mortify the flesh, to make a subordinate perform an un congenial task - these things are not disciplinary according, as they do or do not tend to the development of power to recognise what one is about and persistence in accomplishment". -Dewey (Democracy and Education)
Dewey believes in free discipline, which is not based on punishments and rewards or outer control. It is self discipline resulting from free, purposeful and creative activities. John Dewey says 'The natural way of establishing such a discipline is to redirect the natural impulses of children, through cooperative or shared activities, along socially approved lines, for the realisation of certain definite purposes. In such activities, each child realizes his responsibility and acquires self discipline'. Dewey says that the real purpose of school discipline is to cultivate such habits through activities of the school so as to improve both the individual and the social efficiency.

It was to give his ideals a practical shape that Dewey started a Laboratory or experimental School in Chicago in 1896. The main aim was 'to carry research and experiment in new ideas and methods of education and to create conditions for the discovery of more natural ways to teaching and learning'. About this school, Dewey himself said 'In intent,. Whatever the failure in accomplishment, the school was community centred'.

Being against the traditional concept of discipline Dewey advocated 'self discipline'. Such a discipline, that is free discipline, results out of free, purposeful and creative activities. There activities must be cooperative. Dewey's concept of self discipline reflects democratic society. The role of the teacher would not be disciplining the students but providing right kind of environment so that every child may find ample scope to develop himself in terms of a responsible member of the society, group or community. The teacher is not to impose himself upon the students. He is not to be discipline conscious - The chief aim of discipline is to develop social attitudes, social interests, social habits and social will. Through social discipline Dewey wants to direct the natural inclinations of the child.
through cooperative activities of the school. Through such a kind of training the child will develop a character which will be individually satisfying and socially useful. Dewey believes that if the child's activities are purposeful and are carried out in cooperation with others, they will be disciplinary in their effect. If there are common goals to be achieved, the relations among the various pupils in the school will be automatically characterised by discipline.

Dewey does realise the necessity of discipline in the school as a precondition for smooth work. But he holds that the discipline should not be aimed at as end in itself. Respect for authority, patience and endurance have their place in life, but they should be the result of the child's appreciation of the value of leadership and necessity of rule and law in the school. No attempt should be made to develop them for their own sake. The purpose of discipline in school according to Dewey is to produce a socialised individual who is conscious to develop himself fully and is always prepared to contribute his share to the social good. In his concept of discipline Dewey has been influenced very greatly by both Froebel and Herbart.

"The inclusion of students in the idea of freedom of education is even more important than the inclusion of teachers". Dewey prefers "democratic and human arrangements to those which are autocratic and harsh". One cause may be that we have been taught not only in the schools but by the press, the pulpit, the platform, and our laws and law-making bodies that democracy is best of all social institutions - Dewey Experience and Education p.25).

"Education is a necessary condition for creation of the kind of citizenship indispensable to the success of democracy (Ibid p.322).
"Since freedom of mind and freedom of expression are the root of all freedom, to deny freedom in education is a crime against democracy. Academic freedom is so essentially a social issue since it is intimately bound up with what the future citizenship of the country is going to do in shaping our political and economic destiny. (Ibid p.322).

"The foundation of democracy is faith in the capacities of human natures, faith in human intelligence. It is not belief that those things are complete but, that, if given a show they will grow and be able to generate progressively the knowledge and wisdom needed to guide collective action". (Ibid p.330)

Dewey emphasised democratic and human ideas because he is in view that "the prevalence of methods of authority and of external dictation and direction tends automatically to perpetuate the very conditions of inefficiency, lack of interest, inability to assume positions of self-determination, which constitute the reasons that are depended upon to justify the regime of authority". (Ibid P-67).

"There is no discipline in the world so severe as the discipline of experience subjected to the tests of intelligent development and direction".

-Dewey (Experience and Education p.114)

If, in a school, children are given opportunities of working according to their aptitudes and interests, there will be no problem of discipline. "The aim of the methods must be to develop individualists, to let the children do as they please. These methods were in fact, introduced because we know that physical freedom is necessary to growing bodies and because psychological investigations have proved that learning is better and faster when the learner understands his problem
as a whole and does his work under his own motive power rather than under minute piece meal dictation from a boss". (Ibid. p.278)

In Dewey's words the standard for discipline is - "Its aim is the kind of order that exists in a roomful of people, each one of whom is working at a common task. There will be talking, consulting, moving about in such a group, whether the workers are adults or children. The standard for order and discipline of a group is not how silent is the room, or how few and uniform the kinds of tools and material that are being used, but the quality and amount of work done by the individuals and the group". (Ibid. p.277).

"What the argument for democracy implies is that the best way to produce initiative and constructive power is to exercise its power as well as interest, come by use and practice." (Ibid. p.345).

Dewey emphasized on the social control as well as individual freedom, that is social control of individual without the violation of freedom. In a well ordered school the main reliance for control of this and that individual is upon the activities carried on and upon the situations in which these activities are maintained. Children learn the difference when playing with one another. (Ibid p.58.60).

The primary source of social control resides in the very nature of the work done as a social enterprise in which all individuals have an opportunity to contribute and to which all feel a responsibility. Most children are naturally sociable. Isolation is even more irksome to them than to adults. A genuine community life has its ground in this natural sociability. But community life does not organise itself in an enduring way purely spontaneously. It requires plan ahead. The educator is responsible for a knowledge of individuals and for a
knowledge of subject matter, that will enable activities to be selected which lend themselves to social organisation, an organisation in which all individuals have an opportunity to contribute something, and in which the activities are the chief carriers of control'. (Ibid P.62)

The teacher should not consider himself superior to the child, should not give any sermons, instead should only supervise the work of the child. The teacher should stimulate the natural aptitude of the child and should channelise them in a useful work. The individual interests of children are not similar, they are different. The teacher should understand the individual differences in children.

"The teacher must survey the capacities and needs of the particular set of individuals with whom he is dealing and must at the same time arrange the conditions which provide the subject matter or content for experiences that satisfy these needs and develop these capacities. The planning must be flexible enough to permit free play for individuality of experience and yet firm enough to give direction towards continuous development of power." (Ibid p.65)

"The teacher's business is to see that the occasion is taken advantage of since freedom resides in the operations of intelligent observation and judgement by which a purpose is developed. Guidance given by the teacher to the exercise of the pupils intelligence is an aid to freedom not a restriction upon it. (Ibid p.84)

"The ideal aim of education is creation of power of self control". It is the teacher's responsibility to ensure that the individual and the group move in harmony. "both acquiring the best and most positive habits of growth". Instead of establishing rigid discipline, the teacher must observe, plan and encourage self discipline develop through the will of the pupils, themselves.
There are likely to be some, who, when they come to school, are already victims of injurious conditions outside the school and who have become so passive and unduly decide that they fail to contribute. Dewey did not give too much importance to these exceptional cases. It is much more likely to arise from failure to arrange advance for the kind of work which will create situations that by themselves tend to exercise control over what this, that and other pupil does and how he does it. The failure often goes back to lack of sufficiently thoughtful planning in advance.

Failure to take into account adaptation to the needs and capacities of individuals was the source of the idea that certain subjects and certain methods are intrinsically cultural or good for mental discipline. - Dewey (Experience and Education p.46)

"So the teacher should arrange conditions that are conducive to the community activity and to organisation which exercises control over individual impulses.

Dewey gave three principles upon which progressive schools work.

1. They all aim at greater attention to distinctively individual needs and characteristics. Hence they are provided by a great degree of freedom of action and discussion.

2. They aim at an unwanted amount of co-operation of pupils with one another, and of pupils with teachers. The latter function as follows - workers in the activities that are going on rather than as rulers set on high. This fact determines the distinctive character of discipline in progressive schools. It is meant to be self-discipline as far as it is possible, gained through sharing in
work and play in which all have a common interest. "The discipline of the
schools as a whole and not directly from the teacher".-(Dewey My Pedagogic
Creed)

Education is a social process and school is a social institution. This will
enable them to meet their social obligations. It is also concerned to bring
the child to share the interested resources of the race and to use his own
power for social ends. School is a miniature society. It is a place where
children learn to live as members of a school community, which represents
the community as a whole. It is therefore necessary that the school should
essentially take up and continue the activities with which the child is
already familiar in the home.

I. Dewey's concept of values: According to John Dewey "Values are as unstable
as the forms of clouds. They keep on changing from time to time and reality is
still in the process of making. Ideal ends are remotely connected with immediate
and urgent conditions. Men naturally devote themselves to the present conditions
than the remote."

The main principle of John Dewey's philosophy, that is, pragmatism, is that
men creates his own values during the course of an activity. There are no fixed
values for all times to come. Even truths are man made products. There is
nothing like an absolute truth. Whatever fulfils man's purposes and desires and
develops his life, is true, Truth is that, which gives satisfactory results when put
into practice.

"For example the way to enable a student to apprehend the instrumental
value of arithmetic, is not to lecture him upon the benefit it will be to him in some
remote and uncertain future, but to let him discover that success in something he is interested in doing depends upon ability to use number."- Dewey (Democracy and Education p.240).

Similarly, Science may have any kind of value, depending upon the situation into which it enters as a means it may be military, commercial, philanthropic-value are those which are utilitarian. (Ibid P.244).

Usefulness of anything is the most important thing according to John Dewey. The value of experimentation is very important. Every statement needs to be tested and the practical implications have to be found out. Basing on the desirability of the implications the statement is accepted or rejected. Only that thing is good and beautiful which emerged out useful after experimentation.

Dewey, as a pragmatist, does not believe in the wisdom of the past or age old values. John Dewey says "Philosophy, in order to be philosophy, should have meaning and utility in the solution of human problems. It should be practical and useful in influencing the conduct of life and not passive enquiry or contemplation." (Safaya and Shaida - on John Dewey 1963)

Value of adjustment is one of the most important according to John Dewey. Not only does man adjust himself to the environment, but he also moulds the environment according to his needs, purposes and desires.

Values of democracy are of great importance to John Dewey, the world known pragmatist, almost a fore runner of pragmatism. According to Dewey, it is only through democracy that an individual can realise the maximum development
of his personality. The general aim of education according to him is the creation of new values. The educator should educate the individual to develop values for himself. For the creation of new values, activity and experience are important. Education should provide physical, intellectual, moral and aesthetic activities as the media for the creation of values.

Values according to Dewey are obtained in the society - they emerge only in individual and social flow of events. Values are forever in a state of flux. Unlike any of the idealists, Dewey, a pragmatist, does not believe in eternal and ultimate values. He says they are relative to situations and times. At the same time Dewey's philosophy, pragmatism, is based on the concept of human values. It locates and identifies values in the human experiences. It is therefore called Humanism. Dewey's emphasis, is on the present. He does not believe in absolute truths, according to him truth is that which works. "To seek truth or values of life beyond human experiences into the supernatural world of man's fancy is futile". Life is full of concrete situations facing concrete problems which require constructive solutions based on the philosophy of practice and practical judgement.

John Dewey shows firm and deep faith in democracy, as democracy is a way of life and a spirit of sharing experiences. It is this sharing of experiences that enables individuals to develop an understanding of other people and their attitudes. Life, education and democratic process are all rolled into one and these will definitely develop all the democratic values in people.

Since pragmatism in spirit is naturalistic, in method scientific and practical, and purpose social and human, it strongly believes in the reality of
change over permanence, the relatively of values, the social and biological nature of man, the importance of democracy as a way of life, the value of critical intelligence in all human conduction etc.,

John Dewey is against higher and spiritual values. According to him everything is provisional, nothing is ultimate, knowledge is a means and never an end in itself. " He stressed on the importance of physical and social environment and he believed that an individual can grow fully only by interacting with the others in the society and adjusting them and himself. The value of adjustment, cooperation, teamwork, workmindedness usefulness, are all important. Dewey experienced that the barriers of caste, colour, religion language etc. divided humanity. These barriers must be broken to establish harmony between individuals and groups". The aim of living is ever enduring process of perfecting and refining". He advocated co-operative and associated living social virtues are of greatest importance to Dewey-Even the methods of education propagated by Dewey help in the development of such virtues.

Objective III

A comparison of the educational philosophies of Swamy Vivekananda and John Dewey with respect to the following.

a) A Biographical sketch.
b) The Philosophy of life.
c) The Concept of Education.
d) The Aims of Education.
e) The Methods of teaching and learning.
f) The Role of the teacher.
g) The Concept of Curriculum.
h) The Concept of Discipline
I) The Concept of Values.

a) **A Biographical sketch**: Narendranath Dutta or Vivekananda was born in an affluent orthodox family - he was the only son, though he had sisters. He was born on an auspicious day, Makara Sankranthi, 12th January 1863, a day of festival. He was a sunny tempered, sweet, loving child but of such an extraordinary restlessness that it took two nurses to take care of him. The influence of his mother was very great on Narendranath Dutta. She would tell him the tales from the Mahabharatha and the Ramayana and this had sown the seeds of spiritual life of Narendre. He would be found meditating for two to three hours at a stretch.

Though Narendra had gone to school for a brief period, he was stopped and a private tutor was arranged for him and a few boys from the neighborhood. He was an extraordinary learner and he was in the 9th class when he was eight years old. He could get anything by heart if he read it just once.

He was very much against the caste difference that were prevalent in the community. He was against superstition. He was interested in dramatics, but did not get much encouragement from home. So he did not pursue it. He also learnt fencing, lathiplay, wrestling, rowing and other such sports. He even learnt cooking. He was deeply sensitive and also had ready wit.

He joined college for higher studies. His powers of reading were astonishing. He could understand and know an author's mind and viewpoint by reading the first and last lines of a page. He would also listen to the discussions
his father and his friends had. These were intellectual in nature. At the college his capacities were recognised and appreciated by his teacher, Prof. William Hastic.

On the other hand, John Dewey was born in a family of middle income, in the pre-industrial town of Vermont. Dewey’s father Archibald Dewey was a storekeeper with adequate income. Dewey and his brothers, helped their father by doing odd jobs and earning a little. Dewey and his brothers shared the activities and responsibilities at home. His mother Luciana was an active member in the social and intellectual areas of Burlington. Though she was constantly engaged in the religious activities, Dewey’s mother laid more stress on moral judgement rather than religious dogmatism. The views of his mother influenced Dewey.

John Dewey attended the traditional district schools in Burlington. The schools were overcrowded and teachers were poor in performance. His schooling was not a pleasant experience for Dewey. Before his 16th birthday, Dewey entered the University of Vermont. He studied very hard and laboured far into the night and thus topped the class.

The early lives of both these philosophers seem to be diametrically opposite. They were both born in large families, Vivekananda had a very carefree and happy-go kind of a childhood whereas Dewey’s was more responsibility filled and serious. Even as a student we find that Vivekananda did not put forth much hard work whereas Dewey really worked. Dewey had a regular student life, a formal one, whereas Vivekananda had, arranged classes and private tutoring. Vivekananda had an exposure to the intellectual discussions his father and his friends used to have, where as Dewey was exposed to the practicalities in life. As a young one Vivekananda did not face any hardships perhaps he had them waiting
in the future. Both the philosophers were strongly influenced by their mothers. The spiritual aspect of India was a strong influence on Vivekananda where as the practical aspect of the U.S was on Dewey. The issue that was of prime most importance to Dewey was a philosophical problem ‘How to resolve the chasms that seemed to separate the material and moral sciences’ For Vivekananda it was an inward spiritual urge that was always on his mind. “Wandering monks’ always interested him. There was a conflict between desire and renunciation in Vivekananda’s mind.

The influence of Sri Rama Krishna was very strong on Narendra or Vivekananda. Narendra’s unbounded self-reliance, manly spirit and single-minded devotion to truth were most attractive to Sri Rama Krishna Paramahamsa, his spiritual Guru or Teacher. There were several points regarding which Narendra would argue vehemently with his Master. Even when his ‘Master’ decided to transfer all his spiritual powers to Naren, he refused because he wanted to realise. God before possessing any powers. Naren’s discipleship with the master was so steadfast and strong, that the relationship served a great impersonal purpose, the revival of the religion of vedas and the preaching of the Modern Gospel to the people of the earth. The influence of Hegel, Darwin William James, Charles Pierce etc., can be seen in the thoughts of Dewey. He was constantly searching for answers for his speculative quests. He had a ‘mystic experience’ one evening. This he described to Max Eastman. It came as an answer to a question still worrying him, whether he really meant business when he prayed. “It was not a dramatic mystic experience, there was not a vision, not even a definable emotion, just a supremely blissful feeling that his worries were over. “Dewey, after this referred to his faith as one of natural piety quite contrasting to unreligious attitudes. Hegels influence on Dewey can be very well seen in his writings on a
democratic social order. Dewey, influenced by Hegelian theology, actively worked in the first congregational church where he conducted Bible classes. Later Dewey’s ethical interests shifted from religious to a social orientation.

This was typical with Vivekananda too. After the death of Sri Ramakrishna Paramahamsa, Vivekananda, became a wandering monk and travelled the length and breadth of India broadening his knowledge of the Hindu scriptures and traditions of the people and with a rich experience he appeared on the stage of the Parliament of Religions in Chicago and won the applause and approval of the audience for his novel ideas of universalism and tolerance. Here it is interesting to note that Vivekananda was an astonishingly good speaker, so much so he would hold the audience spell bound with his dynamic personality and more dynamic voice, language and style. John Dewey, on the other hand, was timid and unsure as a speaker. So much so he took a course in elocution to improve his skill of speaking.

After the Parliament of Religious the ten years of intense activity of preaching, writing and exhorting by Vivekananda, culminated in the establishment of a Monastic Order called the Rama Krishna Mission. The Rama Krishna Order has not less than a hundred and twenty five centres scattered all over the world, in America alone there are fourteen centres. The centres cultivate and propagate the vedanta way of life; both in the East and West.

Dewey on the other hand led a life of intense activity by studying the programmes of elementary school. He found that there was no co-ordination between the various levels of schooling, methods and learning activities. He began to search for an alternative that would integrate educational, psychologial and philosophical ideas. The quest culminated in the founding of the laboratory
school, at the University of Chicago. This school brought Dewey world fame. All his concepts and theories of education were tested in this school.

Vivekananda was a bachelor a very staunch and steadfast one and he was a wandering monk for a long while. The influencing factors on Vivekananda were his mother, Ramakrishna Paramahamsa and his wanderings throughout India and his associations with various monks, ascetics, learned men etc. Dewey on the other hand, had the influence of his mother; Hegel, William James, Morris and also Alice Chipmen, his wife, a lady with deep interest in philosophy. She had a vigorous independent mind and strong interests in social issues. Her attributes of this kind acted as intellectual stimulants to her husband's thoughts. Dewey held the post of the professor of philosophy in the University of Columbia for nearly 26 years. During these years he undertook a number of educational engagements and commissions. He visited Japan, Turkey, China, Russia etc. He advised these countries on the reorganisation of their schools. Even Dewey expressed his thoughts on education and philosophy in a number of books he wrote.

After living a full life of 93 years Dewey died in the capacity of Professor Emiritus of the University of Columbia in 1952. Quite contrastingly, Vivekananda died at a very early stage, 39 years not enjoying his life, but contributing a lot to the world. Dewey lived a life of difficulties when he was young but settled very well and comfortably later and died in comfort. Vivekananda, on the other hand, lived a life of luxury and comfort when he was young, later he saw and experienced very difficult days and finally died very young.

b) Their Philosophy of life: The basic philosophy of life according to Swami Vivekananda is that worship of man is equivalent to the worship of God because
God has manifested himself in man. He emphasised on the importance of unity and tolerance among mankind. In the ‘Parliament of Religions’ he stated that the religions of the world are not contradictory but they are only various phases of one external religion. Vivekananda, stood for harmony between science and spirituality. Inspite of it all, Vivekananda had immense faith in the welfare of mankind. He stood for universalism and spiritual brotherhood.

Dewey’s Philosophy of life can be called by different names ‘Experimentalism’ ‘Functionalism’ ‘Progressivism’ and above all ‘Pragmatism’. He emphasized on the dynamic and ever changing character of life. Nothing is ultimate, everything is provisional. Knowledge is a means and never an end in itself. Truth is that which works, which fulfils our purposes. There are no fixed values, all values change with time and space. Man’s life is a series of experiments and purposeful actions.

Vivekananda’s vision of life was blended with the oriental and the Western culture, spiritual and material values and sciences and vedanta whereas Dewey’s is a pragmatic philosophy based on experimentalism, science and democracy.

Vivekananda preached the basic unity of truth, which is external, from which all other truths find their rightful place, explanation and relation to the scheme of knowledge. Dewey on the other hand sees no difference between knowledge and experience. According to him, knowledge is only the result of various types of experiences. There is no real knowledge other than the knowledge gained by the methods of natural sciences. He does not believe in any predetermined truth. He does not accept the permanence of truth or reality forever.
According to Vivekananda and vedanta, which he preached so much with conviction there is nothing that is not God. The living God is within every man. The secret of religion lies not in theories but in practice. To be good and do good is the whole of religion. "Not he that crieth 'Lord', 'Lord' but he that docth the will of the Father" (Vol. VI p.245Complete works of Swami Vivekananda ). The most important thing is to have an inner urge for the Divine. He wanted to mould Indian culture towards its spiritual direction. Whereas Dewey did not believe in any divine power. He had strong faith in the power of man. He said that man will have to make his own path for his development and progress. So man will have to depend on his creative intelligence.

Both Dewey and Vivekananda worked for the progress of the society, nation and the Universe. According to Dewey the function of philosophy is not to know the world but to control and improve it. According to the approach the function of philosophy is concerned with the study of those social problems and intricacies that arise because of the interaction between democracy, industry and science. He believes in social change. Vivekananda too feels that it is our mental attitude which makes the world what it is for us. Our thoughts make things beautiful or urgly for us. The whole world is in our own minds, we have to learn to see things in the proper light. We should strive to make it beautiful. Economic prosperity and social cohesion are important, but they are not the terminal goals of a society. Human being and the unfolding of the divinity manifested in him should be the goal of all organised efforts.

Service to mankind is the highest goal according to Vivekananda. The best image to worship God is, man who resides in every human heart. Self control and self realisation have to be achieved. The essence of religion according to
Vivekananda is to live for God, for humanity, for the country, for others and for oneself. According to him work done in full concentration and in the spirit of surrender takes one's consciousness nearer to the divine. "Take up one idea. Make that one idea your life- think of it, dream of it, live on that idea. Let the brain muscles, nerves, every part of your body, be full of that idea and just leave every other idea alone. This is the way to success.... If we really want to be blessed and make others blessed, we must go deeper". (Vol.I. p.177 Complete works of Swami Vivekananda).

Both Dewey and Vivekananda accept philosophy to be one part of culture. Dewey's philosophy is fundamentally derivative from his analysis of scientific method. According to him, Philosophy, to be significant and intelligent, must be scientific, i.e., must follow in it's inquiries the method of science. Dewey takes modern science as example of what knowledge is and the method of modern science as the standard of the method of knowing. Whereas, according to Vivekananda, though he was not away from scientific method, philosophy, literature, arts, science and other branches of knowledge should be given new forms and due places.

c) Concept of Education: For Vivekananda education is acquiring knowledge, formation of character and development of social traits. Education is life building, man-making and character-making. Education should lead to nationalism and broader internationalism. Education for Dewey is the development of all those capacities in the individual which will enable him to control his environment and fulfil his responsibilities.

Both Dewey and Vivekananda noted their educational ideas and doctrines in psychology, that is they approached educational problems psychologically.
Both of them accept that education should develop the hidden powers of an individual and provide him with the necessary competencies for leading a happy life.

For Dewey, education is the fundamental method of social progress and reform. For Vivekananda, it is not only social progress but also the spiritual evolution on this earth.

For Dewey, social progress refers to universal society, self-realisation as the aim of education. Self-realisation should enable one to control his environment and fulfil his possibilities. For Swami, education should be a clearing house of cultures and ideas, cultures migrating to distant lands. Education should preserve and conserve culture and also bring about social change. Education, according to Vivekananda, is acquiring knowledge, formation of character and development of social traits. Education has to train in the assimilation of great values in one's own country and help in the assimilation of great values of humanity. It should develop the physical, mental, vital, psychic and spiritual parts of the child's personality.

According to Dewey, schools is a small community within a larger community and attitudes, values and modes of behaviour which have currency in national life are bound to be reflected in the schools. Collective work enables the child to understand the aim and purposes of work. Vivekananda on the other hand insisted on the importance of education for the masses, he wanted to equip them for the struggle of life. Education should enable people to stand on their own legs, that is self-sufficiency. John Dewey is also of the same opinion. Both believe in
the natural process of growth through learning. Both believe in developing social traits in the children.

Education for both Dewey and Vivekananda should began at birth and continues through out one's life. Dewey specially says that education is not preparation for life but life itself. Dewey advocated experience, experiment and purposeful learning, freedom and other well-known concepts for education. If experience is the watch word of of Dewey's education, Concentration is the watchword Vivekananda's education. He says that the treasure house of knowledge can be opened with the key of concentration. Education should make people feel for the poor - one who serves the poor serves the Lord. According to both Dewey and Vivekananda, the education that every individual receives, should be useful not only to him but to the society in general.

d) Their Aims of Education: According to Dewey, there are no fixed aims of education, they are proximate, they are not ultimate. Education is a means as well as an end. Aim of education according to Vivekananda is man-making.

According to Dewey, aim of education is not preparation for future living but the process of every day living. According to Vivekananda, education should enable individual to become conscious of his latent powers and lead him to a sublime and divine life.

Both Dewey and Vivekananda believe that education must be imparted according to the individual needs, interests and impulses of the children.

Practical aspect of education was of primary importance to both Dewey and Vivekananda. Vivekananda stressed on the importance of establishing workshops
and other such centres to solve the problems of hunger and unemployment and even favoured the study of Western Technology and engineering. This he felt was essential for the economic prosperity of India. Even Dewey insisted on social efficiency to be one of the aims of education, this includes economic and cultural efficiency, Educational aims must be in conformity with the social and economic changes of every day life. Dewey stressed on individual education and education of individuality. The most important function of education, according to Vivekananda and Dewey is that of creating a social environment in which pupils successfully participate for social awakening.

Both Dewey and Vivekananda emphasised on learning through experience. They believed that learning does not come from listening but form doing. Child must be made to learn by experience and to think by managing experience. Through self analysis and self-insight an individual can attain perfection and achieve glory in life. Education must aim at the development of infinite energy, infinite zeal” infinite courage and infinite patience in men”.

According to Dewey, social efficiency is the aim of education. In Dewey’s theory, society is an organic union of individuals. Education should proceed by the participation of the individual in social relationships with his fellow human beings. Both Dewey and Vivekananda accept that education should be imparted according to the individualistic & socialistic aims, though Dewey stressed a little more on the socialistic aim. Vivekananda also stresses on the importance of the socialistic aim, when he says that education must cultivate a feeling of renunciation, that is inculcation of a feeling that one must work for others and that it is a great privilege to be able to do something for the world.

Both of them sought to develop the spirit of nationalism and internationalism. Vivekananda stresses on the importance of universal brotherhood.
Character building as the aim of education has been given enough of importance by both these philosophers.

Self realisation is important according to both Vivekananda and Dewey; Dewey says that self-realisation, should enable individuals to control the environment (social and physical) and fulfil his possibilities. For Vivekananda, it must enable one to rise above his ego in order, that he may become his true self i.e., makes one conscious of his real being. The purpose of education according to them is to bring out to the full advantage all that is in the individual man.

The two philosophers believe that there should be a balanced interaction between practical and theoretical attitudes. Action and thought should go hand in hand.

Both Dewey and Vivekananda accepted that the aims of cultivation of individuality, free activity, learning through experience, acquisition of skills and techniques as means of attaining ends are vital in this ever-changing world.

e) Their Methods of Teaching and Learning: Both the philosophers believed in the importance of psychological methods of teaching and learning. Dewey's contribution to the methods of teaching and learning has earned him world fame. Vivekananda was very much in favour of the Indian system of education which is based on the criteria of learning by sitting at the feet of the Acharya or the Guru or the teacher through a close contact. Concentration, meditation, brahmacharya (celibacy), faith, reverence, discussion, study of scriptures, guidance, service unto others, congenial atmosphere based on freedom and discipline are the requirements for proper learning and also teaching. So much so, it is evident that Vivekananda was very much in favour of the Vedic methods of teaching. Yet he
says that success of education depends upon the initiative taken by the teacher in enthusing the child towards study, self-confidence, self-realisation and self-reliance. So it is quite clear that Vivekananda also believed that the child does most of the learning while teacher is the facilitator. Dewey on the other hand is opposed to traditional methods of teaching Direct experience should be the basis of all methods and knowledge should arise from concrete and meaningful situations. To Dewey the traits of a good method are straight forwardness, flexible, intellectual, interest or open minded will to learn, integrity of purpose and acceptance of responsibility for the consequences of one’s activity including thought. All learning, according to Dewey, must come as a by product of actions and never as something learned directly for its own sake.

Both Dewey and Vivekananda believed that education is a process that goes on throughout one’s life. Experiences are the best teachers-they condemned the undue importance that is given to book learning, learning must take place simultaneously with doing.

Both the philosophers accepted that education must begin with a psychological insight in child’s capacities, interests and habits. They believe that the child derives satisfaction and pleasure in learning a subject if it is within the scope of his own interest and aptitude and the success of teaching and also learning depends on this.

Both of them accepted the well-known principles, i.e, to work from near to far, concrete to abstract, form particular to general, form known to unknown. They are of the view that a child is best educated in the atmosphere with which he is familiar.
They both emphasised on the freedom of the child. Positive suggestions encourage learning, negative thoughts only weaken the students learning and intellectual development can be fostered through frank and open discussion on all topics of study between the teacher and the taught. Every child educates itself, only so much should be done for the children to apply their own intellect to the proper use of their faculties.

Dewey proposed the project method, experimental method and reasoning according to inductive logic Vivekananda too believed that one method will not suit all. Education as a process actualizes itself in and through various aids and devices used in the process of teaching and learning or methods of teaching. According to Swami Vivekananda, inspite of all the methods of teaching which are the results of psychological and philosophical deliberations, no one is really taught by another. Every child, according to Vivekananda is a teacher unto himself.

Dewey’s methods of teaching gave, importance to activities. These activities are natural and may serve as vocational basis for the child. They give the pupils something to do, not something to learn, though they learn while doing it.

Both Dewey and Vivekananda emphasized that the methods must be individualised, enable the individual get the highest satisfaction from life and make his maximum contribution for the progress of the society in which he lives.

Both of them emphasized the importance of purposeful learning but Dewey explained this in detail in terms of observation, knowledge and judgement and Vivekananda stressed on the importance of the individuals faith in him self,
reverence for the teacher, purity in thought and finally the concept of freedom in the process of teaching and learning.

**f. Role of the teacher:** Both Vivekananda and Dewey are of the opinion that the teacher is not just one who knows and imparts knowledge to the children, but one who helps, guides and facilitates their learning.

The teacher should be a sound psychologist, know the individual differences and educate the children accordingly. No single method suits all the students. The teacher has to select different modes and moods of teaching according to the requirement of the group in his care. The teacher should know the individual needs of the students. Both believe that education will never be successful if we force the children to learn. Learning, on the part of the students yields better results when they take it on themselves to learn, that is when they realise that it is what they require. The teacher has to make the students realise what they require. The teacher has to prepare the minds of the students to be receptive.

The teacher should never be of the opinion that he is superior to the student. He should never sermonise to the students. The teacher is only a senior partner in the educational process. So much so, Dewey even compared teaching to selling commodities and says' no one can sell unless someone buys, the initiative lies with the learner, the teacher is a guide and director”.

The teacher should never be satisfied with what he knows. He should always be on the look out for new information, that is he should always be a student. An ideal teacher is always an ideal student. The teachers thirst for
knowledge should be unquenchable, the teacher should have an excess supply of information and understanding.

The teacher should have mastery over the content, skills and techniques of teaching and also a thorough knowledge of his pupils, their aptitudes, requirements etc when the teacher is fully aware of his student's personality he will be able to guide him better.

Vivekananda was very much in favour of the 'gurukul' system of education. "Education should be done living with the guru in the same way as of old. But this education has to be combined with modern sciences". The 'Guru' says Vivekananda is the conveyance in which the spiritual influence is brought to you (the pupil) Dewey also says that the teacher is "the prophet of the true God, usherer in, of the true kingdom of God". According to Vivekananda only a 'Tyagi' (one who is ready to sacrifice and serve) can be a good teacher. A teacher must be dedicated to his profession and teach with devotion, purity of mind and heart. Dewey, who was a teacher of great repute, says that a teacher must be a professional trained, resourceful and efficient person with sympathy for the child.

According to Vivekananda the teacher must be a ascetic both in the spiritual and secular sense. He has some abiding and permanent values and a personality to be transmitted to his pupils by his contact. This means that the teacher approaches his pupils through an inner intimate consciousness. He should teacher by setting a good example. The teacher should be a person of purity of character, should possess knowledge of the scriptures. The teacher should work as a spiritual force and guide the pupils. According to Dewey on the other had, the teacher will never become an authority in matters of morals or merely a model of conduct. His role is to be the chief agent for the liberation of the students. The
best moral training is received not in the form of dictates or discipline from the teacher, but as the child is directed to meet the situations arising out of social relationships with others in the school. The teacher should not impose rules or try to form rigid habits in the child. He should select the proper influences for the child and assist him in responding to them. The teacher should cultivate self-discipline in the child through group discipline.

According to Dewey, the teacher should not only think that he has to develop the personality of the child but also to make him social. He is the servant of the society and he has to fulfil the aim of the society. We should make him a representative of God for the welfare of the world. Vivekananda says that teacher should help in the process of individuals equipping themselves for future. The education given by the teacher should be life-building, man-making character making assimilation of ideas. Teacher should render service to the lower classes and give them education. Teacher should give that education to children through which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet. If every person in the society is independent then the contribution that they make to the society fulfils the social aim of education.

Both Vivekananda and Dewey were of the opinion that the original dignity of the teacher has to be restored to make the children effective individually and socially. Vivekananda says that the teacher should develop the inner spiritual growth, inner striving towards selfhood, self-consciousness and self-direction. Dewey says that a teacher should teach his pupils to think and act for themselves, to do rather than to know to originate rather than to repeat.
g. Their Concept of Curriculum: According to both Vivekananda and Dewey, education begins at the very birth of an individual and continues throughout his life. So each phase of a growing life has its own distinctive needs, qualities and powers. The organization of the study and the methods of teaching must, for each phase be such that the process of learning will satisfy the needs, enrich the qualities and motive the powers of the individual. So the curriculum must not be fixed but it must be flexible.

Both the philosophers said that the curriculum must be integrated. That is, the school should represent the outer world in all aspects. To Dewey school curriculum must be organized around the child's activities and not subjects. Vivekananda on the other hand recommended the study of languages especially regional language, Sanskrit, link language and English. He also stressed on the importance of subjects like history, geography, economics and other social sciences, home science and psychology.

Dewey gives a scheme of education based upon four stages.

1) Play period from 4 to 8 years of age
2) Period of spontaneous attention from 8 to 12
3) Period of reflective attention from 12 onwards. Both the philosophers believe that totality, demonstration and self-fulfillment are the other characteristics of the curriculum at all levels and all forms.

Both of them believed that the primary root of all educative activity is in the distinctive, impulsive attitudes and activities of the child and not in the presentation and application of the external material. So the curriculum should grow out of pupils interests, impulses, and experiences. It should therefore consist
of activities leading to reconstruction of experiences and not subject oriented. It is aimed at and includes subjects and activities for the development of an integrated personality of the pupil. It must be relevant to the individual needs and must promote individual growth. Both the philosophers condemned the undue importance given to the book-learning. The activities should be related to the actual life of the child. The curriculum must be organized around the child’s activities and not subjects.

According to Dewey the curriculum must be planned with reference to placing essential first and refinements second. His essentials are man’s fundamental concerns like food, clothing and shelter. Vivekananda also with the same view, that, for the subjects and activities it is indispensable to choose those which coincide with their personal experiences so as to encourage introspection, observation and analysis of the personal impressions.

According to Dewey and Vivekananda art, aesthetic, moral and religious education should be included in the curriculum. Moral and religious instruction should not be given through textbooks. According to Dewey, moral and religious education, should be an integral part of the basic experiences of the child. It should not be given through text books but by practical experiences. Purposeful activity and a curriculum comprising standard factors of social life, in Dewey’s opinion, would give the children moral interest and insight. The religion can be realised only through science otherwise it becomes formal, hypocritical and a mass of dogmas. The supreme mission of Vivekananda’s life was to spread the gospel of Vedas and Upanishads “Arise awake and stop not till the goal is reached’. This was the corner stone of of education according to Vivekananda. For this he stressed on religious education. In this context he recommends that children should be taught lives of great saints of all lands. “One must enter into the heart of religion, that is,
one must realise it in ones own life”. According to Vivekananda, religion must be a living experience with oneself’. Teaching of doctrines and creeds of particular religions should not form a part of religious education in schools. All religions must be accepted and only their essential spirits should constitute the religious education to be given to children. Vivekananda was very keen in the spiritual development of the masses as well as their economic and material prosperity.

Both of them gave importance to vocational subjects. Vivekananda favoured the Western sciences, engineering and other subject. He wanted to synthesize the study of Vedanta, Religion, Philosophy and Theology and Western education because that was (and is ) the requirement of the day. Both the philosophers wanted to make education self supporting in all respects, as such economic independence should be an important aspect of education.

Physical and health education was one aspect of education which received a special treatment in the hands of Vivekananda. "Be strong, my young friends" he urged. " that is my advice to you. You will be nearer to heaven through football than through the Gita". Vivekananda said "Make your nerves strong. What we want is muscles of iron and nerves of steel".(Vol III p.224 Complete Works of Swami Vivekananda)

Both the philosophers stressed on the importance of an education which would suit the needs of the people, their cultural background and also the national traditions and requirements. Their life-centered and experience-centered education is a remarkable and progressive idea.
h. Their Concept of Discipline: According to Dewey and Vivekananda, children are individuals in their own right and their freedom should be respected. Their emphasis on the freedom of the learner is very great. They opine that greater attention must be paid distinctively to individual needs and characteristics, so they should be provided a great degree of freedom of action and discussion.

The teacher, according to both the philosophers, must be a friend, philosopher and guide. Teacher should provide positive ideas and situations to the students and the students learn a lot by reacting to the teacher's provision of different conditions. The children should be given opportunities of working according to their aptitudes and interests. When deeply involved in their activities, children are very disciplined.

Self discipline is an ideal aim of education advocated by both the philosophers. In a democracy, specially, we require citizens who are self controlled. Citizens in a free atmosphere automatically obey. For Dewey the standard for discipline is not how silent a room is or how few and uniform the kinds of tools and materials that are being used but the quality and amount of work done by the individuals and the group. Vivekananda on the other hand says that each one teaches himself and any kind of undue domination and excessive authority will only bring negative results in the child. 'If you don’t allow one to become a lion he will become a fox'.

According to both the philosophers freedom results in obedience. Authority from outside results in wrong consequences. According to Vivekananda, 'Sharada' faith in one's own self makes an individual strong. 'Concentration' - Brahmacharya' (Celibacy)' 'Chastity' are the different practices which will enable the individuals to possess strong personalities. The child
usually imbibes from his surroundings and the people with whom he interacts. Education as such is the right instrument to develop discipline in the children and teacher is the right person from whom children will learn. Since teacher, facilitates conditions and helps in the formation of a child's personality like Dewey says, it is essential that teacher should create perfect conditions for his pupils to discipline themselves.

Dewey emphasized on individual freedom and social control. As such, both the philosophers believe that discipline has to be caught and not taught and if that is so, conditions have to be so created for the child to react. Control of the individuals without the violation of freedom, is the primary source of social control. Sufficiently thought out plans of activities would always keep the children busy and occupied and there is no reason to be indisciplined.

Both philosophers are very much against the enforcement of external discipline and favour inner self discipline. Teacher is not a superior to sermonise or command. The teacher has to mind the individual differences of the children and plan work and activities accordingly. In group activities the children learn to be socialised they will learn to be not only good leaders but good followers too.

Dewey was always laying stress on the democratic ideals that were to be developed in the children. These ideals like tolerance, co-operation, respect for others etc. will best be developed when children are thrown together in meaningful activities. Vivekananda also was speaking at a time when India was trying to get out of the rule of the Britishers and establish its own democracy. Hence we find that Vivekananda was also asking for children who would become best democratic citizenary. Hence the discipline that was advocated by Vivecka and Dewey, at the crux, is one and the same, the self discipline, the social discipline.
Both the philosophers maintained that discipline should not be imposed on the children. The discipline that has to be learnt and maintained by the child should come in an indirect manner and it should be self imposed. School is a miniature society and the individuals in the school live as members of a community. It is in the school through activities that the children learn to conduct themselves in a disciplined manner. They automatically learn and practice all the qualities that are required for a democratic citizen. Discipline, according to both the philosophers, is of utmost importance, for the smooth running of one's own life in a society.

i. Their Concept of values: Both the philosophers gave due importance to values. The difference we find in them is that for Vivekananda age old traditions and virtues should never be neglected and abandoned. For Dewey there are no ultimate values. Values according to Dewey change according to times. There are no fixed values, man creates them. Truth, according to Dewey is that which gives satisfactory results when put into practice. Religion, according to Vivekananda is a synthesis of values and integration of experiences. Dewey on the other hand gives no importance to religion and whatever values religion advocates. According to him there are no eternal and ultimate values. Whatever values Dewey speaks of are human values so much so, his philosophy pragmatism is also called humanism.

Vivekananda asks for the union of education, philosophy and religion to bring about self-realisation in every individual by the development and practice of values. According to Vivekananda education is the reformation of the human mind and integrity is of utmost importance. Progress of any kind is useless without inner change. According to Vivekananda religion and morality in education could
bring good manners and strength of character in the growing generation. Morals according to Vivekananda should be voluntarily caught, Divinity and perfection are one and the same according to Vivekananda. There is no antithesis between religion and education. 'Pure heart' can see beyond intellect, can know things which reason can never know.

According to Vivekananda it is religious inclination that cultivates values in men and unifies a society. Religion is not just dogmas, creeds and rites, but has rational ethical and spiritual philosophy. On the other hand, Dewey says, democracy, as a way of life can mould individuals and make a good society. Democracy, as a way of life develops the spirit of sharing experiences and this helps in the development of values like sharing, caring understanding tolerance, cooperation etc. Values of democracy have to be developed through physical, intellectual, moral and aesthetic activities which have to be organized by sound educational programmes.

Dewey opines the value of critical intelligence as most important. According to him barriers of colour, creed caste, religion and language should be broken. The bent of mind of the individuals should be sound and open. There should be flexibility and receptivity in the mental makeup of the individuals.

Vivekananda recommended 'Yoga'. According to him yoga would bring a balance between the physical and mental faculties of the individuals. According to him strength and fearlessness result in goodness and weakness in sin. A sound mind in a sound body was the principle on which Vivekananda always spoke.

Dewey advocated democracy to be followed as a way of life. This meant that individuals would learn to balance their rights and duties. Vivekananda
declared that duty is sweet only through love, and love shines in freedom. All duties are good to the educated, so to say, that the educated should set an example to all others, they should perform their duties and exercise their rights. To accomplish his duties one should be pure, simple and sincere to the back bone. He should have tremendous integrity and sincerity. Vivekananda, advocated the development of values of human life based on Vedantic ideals.

Both the philosophers called for the development of values like patriotism freedom and courage. If John Dewey was speaking to a fast moving American youth and the new generation, Vivekananda was addressing Indians who were trying to free themselves from the Britishers. Vivekananda was no doubt very particular about the youth of India, who would be the future generation, but he was also particular about the world in general. Vivekananda advocated a sense of humility - however advanced a nation and its people may be, they need to have humility in them. Spirit of independence along with obedience was the requirement of the world according to Vivekananda.

Dewey stressed on the importance of the values of adjustment, cooperation, team spirit, work mindedness, usefulness etc. Living together, peacefully in a human society is important. There should be no barriers between people because they come in way of peaceful coexistence. The barriers of any kind should be broken to establish harmony between individuals and groups. Social virtues are of greatest importance to Dewey, even the methods of education propagated by Dewey help in the development of such virtues.

Whatever is being taught to children has to have some instrumental value. Whether one is taught arithmetic or science, music or language, it should have
some kind of a value, be it military, commercial or philanthropic - Values are those which are utilitarian.

Dewey says 'philosophy, in order to be philosophy, should have meaning and utility in the solution of human problems. It should be practical and useful in influencing the conduct of life and not passive enquirer or contemplation. This Dewey, says because he does not believe in the wisdom of the past or age old values.

The chief contribution of Dewey to value education is with regard to democracy and its values. His philosophy is pragmatism, which in spirit is naturalistic in method scientific and practical, in purpose social and human. It strongly believes in the reality of change over permanence, the relativity of values, the social and biological nature of men, the importance of democracy as a way of life, the value of critical intelligence in all human conduction etc.

Vivekananda wanted to teach his countrymen self-dependence. He said "My countrymen stop weeping. You have wept enough. Make your nerves as strong as steel and stand on your own legs. Today we are in need of a religion of humanity which may sustain all living in the country (Vol.III p.224 Complete works of Swami Vivekananda)". The Indians had lost all self confidence due to foreign subjugation for long. Swami Vivekananda was proud of his country and its great philosophical and religious traditions and values. At the same time, having travelled in the Western countries widely, he was greatly impressed by their prosperity, though he also thought that the same was incomplete because it was devoid of the spirit of spiritualism. He believed in the mixture of the utilitarian and material values of the West and the spiritual values of the East. This was important for the salvation of the mankind. Vivekananda said "I am proud to
belong to a religion which has taught the world both tolerance and universal acceptance, values which are for all times and places."

Vivekananda gave importance to values that are guided by the heart and we find that Dewey encouraged those values which are guided by the head. Vivekananda showed an attitude that is both idealistic and pragmatic whereas Dewey's attitude was totally pragmatic. Hence the value propagated by these two philosophers run on the same lines as their philosophies of life and education run.

Objective IV
An Evaluation of the Educational Philosophies of Vivekananda and John Dewey with relevance to the present system of Education

Education has continued to evolve, diversify and extend its reach and coverage since the dawn of human history. Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times.

Intellectuals and thinkers all over the world view education as a crucial factor in raising the standard of living, of millions all over the world. Any educational system, that is sound must be relevant to the existing needs of the people. Having thoroughly understood the educational philosophies of Vivekananda and John Dewey, the researcher now evaluates the presence and implementation of their views in the current educational system, with special reference to the National Policy on Education 1986.

Concept of Education: With regard to the evaluation of the philosophies of Dewey and Vivekananda with relevance to the present system of education the first aspect would be the Concept of Education. For all times the basic concept of
education is betterment of an individual in all aspects. Same was the situation when Vivekananda and Dewey spoke their views.

"An ideal system of education should enable individuals to know and develop to the fullest, their physical and intellectual potentialities and promote their awareness of social and human values, so that they can develop a strong character and live better lives and function as responsible members of the society. It is by transforming human beings that social transformation can be brought about". - New Education Policy . 1986.p 15.

According to Vivekananda education is that by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet. He also believed education to be the manifestation of the perfection already in man. To Dewey education is a social necessity. Education to him is the development of those capacities in the individual which will enable him to control his environment and fulfil his responsibilities. It is quite evident that the ideas of Dewey and Vivekananda with the development of the individual personality are very much in line with the New Education Policy and its recommendations.

"In our national perception education is essentially for all. This is fundamental to all round development, material and spiritual". (Ibid p .35)

"The New Education Policy aims at the education of the "whole man" the 'total man' with commitment to higher values". (Ibid p.69).

Education for personality development is one aspect that has received maximum support from all the educational philosophers and also the various
educational recommendations our country's educational system has gone through and practiced like the Radha Krishnan Committee Report of 1948, the Mudaliar Commission Report of 1953, the Kothari Commission Report of 1966.

Spiritual aspect of human personality Dewey did not pay attention to but he definitely made a mention of "The spiritual basis of democracy is necessary." - Dewey (Education Today)

Democracy is not merely a political system. It is a spiritual view that must pervade every aspect of human life. It is the spirit of respect for man. It is the attitude that values the rights of others as well as one's own. It is a conviction and determination to base every action on good will, fraternity and a sense of responsibility. Democracy is made in the hearts and minds of people.

New Education Policy emphasised the concept of experience in education, so did Dewey and Vivekananda. They also emphasised on life long education which is also stressed by the New Education Policy of 1986. So, both of their concepts of education are relevant to the present day education. The educational system must produce young men and women of character and ability, committed to national service and development. Only then will education be able to play its vital role in promoting national progress, creating a sense of common citizenship and culture and strengthening national integration. This is very necessary if the country is to attain its rightful place in the comity of nations in conformity with its great cultural heritage and its unique potentialities. Swami Vivekananda considered education as the principal means for making the country prosperous. For this he emphasised the necessity of introducing a national system of education in order make the minimum education available to all and also to inculcate the essentials of the Indian culture in each and every child of the country.
Aims of Education: "It is for the first time that the policy lays that integration of culture in education will be a must". - New Education Policy 1986.

Both Dewey and Vivekananda accept culture as an aim of education, though Vivekananda was stronger in his emphasis than Dewey.

While the New Education Policy reinstated various points which had been implemented and indicated, by and large, in the philosophies of Dewey and Vivekananda, it preserved its ideals from a large degree of redundancy, particularly on the topic of integration of culture.

The New Education Policy affirmed that culture formed a prominent factor in a student's educational sphere of knowledge and understanding, and that it must be integrated into the educational pattern. Even though this motive was considered as a 'must' and was perceived as a vital point in the policy, it was not in agreement with the philosophies in question totally. According to Dewey and Vivekananda, culture should be an aim of education, rather than a constituent. Hence, their foresight indicated a view of education as a guide which motivated a student towards cultural understanding and salvation, without, however, including any such activities as part of their educational routine or syllabi. The New Education Policy can be considered to be more broad minded with the provision of a positive outlook towards the subject of cultural integration in education. It considered the simultaneous flow of culture within the system so as to provide the student with a broader variety and unique pattern of learning. This blend according to the New Education Policy would enhance the students capabilities and reform their attitudes to a large extent.
"Education has to strengthen this world view and motivate the younger generations for international cooperation and peaceful co-existence. This aspect cannot be neglected" - New Education Policy 1986 p. 37.

Basically educationists in democracies are mostly in favour of patterns curriculum and timings in the light of local needs and conditions. Diversity is a virtue of democratic values. Aggression and violence against neighbouring countries have resulted in educational aims of this type. Militant nationalism "my country right or wrong" are the attitudes which may develop in the tender minds of children. Hence Vivekananda advocated integral education to develop the spirit of nationalism and internationalism in the children. Through education we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality". Vivekananda's love for mankind knew no geographical boundaries. He advocated internationalism of world society into a compact union of hearts and souls. Vivekananda's aims of education, whether they are for creating self confidence and self-realisation in the individual, formation of his character, development of his personality his service to mankind for promotion of universal brotherhood, ultimately they all mean 'man-making'. Every child as it comes to the world, is not a man in the real sense of the term. He is only an individual. It is only through education and training that his individuality is transformed into the personality of a man, fit for civilized social life of the time. Gradual transition from ego-centricity to sociability brings a person nearer to human goals.

Dewey advocated those aims of education which would help an individual to live his day to day life comfortably and usefully. The aim of education according to Dewey is to break the barriers of separation and bring men and nations together for establishing a happier and nobler world.
The New Education Policy of 1986 speaks of education for all. This is fundamental to our all-round development, material and spiritual. Education according to the New Education Policy 1986 has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit, thus furthering the goals of socialism, secularism and democracy enshrined in our constitution.

Both Dewey and Vivekananda stressed on the importance of individual and social aims of education, though Dewey gave more weightage to the social aim. The present-day education needs a synthesis of both the individual and social aim of education.

According to the education commissions of India, education should develop leadership and good citizenship qualities in the students. Both the philosophers seek to inculcate the qualities of leadership in the social, political, industrial and cultural fields. They are of the view that an effective program of social studies and social sciences is essential for the development of good citizenship and emotional integration which would result is good national integration.

According to both of them psychological approach, with self-realisation as an aim of education is needed to fulfil the present day requirements.

"The introduction of systematic well-planned and vigorously implemented programme of vocational education is crucial in the proposed educational reorganisation". New Education Policy '86 "There is the much needed thrust on vocational education". In the New Education Policy of 1986. Both Dewey and Vivekananda emphasized on vocational education. Dewey stressed much by introducing adult occupations. In the words of Dewey "Education with vocational
aim will balance the distinctive capacity of the individual with social service". - Dewey (Democracy and Education).

**Methods of Teaching and Learning:** Education as a process actualizes itself in and through various aids and devices which are mostly psychological in nature. These aids and devices used in the teaching and learning process are known as methods of education.

Vivekananda was in favour of the Indian system of educational organisation, specially the 'Gurukul' system. For this, control or discipline of body and mind are important. "Concentration and Meditation, Brahmacharya (celibacy), Faith and Reverence, Discussion, Study of scriptures, Guidance, Service into others, congenial atmosphere based on freedom and discipline". - Vivekananda

John Dewey's methods of teaching are democratic in nature and they enable the child to learn through activity. His major contribution to the methods of teaching is the project method which stresses on self-effort instead of memorising. We find that both the philosophers stressed on the importance of child centered and activity based education. That is the teacher does the organising for learning and the child learns by participating in various activities. "A child centered and activity-based process of learning should be adopted". (New Education Policy 1986)

The New Education Policy envisages a place of primary importance to the learner in the learning process. Self-learning and learning by doing have been recommended. Interactive teaching and relating the process of learning with environment have been emphasized to promote a spirit of discovery and inventiveness. Both Dewey and Vivekananda accept that the method of teaching and learning must be individualised, that education must begin with a psychological insight in the child's capacities, interests and habits. They
emphasized to work from near to far, concrete to abstract, from known to unknown. Their emphasis on the freedom of the learner, child centered education and learning by doing, are all aspects relevant to the present day educational system.

Dewey proposed project method, experimental method and reasoning according to inductive logic. In Vivekananda's view, the teacher is free to use any method, depending on the psychology and requirement of the learner, i.e., according to the need of the individual, subject and situation.

India being a large country, with an equally large population is still struggling to fulfill the fundamental needs of its people. Education, which is also a fundamental need of an individual, specially in a democracy has to be provided to all. Under the existing circumstances, where providing primary education universally itself is a big task for the government, methods like the project method cannot be afforded by us. Yet we find the New Education Policy '86 emphasizing "Teachers should have freedom to innovate, to devise proportionate methods of communication and activities relevant to the needs and capabilities of the individuals and the concerns of the community". We find that the methods of teaching and learning of the present day education are very much in line with the methods advocated by Dewey and Vivekananda. These methods help in the development of independent thinking, originality, initiative of the individuals, widening of their mental horizons.

It is evident from the studies made about the various educational commissions, specially New Education Policy 1986, that method of education has received almost the same treatment as given by the two philosophers of the present study. Methods of teaching are so modified to be more student-centered,
we find that the student is given more importance in the process of education. The student teacher ratio is to be proportionate and balanced in order to give chance for personal contact between the teacher and the taught. The New Education Policy 1986 comes closest to Vivekananda and John Dewey's philosophy on methods of teaching, because it has suggested several methods of educating an individual right from the foetal stage, (early child-hood care and education ECCE), starting of the Navodaya Schools, which are unique in nature, catering to the educational needs of the rural children specially, providing education with the help of audio-visual aids (ETV. Educational Technology), active participation on the part of the students, providing work experience by the name (SUPW ie. socially useful productive work) providing several activities to the students to cultivate the ideals of secularism socialism and democracy. The two philosophers and the New Education Policy '86 have one predominantly common feature with regard to education. That is to prepare every child to be a very good citizen and for the attainment of such an objective the implementation of several methods of teaching is very important and this holds good for all times.

**Role of the Teacher:** Even now in India, teachers are not at liberty to teach the way they like and are always functioning within the laid down boundaries. The curriculum is almost always pre-determined. The timetable is fixed. The method of teaching is mostly controlled by the bureaucratic elements. The word 'academic freedom' is more a dictionary term than a practicing ideology.

The New Education Policy of 1986 says "Teachers have to play a pivotal role in reforming education at all levels. In order that they can play this role they should be inspired by creative idealism and feel pride in their profession. Suitable steps should be taken to improve the professional competence of teachers at all
levels. The academic freedom of teachers to conduct research and make experiments and innovations should be assured". (New Education Policy '86).

According to both Vivekananda and Dewey the views about the role of the teacher are almost the same, except where Vivekananda says that the teacher should set a good example, but according to John Dewey it's not so, the best moral training is not given by the teacher but by the various social relationships with others and with relationships at school.

According to both of them the teacher helps, guides and facilitates learning. The teacher should keep in mind that no single method suits all and that the individual differences must be kept in mind. The teacher is a senior partner in this process of learning according Dewey and Vivekananda. Most important aspect according to both these learned philosophers is that the teacher is always a learner, a student. The teacher has to keep abreast of the moving times and must be upto date with all new techniques of teaching and secure mastery over skills and methods of teaching.

Vivekananda goes further and says that a teacher must be a 'Tyagi' that is a person who is ready to sacrifice as well as serve. Only such a person will have all the dedication and devotion required to mould the personalities of the students. Vivekananda even advocated the 'Gurukul' system, where the students and teachers will live together and this will foster better understanding and learning on the part of the student as well as the teacher. Dewey stresses on the importance of the teacher moulding the personality of the individuals and making him social, more than anything else.
According to the New Education Policy, the status of the teacher reflects the socio-cultural ethos of a society. It is said that no people can rise above the level of its teachers. The Government and the community should endeavour to create conditions, which will help motivate and inspire teachers on constructive and creative lines. Teachers should have the freedom to innovate, to devise appropriate methods of communication of and activities relevant to the needs and capabilities of and the concerns of the community.

According to the New Education Policy, the teaching community should become increasingly aware of the crucial importance of their role in moulding the lives and character of the future citizens of the country. They, that is, the teachers should themselves be model citizens, committed to the task of national and social construction.

Concept of Curriculum: Both Vivekananda and John Dewey were of the opinion that education is a life long process, starting from birth and continuing to death. Education for Vivekananda is 'man-making' whereas for Dewey education is life itself. Education is of practical importance to both the philosophers. They both opined that book learning is not education but education that is activity centered is desirable.

As such speaking of the educational system of the present day, the curriculum is inflexible and rigid (R.N. Pani 1987). The previous commissions, i.e., those that came after the independence of our country and before New Education Policy 1986 believed that there should be a common core curriculum for all up to the X class and diversification should begin only at the higher secondary stage. While accepting such a position and admitting that different
curricula couldn't be adopted to suit the needs of every individual as school education and it is evident that flexibility is sacrificed for the sake of commoness.

Both Dewey and Vivekananda accept that flexibility, to meet the individual needs of the students, is an important aspect of a good curriculum. Both of them spoke about the individual differences and the necessity to keep them in mind while educating the children. Both of them believed that education should be given keeping in mind the Aptitudes, altitudes and interests of the children.

The Curriculum is divested of life: After the completion of education most of the educated people find themselves helpless in as much as that the education they have received does neither provides them a living nor makes them self-dependent. It neither promotes individual development nor social progress. New Education Policy 86 rightly asserted that education should be linked with life, needs and aspiration of the people.

"The school and the community should be brought close through mutual service and practice." (New Education Policy 1986).

Both the philosophers believed that the should represent the outer world, and the curriculum must be integrated, it must be linked with life - life of the individual and the community socially useful productive work and other vocational subjects fulfil this need.

The present day curriculum is irrelevant to the individual needs and does not promote individual growth. (R.N.Pani 1987). The curriculum only tries to meet the need of the group. The prevalent national pattern has gone one step
ahead. In the name of national integration and national development, the same curriculum is imposed on all the children, in all the classes from I to X, with little opportunity for the state to deviate from the national pattern. Unity is confused with uniformity.

John Dewey gives maximum importance to the society, so much so that there is a likelihood of sacrificing individual needs for social needs. Inspite of this both Dewey and Vivekananda accept that the primary root of all educative process is the instinctive, impulsive attitudes and activities of the child and not the presentation and application of external material. The curriculum must be relevant to the individual needs and must promote individual growth.

The present day curriculum places a premium on bookish knowledge, rote learning and oral practices in examinations. It is dominated by examinations (R.N.Pani 1987). This is the direct outcome of an examination dominated curriculum. In a vast populous country like India, where certificates continue to be the only passport for entry into jobs, bookish knowledge and rote learning are bound to be the cheapest method for the purpose.

Any subject which is not examinable does not attract any attention, much less, organisation of learning. They are there in the curriculum as an ornament, but not to be bothered about. Inspite of the good intentions and pious wishes of many educationists, we have not been able to make the subjects like physical education, education for art, aesthetic, moral and spiritual values, socially useful productive work, usefully and effectively organized in our schools, though these programmes form a part of the curriculum. On the other hand, examination-dominated curriculum leads to other imperfections and false hoods. Due to this, all the
educational commissions condemned rote learning etc and the New Education Policy went on further delinking degrees from jobs.

Both Vivekananda and Dewey condemned undue importance given to book learning. They believed that the curriculum must grow out of the pupils interests, impulses and experiences. It is activity-centered education that these philosophers recommended hence book centered education will definitely have to take the back seat.

The present day curriculum admits superiority of some subjects over the others. It is observed that "For some essentially historical reasons, the subjects of traditional curricula are given a value that often bears little relation to their educational or social usefulness. Literature and history are generally invested with greater prestige than geography or economics and the study of classics take precedence over learning about the contemporary world. Even science as a whole suffers from such prejudice, pure science is often, more highly regarded than applied science". (Pani R.N. 87).

This is the world situation. In India, nearly half the school-child's time is consumed by the languages including the classics, the rest being shared by the other subjects. The traditional subjects continue to maintain their importance and supremacy and the new subjects jostle for time and acceptance. The school child is over-burdened with a number of subjects and he cannot concentrate on any.

The New Education Policy '86 stressed on the importance of languages, education about the environment, mathematics, science, computer education, physical education etc. The study of languages is important for communication, attainment of knowledge etc. Education about the environment is important
because there is a paramount need to create a consciousness about one's environment, physical and social. Science education should be strengthened so as to develop in the child well defined abilities and values such as the spirit of inquiry, creativity, objectivity, the courage to question and an aesthetic sensibility. Programmes connected to science should be so organized that they enable the learner to acquire problem solving and decision making skills and also to discover the relationship of science with health, agriculture industry and other aspects of daily life.

Sports and physical education are an integral part of the learning process and need to be included in the evaluation performance. The New Education Policy '86 suggested a number of improvement programmes for physical education. "As a system which promotes an integrated development of body and mind, 'Yoga' will receive special attention. Efforts are made to introduce yoga in all schools, to this end, it will be introduced in teacher training courses". (New Education Policy 86).

Very much in line with the New Education Policy '86 we find were Dewey and Vivekananda. Both of them believed that education is not the teaching of a few subjects irrespective of the development of the personality. The major thrust of curriculum should be on the developmental aspect, rather than on the subject matter or content.

The present day curriculum is widely informative with little depth of understanding (Pani. R.N. 87). In India, the standards in schools are going lower because the volume of knowledge is so great that it is difficult for the students to grasp. The present tendency is to make every subject as wide as possible with a
view to catching up with the other progressive countries. The understanding and comprehension part does not go beyond skin-depth.

Both Vivekananda and Dewey believed that nothing should be taught to the young, unless it is not only permitted but actually demanded by their age and mental strength.

In the present day curriculum Vocational Education is Unrealistic (R.N.Pani.87). Education tries to provide training in some vocations irrespective of the potentialities of the individuals on the one hand and the needs of the society on the other hand. Vocational training, organised and provided thus becomes unrealistic and loses significance for life.

"The introduction of a systematic, well planned and vigorously implemented program of vocational education is crucial in the proposed educational reorganisation. These elements are meant to enhance individual employability to reduce the mis-match between the demand and supply of skilled man-power and to provide an alternative for those pursuing higher education without particular interest or purpose. Vocational education will be a distinct stream, intended to prepare students for identified occupations spanning several areas of activity". (New Education Policy '86).

"An emphasis on vocational education will also be on development of attitudes, knowledge and skills for entrepreneurship and self-employment".

Both Dewey and Vivekananda stressed on the importance of vocational courses since the main hypothesis of Dewey was life itself, he advocated the introduction of adult occupations and associations which serve the needs of man as the core round which the entire curriculum should be built. Vivekananda on the
other hand was advocating that education which would enable India to flourish well, like the Western countries. For this he advocated the Western science and technology and Eastern theology, vedanta, religion and philosophy. Both of them wanted to make education self-supporting in all respects. The curriculum must be planned with reference to placing essentials first and refinements next.

Presently the **curriculum is knowledge centered and neglects the development of skills, attitudes and values.** (R.N.Pani.87). Education aims at the development of a total and integrated personality, physical vital or emotional, mental, psychic and spiritual. Education is a three fold process of imparting knowledge, developing skills and inculcating proper interest, attitudes and values. But our schools and colleges are mostly concerned with the first part of the process and even this is carried out in a prosaic manner. Though the curriculum speaks of other parts, it hardly insists on them. Again, the knowledge thus acquired is only theoretical, with hardly any scope for practical experimentation, activities and experiences. Consequently there is only a linear development of the mental with disproportionate development of the other aspects New Education Policy emphasized the development of integrated personality. The views of both the philosophers coincide with this aspect of the New Education Policy 1986.

Religious and moral education received different kinds of treatment in the hands of Dewey and Vivekananda. Dewey wanted that this education should be an integral part of the regular curriculum. Vivekananda, on the other hand advocated that the life stories of Saints be taught to children. He also suggested that teachers should be the ideals whom the students would follow with respect to morals and religion. The New Education Policy '86 like the other education commissions of the past, advocated the inculcation of moral and spiritual values.
Concept of Discipline: According to the New Education Policy 86 life in the coming decades is likely to bring new tensions together with unprecedented opportunities. To enable the people to benefit in the new environment will require new designs of human resource development. The coming generations should have the ability to internalise new ideas constantly and creatively. They have to be imbued with a strong commitment to human values and social justice. All this implies better education and discipline of the body and mind. To discipline the individuals, not directly but indirectly, the New Education Policy 1986 has laid great stress on value education. This will help individuals to automatically discipline themselves.

The two philosophers, Dewey and Vivekananda believed that the freedom of the individual is to be respected. Teacher, according to them is a guide, philosopher and a facilitator for learning. The teacher, according to them creates favourable conditions for learning, keeping in mind the interests and aptitudes of the students so that there is no unrest in them. Unrest is the root cause of all indiscipline.

Both relieved in self discipline and self-control. No undue domination and excessive authority was appreciated by either of the philosophers. "If you don’t allow one to become a lion he will become a fox"- Vivekananda. Freedom and social control are important according to Dewey. Dewey always stressed on the benefit of the society. Its not that Dewey neglected the individual but he maintained that individual is for the society. He was very much against external discipline and advocated inner self-discipline. For this he advocated group activities. It is in group activities that children become socialised and democratic ideals are fostered. According to both Vivekananda and Dewey discipline is most important for the smooth running of one's life and the society. Through education
Vivekananda wanted individuals to not only acquire knowledge but also to form ones own character and develop social traits.

The education commissions have all the while stressed on the importance of the training of character; to enable students to become good democratic citizens. The New Education Policy '86 stated that education is the key to our all-round development, material and spiritual. Education has to be based on the ideals and values of democracy secularism and socialism. The ideas of Vivekananda and Dewey were not in any way different from the ideas expressed in the New Education Policy '86.

**Concept of Values:** "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values". (New Education Policy '86).

"In our culturally plural society education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism". New Education Policy '86.

"Apart from this combative role, value education has a profound positive content, based on our heritage, national goals, universal perceptions". New Education Policy '86.

Education, in India, had always aimed to promote national progress, a sense of common citizenship and culture and strengthen national integration. It laid stress on the need for a radical reconstruction of the education system, to improve its quality at all stages and gave much greater attention to science and technology,
the cultivation of moral values and a closer relation between education and the life of the people.

"Indian education has always worked for peace and understanding between nations, treating the whole world as one family. True to this hoary tradition, education has to strengthen this world view and motivate the younger generations for international cooperation and peaceful coexistence" (New Education Policy 86).

"The educational system would be so organised that it would promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, inculcation of a scientific temper. All educational programmes will be carried on in strict conformity with secular values". (New Education Policy 86).

"The existing schism between the formal system of education and the country's rich and varied cultural traditions needs to be bridged. The preoccupation with modern technologies cannot be allowed to sever our new generations from the roots in India's history and culture. De-culturization, de-humanaisation and alienation must be avoided at all costs. Education must bring a synthesis between change-oriented technologies and the country's continuity of cultural tradition". (New Education Policy 86).

"The curriculum and processes of education will be enriched by cultural content. In as many manifestations and possible. Children will be enable to develop sensitivity to beauty, harmony and refinement." (New Education Policy 86)
Having viewed the ideas of New Education Policy '86 it is evident that value education was given a very important place in our educational system. Values are to be cultivated in the people by paying much attention our traditions and culture. We find that Vivekananda comes closest to this idea because he insisted that age old traditions and virtues should not be neglected, ever. But for Dewey there are no fixed values, no eternal and ultimate values. Human values are important according to Dewey, so much so, his philosophy, pragmatism is also called Humanism.

Vivekananda believed that education, philosophy and religion would help in self-realisation of individuals. Religion and morality help in the cultivation of good manners and strength of character. According to Vivekananda religious inclination, cultivates values and unifies a society. Vivekananda also advocated 'Yoga' for a sound mind in a sound body. This has also been incorporated in the New Education Policy 86. "As a system which promotes an integrated development of body and mind, 'Yoga will receive special attention. Efforts are made to introduce yoga in all schools, to this end, it will be introduced in teacher-training courses". (New Education Policy 86).

The New Education Policy assigned a special place to imparting of value-oriented education. "A beginning would be made by instituting a special study value-oriented education. Based on its analysis, it would, in collaboration with NCERT and state institutions, help in suggesting broad parameters of values of integrity, truth, devotion, loyalty etc., with particular reference to their embodiment in the Indian heritage, so as to blend naturally with the overall educational process". (New Education Policy 86).
John Dewey advocated democracy as a way of life in order to mould the individual, make a society and cultivate democratic values. Dewey believed strongly in the development of critical intelligence in the individuals. The individuals should have flexibility of mind and also receptivity. These ideas of Dewey are not very far from the ideas adopted in the New Education Policy '86 or even Vivekananda's ideas before that.

Both Dewey and Vivekananda stressed on the importance of the balance of rights and duties - Rights and duties are the very spirit of democracy. Values like patriotism, freedom and courage received special treatment by the two philosophers. Independence along with obedience was advocated by both the philosophers. Vivekananda, believed that with all their advancement and development materialistically the Westerns have to cultivate humility. Indians, according to Vivekananda had to cultivate self-dependence, which they had lost due to long foreign subjugation.

Both the philosophers ideas about values for peaceful coexistence can very well be seen in the New Education Policy 86. They both believed that for peaceful co-existence there should be no barriers between people and groups. Social traits like adjustment, co-operation, team-spirit, work mindedness, usefulness etc should be developed in the people through education and educational activities.

Values which are utilitarian are of primary importance to John Dewey so much so we find that Dewey was directed by his head whereas Vivekananda was directed by his heart. Quoting Jawahar Lal Nehru, the Kothari Commission report says "We can not be untrue to science because that represents the basic fact of life today. Still less can we be untrue to those essential principles for which. India has stood in the past, throughout the ages? Let us then pursue our path to industrial
progress with all our strength and vigour and at the same time, remember that natural riches without toleration and compassion and wisdom may well turn to dust and ashes". The major danger that hampers national progress is not so much in deficiency in natural resources and technical expertise as crisis of character.

Education is expected to take the youth beyond facts and concepts to the level of values when meanings are made profound enough to change their attitudes and character. Live-in experience programmes can make grim realities of the society clear to them. Exposure to the realities of life will create in the students not only an awareness of the problems of the under-privileged in the society, but also promote in them a sense of obligation for social action.

The National policy on Education '86 emphasised the need for the promotion of values in the aims of education. World is becoming materialistic and the younger generation is unaware of the very basic values of life. Whatever is being suggested by the modern education has its roots in the philosophies of the great educational thinkers of the past, specially Swami Vivekananda and John Dewey.

The researcher, as the first and second objectives of this study has given a detailed account of the educational philosophies of Swami Vivekananda and John Dewey with special reference to certain aspects like their philosophy of life, concept of education, aims of education, methods of teaching and learning, role of the teacher, concept of curriculum, concept of discipline, concept of values etc. A detailed comparison of the philosophies of the said philosophers has also been presented as the third objective. The fourth objective was the presentation of the philosophies of Vivekananda and Dewey and their relevance to the present educational policy (New Education Policy '86).
In the forthcoming chapter the researcher will be presenting an abridged summary including the existing features of the educational system vis-à-vis- the philosophies of Dewey and Vivekananda. The researcher will also be annotating the desirable changes to be made for the betterment of education, conceptualizing the philosophers views.