Chapter I

Contents

1.1 Indian Tradition in the Field of Education ..................... 3
1.2 The Collapse of Traditional Indian Education System ............................................. 5
1.3 The British Educational System in India ..................... 7
1.4 National Education and the Freedom Struggle .......... 9
1.5 The State of Contemporary Education in India .......... 11
1.6 Education – A Pivotal Agency of Change .............. 12
1.7 Context of Study ...................................................... 15
1.8 Need and Significance of the Study ...................... 17
1.9 Scope of the Present Study ...................................... 19
1.10 Statement of the Problem ................................. 20
1.11 Definition of Terms Related to ‘Reflective Analyses ........................................ 21
1.12 Perceptions on Education ........................................ 22
1.13 Swami Vivekananda ................................................. 22
1.14 Sri Aurobindo .......................................................... 23
1.15 Hypothesis .......................................................... 23
1.16 The Objectives of this Study ................................. 25
1.17 Methodology of the Study in Brief ......................... 26
1.18 Scope and Delimitations of this Study .................... 27
1.19 Format of the Thesis ............................................. 29
Chapter I

INTRODUCTION

India is a country which has a rich history and tradition in education. Due to a continuous series of invasions, the nation lost its political unity and through this it’s ancient educational system and cultural tradition. Swami Vivekananda and Sri Aurobindo, who lived during the latter half of the 18th century and at the first half of the 19th century, had similar ideas on many issues. Both of them made significant contributions to the freedom movement and the cultural renaissance of the country. Both of them considered education as a tool for social change. The traditional system of universal education prevalent in the country was destroyed by the invaders and both of these eminent personalities considered reinstating this system as a mandatory prerequisite to the attainment of political freedom. Both of them were proponents of a system of education which was both value based and rooted in ancient Indian traditions. Both of them stood for an indigenous system of education which was aimed at imbibing love for the country and ensuring national integration. This study is aimed at carrying out a
comparative study of the educational philosophy of both of these eminent personalities and through that to arrive at a solution to many a contemporary problem.

1.1 Indian Tradition in the Field of Education

India is a country of saints (Rishis) which perceived knowledge as the almighty and the effort to acquire knowledge as a spiritual labour (Upasana). The watchword of Aitareya Upanishad, which forms part of the Rig Veda, is “Prajñānam brahma” (Unni. 2009, p. 174). This means that Knowledge is Brahma i.e. the Supreme Power. Brahma can be explained as God or Universal Vitality. The ultimate goal of acquiring knowledge (jnanam) is the sakshathkaram (realisation) of this Brahma. The core of all Indian philosophies is the acquiring knowledge. It is in the Indian Vedas that the affairs of spiritual (jnanam) and temporal (Vijnana) knowledge are referred to for the first time in world literature. For any person learning the Upanishads it will be quite apparent that the Indian ancients had a thorough and deep awareness of matters like the role of the teacher (Guru), student (Shishya), educational psychology, curriculum and teaching method. “A closer analysis of these classical treatises would reveal that they embedded amidst
themselves the latest and modern principals of the philosophical, sociological and psychological foundations of education. The instruction strategies followed were highly scientific. All the finer elements of the science of education like the principles of curriculum, construction, teacher-pupil relationship, concept of discipline, etc. were given consideration and adequate weightage” (Radhalakshmi. 1997, p. 111).

India had reached the frontiers of spiritual and material knowledge. Indian knowledge could be bifurcated into two definite branches - jnanam and Vijnanam or paravidya and Aparavidya. Paravidya meant Spiritual knowledge and Aparavidya indicated Material knowledge. Paravidya meant Brahma Vidya. This is a way to the emancipation of soul. In Aparavidya we can see the incipient form of all materialistic ideas of today. “India has given to antiquity the earliest scientific physicians...she has even contributed to modern medical science by discovery of various chemicals and by teaching you how to reform misshapen ears and noses. Even more it has done in mathematics, for algebra, geometry, astronomy and the triumphs of modern science – mixed mathematics were all invented in India just so much as
The ten numerals, the very cornerstone of all present civilization, were discovered in India and are in reality, Sanskrit words” (Swami Vivekananda. 2005, Vol.2, p.511).

1.2 The Collapse of Traditional Indian Education System

The Indian upper hand in the field of intellectual, economical and social fields was partially lost due to the 1000 years of imperialism. The British colonial rule of 200 years led to a weakening of the traditional national unity and the intellectual and economic upper hand which this nation enjoyed before. The British implemented an educational system which virtually destroyed the cultural unity of this country. The British succeeded in destroying the self-confidence and pride of the local population by implementing a system of education which gave a twisted view of the glorious history of this country.

The educational system of this country was totally Westernized. Yet this curriculum did not maintain the high standard of the Western educational system. If that had happened we would have been able to stand along with the Westerners. Actually the educational system implemented in India was devised by Macaulay and was meant to create a class of people who would
serve the colonial masters without a hitch. Western historians have given the impression that education and educational institutions in this country were first started in this country by the Westerners. “I say without fear of my figures being challenged successfully, that India is today more illiterate than it was fifty or a hundred years ago, and so is Burma because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scorched the soil and began to look at the root, and left the root like that and the beautiful tree perished” (Mahatma Gandhi. 1931, p.19). Gandhiji had repeatedly asserted in ‘Young India’ that the education system of India had declined because of the British rule: “It is generally believed that from the time British government have taken in their hands the duty of educating the people of India, in accordance with the parliamentary dispatch of 1854, the country has made remarkable progress in education, insofar as the number of schools, the number of scholars, and the standard of education are concerned. It will be my business to prove, that we have made no such progress in these respects- a fact which will be startling to some and revelation to others in so far as our mass education
is concerned, we have certainly made a downward spiral since India has passed to the British crown” (Mahatma Gandhi, 1920, p. 18).

1.3 The British Educational System in India

From AD 1600 to AD 1765, the British East India Company functioned as an agency for trade between Britain and India. The company started educational work in India aimed at implementing its imperialistic designs. The legislation passed in the British parliament in 1813, made it easy for the company to directly implement the educational policy of its choice in India. The policy of direct government funding of educational institutions was implemented following the 1813 legislation. It was with this legislation that English education was imposed all over the country with government funding. The aim of this policy was the decimation of local indigenous educational institutions. With the implementation of the mandatory condition that knowledge of English was necessary for getting jobs in the government sector; the need for indigenous educational centres became unnecessary. It was Macaulay who implemented this system of education which formed the foundation of British rule in India. 

“The aim of
Macaulay’s educational system was the creation of a special class of Indian citizen. Macaulay strove to produce an individual who would be Indian in colour and blood, yet, British in intellect, opinion and nature” (Hentry Fag. 2002, p.19).

The letter written by Macaulay to his father reveals the true purpose of the educational system which he planned to impose on the Indian population. It reveals that the purpose of this education was to destroy Indian values and beliefs and through this the culture of the nation. “Our English schools are increasing by leaps and bounds and now the condition has reached to a position that it has become difficult to accommodate the students. Hindus are much influenced with education. There is no Hindu, who may keep faith in his religion after studying English. I have full confidence that, if our educational policy succeeds, then no idolater will be left in Bengal. All this will be done naturally without any religious preaching and interference” (Sharma. 1996, p.83).

When the nationalists realized that the educational system imposed by the colonialists was meant to strengthen the colonial rule and enslave the people rather than to enlighten them, they
started rejecting the colonial system of education and uphold a nationalist alternative.

**1.4 National Education and the Freedom Struggle**

The idea of national education is connected to the concept of the struggle for freedom. The British imperialism was not confined to the political sphere. To strengthen their political dominance, they implemented a parallel imperialism in the intellectual and cultural domains. The British used Macaulay’s system of education to implement this agenda. Because of this, it became the aim of the nationalists to acquire an intellectual and cultural autonomy along with political freedom. They proposed an alternative national education system as a pre-requisite to political independence. Lokmanya Tilak and Maharshi Aurobindo upheld the concept that the national education was part of the struggle for freedom. Swami Vivekananda’s vision was also part of the theoretical foundation of the concept of national education. Mahatma Gandhi was also very much particular about the concept of educational reform.

The national education put forward by the national leadership sought to inculcate nationalism, moral values, right
historical perspective and national integration. These eminent personalities included social reformers like Keshav Chandra Sen, Bal Gangadhar Tilak, Gopala Krishna Gokhle, Rabindranath Tagore, Lala Lajpat Rai, Mahatma Gandhi, Madan Mohan Malavya, Kulapati K.M. Munshi, along with spiritual luminaries like Dayananda Saraswathi, Swami Vivekananda and Maharshi Aurobindo. Both groups contributed to the concept of national education. Because of the effort of these nationalists a number of institutions, which imparted educational curricula rooted in national values, sprung up all over the country.

Under the chairmanship of Rash Bihari Bose, a National Council of Education was set up as part of the Swadeshi Educational movement as a counter to the Westernized educational system introduced by the British government. The aim of this council was to set up educational institutions in the ‘swadeshi’ mould. This came into being in 1906 March 11. The first educational institution set up by this ‘National Council’ was the Bengal National College in Calcutta. Sri Aurobindo was the first principal. According to Sri Aurobindo and Swami Vivekananda, the concept of national freedom could not be
confined to the idea of ‘political freedom’. The basis of political freedom was to be freedom of intellect. This freedom of intellect was the product of an educational system which inculcated pride and confidence in the national history. This was the idea nurtured by both swami Vivekananda and Maharshi Aurobindo. In this era of turmoil in free India, the ideas about education put forth by Swami Vivekananda and Sri Aurobindo have contemporary relevance.

1.5 The State of Contemporary Education in India

The studies carried out on education and education reforms in free India and the reports generated by the commissions set up for the same have pointed out that the aim of education in this country should be to cultivate nationalism among the students and to develop strong personalities. All the educational commissions set up have called for the development of the physical, intellectual, ethical and spiritual strength of the students. Doctor Radhakrishnan Commission (1948-49), Kothari Commission (1964-66), National Educational Policy (1986), Ramamurthy Committee (1990), National Educational Advisory Report (1992), The instruction of the Planning Commission for value based education (1992), The
report of the Parliamentary Committee led by S.B. Chavan (1999) – all these documents pointed to the need for a value based system of education. The development of personality is considered as the cornerstone of any educational effort. In the opinion of UNESCO, “The physical, intellectual, emotional and ethical integration of an individual into a complete man is a broad definition of the fundamental aim of education” (UNESCO. 1973, p.156).

The aim of education should not be confined to a means of livelihood. Instead it should lead to the total development of one’s personality and make one a complete person. The educational system evolved by the nationalist leadership as part of the freedom struggle was the blueprint for the future. Yet the system of education which was implemented in free India was not in line with the aspirations of the nationalist leadership which had designed the system in the first place.

1.6 Education – A Pivotal Agency of Change

   Education surely is an agency of social change, which transforms the society into a better place for man to live. The right kind of education is undoubtedly a stimulus to think, question and inquire into the truth of things and thereby refine and purify the
human consciousness. It is the function of education to impart the right kind of knowledge, skills, attitudes and values to students so that they become harmonious within themselves and resourceful citizens playing their roles effectively in the development of the nation. These facts are emphasized by Good when he gives the dictionary meaning of education as “The aggregate of all process by which a person develops ability, attitudes and other forms of behaviour of practical value in the society in which he lives. The social process by which people are subjected to the influence of the selected and controlled environment so that they may obtain individual development” (Good .1973, p.156).

Independent India has constituted many educational commissions to study and report the conditions of the Indian education system with the growing realization that education is a pivotal force instrumental to the development of the nation. Among them the well known Kothari Commission(1964–66) has submitted a comprehensive report on the conditions of Indian education system as a whole. The opening sentence of the report itself signifies the need and importance of education in shaping the
destiny of the nation. It has been stated: “The destiny of India is now being shaped in her classrooms” (Kothari.1971,p.87).

Kothari, the chairman of the commission, significantly emphasized the need to synthesize modern science with the eternal values rooted in the culture and heritage of this great ancient land of ours. He stated, “If science and Ahimsa join together in a creative synthesis of belief and action, mankind will attain to a new level of purposefulness, prosperity and spiritual insight” (Kothari. 1971, p. 81). This profound observation of Kothari will be understood as the real function of education, when one realizes that growth and development based on intellect and knowledge at the cost of human values like love, compassion and affection can only bring in chaos and confusion. So what is required is the harmony of love and reason.

Mahatma Gandhi also said: “By education I mean- all-round drawing out of the best in man – body, mind and spirit” (Aggarwal. 1985, p.239). The review of National Policy on Education (1986) pinpointed an integrated approach to stop further alienation of young generation from the actual life and context. The commission observed: “We need further direction of focus
on...integration of the Hand, Head and Heart to ensure an education that would not alienate the students from community and life” (Acharya. 1986, p.57).

The development of a nation and its standard of living is usually measured in terms of gross national product or per capita income. But the real quality of life is reflected in the quality of minds of people. To bring out generations with such quality minds is an important function of the right kind of education. In fact, the right kind of educators and education process are instrumental to the development of such quality minds. In this context sanctity of teaching profession cannot be over emphasized. The statement in the National Policy on Education (1986) is a real testimony to this greater truth: “No people can rise above the level of its teachers” (National Policy on Education. 1986).

1.7 Context of Study

The role of the ‘Rishi’ in the ‘Sanatana’ (Eternal) culture of India is second to none. Their meditative and contemplative effort has laid the foundation of the culture of the land. The revelations, which emerged from their cerebral efforts, metamorphosed into the knowledge stream of the modern nation. From this stream, which includes both spiritual and material theories, emerged India’s
contemplative sciences, religion and literature. The Rishis had taken special care to pass on jewels of knowledge to their ‘shishyas’ (students). Thus the Rishi’s contribution became the knowledge sources of ancient times. The ‘gurukulam’ became the basic unit of our modern educational institution. It is not that the gurukulam confined itself to the teaching of spiritual truths. Diverse subjects like economics, politics and the art of war were taught. Even so, the fundamental purpose and direction of the gurukula education was ‘Athma Moksha’ (emancipation of soul).

“Sarveśāmapi dānāṇāṁ brahmaṇāṇam viśiṣyate
Varyānna gomahī vāsastilakāṁjanā sarpiṣāṁ”.

(Manusmrithi .1988, p.223)

It means the gifting of knowledge is superior to the gifting of food and clothes. This emphasizes the importance of knowledge in ancient India. From ancient times, knowledge and wisdom were considered central to our culture. This ‘Arsha’ culture is actually the continuity of the wisdom elucidated by the sages. Swami Vivekananda and Sri Aurobindo are the two links of this long continuous chain of Rishis extending to modern times. They were contemporaries as well as thinkers who held similar opinions on
important issues. The social pressures and experiences of the independence movement influenced the personal lives and societal outlook of both these individuals.

1.8 Need and Significance of the Study

The future of a country evolves in the classrooms of its educational institutions. Unfortunately, the returns from the investment in the field of education are far from satisfactory. Education as such should be aimed at inculcating nationalism, love for the nation, pride in one’s own culture and a desire to work for the nation. This has not been the case and so far the products of today’s education are sadly lacking in insight regarding national and cultural issues.

The ultimate aim of traditional education was the production of well-developed personalities dedicated to the service of the nation. The emphasis of education was the pursuit of knowledge rather than the pursuit of jobs. Swami Vivekananda puts this idea succinctly when he says ,“The aim of human development is attainment of knowledge (jnana) rather than the gratification of the senses. According to the Eastern philosophy acquiring knowledge is the sole purpose of human life. Yearning after the object of desire (bhogavasthu) and the pleasures associated with
the same will come to an end eventually. The idea that ‘bhoga’ is the sole purpose of life erroneous” (Swami Vivekananda. 1962, Vol. I, p. 1). Contemporary education serves to popularize the culture of consumerism. This leads the society unavoidably to a situation of cut-throat competition. The reason for the present societal restlessness can be traced to this philosophy of ‘the survival of the fittest’. Sri Aurobindo agrees to this observation and states: “Our goal is not mechanical. It is spiritual and based on the concept of ‘dharma’ (righeousness). Our target is not the establishment of new system of government but the reconstruction of the entire nation” (Parameswaran. 1977, p. 94).

Our education system should serve to reconstruct the whole national edifice. One aim is the evolution of a new generation; a generation, which is to be nationalistic, culturally sublime and value based. Swami Vivekananda and Sri Aurobindo were two individuals who had a clear and precise view about the kind of educational system required to mould our generation in order to achieve the above aims. We can observe many similarities in the thought process of these individuals with respect to the education system. As two eminent personalities who have elucidated similar
views regarding education in our country, it is only appropriate that a comparative analysis is carried out with respect to their theories.

1.9 Scope of the Present Study

There are certain qualities, which are to be fundamental to a nation’s educational system. The students emerging out of the system should be imbibed with the love of the motherland and pride of its cultural heritage. They should be aware of the history of the nation and the national figures who contributed to this history. An appropriate educational system should also ensure that the recipients of the education should be inculcated with the appropriate moral value system.

Unfortunately, the educational system foisted upon this nation, was aimed at ensuring the intellectual slavery of the Indian masses. The system was designed to inject all the negative aspects of Western life into the national environment. Our educational system, should have aimed at inculcating the Indian nation with nationalism, love for the motherlands, self-respect and the need for self-sufficiency. Instead, the education system was designed to enslave the people with a sense of subjugation to the white man. Sri Aurobindo comments upon this state of affairs as “Intellectual
development guided by the well calibrated injection of ‘English thought’. That is why we refuse to accept those ideas which are appropriate for our requirement. Instead, we choose to use the torn and soiled clothes which even the Englishmen have abandoned” (Parameswaran. 1977, p.94).

It is in this context, that a comparative study of the contemporaries, Swami Vivekananda and Sri Aurobindo, is deemed important. Both of them had put forward the idea of an education system which promotes National Integration. In today’s context, there is an urgent need for nationalism, love of the motherland, cultural awareness, and awareness of values.

1.10 Statement of the Problem

Swami Vivekananda and Sri Aurobindo had the greatest regard for the role of education in the context of our ‘Arsha’ culture. Their outlook towards education reflected this similarity. The investigator intends to study the ‘Educational Vision’ of Swami Vivekananda and Sri Aurobindo. This is an issue on which, the investigator believes, there are a lot of similarities, which requires attention. Hence the study entitled “A Reflective Analysis of Perceptions on Education of Swami Vivekananda and Sri Aurobindo”.
1.11 Definition of Terms Related to ‘Reflective Analyses’

Reflective:

The meaning of the term reflective according to the new lexicon Webster’s Dictionary is as given below:

“Reflective (adj.) – Inclined to be thoughtful, meditative”

(The new lexicon Webster’s Dictionary. 1990, Vol. 2, p.837). The word indicates a deep insight as a result of focused application of the mind. The definition of this term as brought out by different scholars is given below:

1. “Reflection is an important human activity in which people recapture their experiences, think about it, mull it over and evaluate it.” (Boud.1985, p. 80)

2. “Reflection is the process of critically assessing the content, process or premises of our efforts to interpret and give meaning to an experience.” (Mezirow. 1991, p. 60)

3. “Describe reflections as an inner dialogue with oneself whereby a person calls forth experiences, beliefs and perceptions” (Campbell. 2002, p. 80).
Analysis:

In the oxford dictionary, the meaning of the word ‘analysis’ is as given below: “Analysis –detailed examination, evaluation, interpretation” (Elliott.2009,p.212). The concise meaning of this term in the context of this study can be stated thus: ‘The study of different thoughts and ideas and their comparative critical analysis and interpretation.’

1.12 Perceptions on Education

‘The observation of matters related to education in their entirety and in depth’.

1.13 Swami Vivekananda

Swami Vivekananda, born on January 12, 1863 in Bengal and attained Samadhi on July 4, 1902, was a social reformer as well as an educationalist. This ‘Bharatheeya’ Saint who had a deep understanding about ‘Bharatheeya’ culture and who through his fiery oratory put forth this culture before the whole world, was a disciple of Sri Ramakrishna. An ardent nationalist, Swamiji’s words became the source of inspiration for the nation’s freedom struggle as well as the movement for its reconstruction. He was one of the few individuals who saw education as a tool for social
liberation. Just as he believed that Western technology was imperative for the nation’s progress, he was equally convinced that India’s philosophy and religion were essential for world peace.

1.14 Sri Aurobindo

Aurobindo, who was born in 1872 Aug 15 in Bengal and attained Samadhi is 1950 Dec 5 at Pondicherry, was a known thinker and educationalist. During the freedom struggle he was in the ranks of the revolutionaries and after few years this revolutionary evolved into an ardent spiritualist. He strongly believed that the freedom of the country was closely linked with the educational level of the masses. He was the first principal of the ‘National College’ which was established during the freedom struggle. Aurobindo was a great saint who recognized that spirituality was the core of the universe. He was also a poet and a well known revolutionary.

1.15 Hypothesis

There was a particular situation prevalent in this country during the 18th and the 19th century encompassing the political, cultural and social domains, which formed the environment in which the educational vision of Swami Vivekananda and Sri
Aurobindo was formed. The political uncertainty which accompanied the foreign rule and the shock of the fall in social and cultural values led these nationalists to come to a theory regarding the direction which the education should take to cure the nation of these evils. Though we have achieved political freedom we continue to experience many of the secessionist tendencies prevalent during the foreign rule continued to exist. Many of the educated elite have an undue respect for anything foreign and disrespect for things indigenous. The drift from the spiritual and cultural moorings has led to loss of moral value system in the society as a whole. National integration, which should be the national consequence for the love for the nation, now stands challenged. It is in this context that the hypothesis of this study has been made and is as given below:

1) **If we implement a system of education based on the ideas and thoughts of Swami Vivekananda and Sri Aurobindo, it forms the basis of the solution for most of the problems facing the country.**

2) **The promotion of the love for the nation, moral values, national integration and the imbibing of spiritual and**
cultural values by the new generation can be achieved by implementing a curriculum of education rooted in the educational views of the two eminent personalities—Swami Vivekananda and Sri Aurobindo.

3) The level of education can be elevated if the above curriculum is implemented.

1.16 The Objectives of this Study

The major objectives of the present study are as follows:

1. To identify the contributions of Swami Vivekananda and Sri Aurobindo with respect to:
   a. Indian philosophy and its philosophical bases with respect to education.
   b. Spiritual and Cultural background of education and its impact on education.
   c. National integration and its relevance in education
   d. Patriotic viewpoints and its educational relevance.
   e. Morals and values in education

2. To compare the contributions of Swami Vivekananda and Sri Aurobindo with respect to the above mentioned five aspects

3. To analyse reflectively the perspectives on education of Swami Vivekananda and Sri Aurobindo and their impact on
the present educational scenario with respect to the five select dimensions.

4. To analyse the opinions of educationalists and philosophers regarding the educational vision and mission of Swami Vivekananda and Sri Aurobindo.

1.17 Methodology of the Study in Brief

The outlook of Swami Vivekananda and Sri Aurobindo with respect to ‘education’ has a lot in common. Their outlook is based on Bharatheeya philosophy and seeks to promote Indian culture, love for the motherland and the Indian value system. This study is conducted mainly by drawing upon the consolidated works of Swami Vivekananda and Sri Aurobindo and by applying an analytical cum descriptive method for the research. The investigator has tried to conduct a comparative study of the ideas regarding education of these two individuals. The investigator has also tried to highlight small differences in their outlook related to this subject. The investigator has taken into account the opinion and comments of other thinkers and philosophers regarding Swami Vivekananda and Sri Aurobindo’s philosophy.
The investigator has tried to express the comparative relevance of their ideas on the education system in the context of today’s realities. Yet, the investigator does not claim that he has covered the vast ocean, which represents their works. It is only natural that some others may find it appropriate to suggest certain re-interpretations regarding this analysis.

1.18 Scope and Delimitations of this Study

The focus of the study has been delimited to the educational views of Swami Vivekananda and Sri Aurobindo. The investigator is very well aware of the fact that there are many limitations to his capacity in analyzing the works of Swami Vivekananda and Sri Aurobindo.

The first challenge to this effort is the vastness of their work. The complete works of Swami Vivekananda itself represent nine volumes. Sri Aurobindo’s works runs into thirty volumes. It is very difficult to study their works in depth in a limited time-frame. Similarly, there is a vast amount of research conducted regarding their philosophies. Their philosophy and worldview are deep. This depth has, to an extent, limited the analytical effort. It is also admitted here that in order present the subject, a narrative style has
been used by the investigator and not a point-by-point investigation of Vivekananda’s and Aurobindo’s ideas on education.

Though the investigator has tried to avoid preconceived notions, it cannot be stated that the presentation of the analysis of the deep thought and ideas of these towering personalities has been wholly bias free. The investigator has been able to present and analyze only a limited part of their universe of ideas. Their outlook towards Philosophy, Culture, National integration, Patriotism, Morals and values, etc. has been analyzed. It is to be emphasized that their educational vision can be analyzed from other angles and using different yard sticks. Yet, it is claimed that the investigator has tried to conduct an in-depth analysis and to honestly present the facts as part of this research.

The investigator’s findings on the educational vision of Swami Vivekananda and Sri Aurobindo may not be acceptable to one and all alike. But it will help to reveal how versatile these geniuses were and how far-reaching and profound their message was.
1.19 Format of the Thesis

The study has been presented in nine chapters.

1. Introduction
2. Review of Related Literature
3. Methodology
4. Historical Background of the Study
5. Life Sketch of Swami Vivekananda and Sri Aurobindo
6. Reflective Analysis of Perceptions on Education of Swami Vivekananda
7. Reflective Analysis of Perceptions on Education of Sri Aurobindo
8. Analytical Interpretation of the Educational Outlooks of Swami Vivekananda and Sri Aurobindo
9. Conclusion and Suggestions

In the introductory chapter (Chapter I) a brief introduction (the context of the study) is given. This is followed by the need, significance and scope of the study in the present day context. The chapter also outlines the definition of terms, the methodology in brief, and the hypothesis, the objectives of the study, and the delimitations and limitations of the study.
In the second chapter titled related literature, a study is made about who else have conducted similar research. Though there have been similar researches conducted, a study about Aurobindo’s views on education has been seldom carried out in Kerala. Educational philosophy of Vinobha Bhave, educational ideas of Mahatma Gandhi, educational policy of poet Thiruvalluvar, Swami Vivekananda’s’ philosophy of education, an analytical study of Swami Vivekananda’s letters, Educational philosophy of the Upanishads, the contribution of Shankaracharya on education, Narayana Guru as a social educator, J. Krishnamoorthy and the Advaita Vedanta of Ramana Maharshi and J. Krishnamoorthy’s philosophy of education are some of the literature examined in this study.

The methodology adopted for the study, the nature of the study, the methods followed for data collection and the analytical procedures adopted are being dealt in the third chapter.

In the 4th chapter the life sketch of the two individuals – Swami Vivekananda and Sri Aurobindo is outlined.

In the chapter ‘The Historical background of the study’, the investigator elucidates the historical background of the study i.e.,
the social, political and cultural environments and reasons which led to the formation of Swami Vivekananda’s and Sri Aurobindo’s philosophy. In this chapter an attempt has been made to refer to the social, political and cultural conditions of pre – independence India.

In the sixth and seventh chapters Swami Vivekananda’s and Sri Aurobindo’s educational vision is critically examined in detail.

In the 8th chapter, the investigator has arrived at certain conclusions based upon the studies done in the earlier chapter. In this chapter, the investigator has tried to conduct a critical study and to analyse the similarities and dissimilarities between the two individual approaches.

The ninth chapter is the conclusion in which limitations and possibilities of this area of research are explained. The bibliography constitutes the last part of the thesis. Here the investigator has tried to follow the APA format to the maximum extent possible.
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