Chapter II

Contents

2.1 Allied Studies on Eminent Personalities, Indian Educators, and Indian Systems ............ 41

2.2 Comparative Studies on the Humanist Trends Exhibited by Prominent Philosophers. ..... 59

2.3 Analyses of the Philosophical Trends Related to Education of Swami Vivekananda.. 66

2.4 Analyses of the Philosophical Trends Related to Education of Sri Aurobindo.................. 79
Chapter II

REVIEW OF RELATED LITERATURE

Review of related literature is an essential adjunct to a research work. The researcher should know in advance whether a work similar to what he is engaged in has been done on his research area, and if so, he should know the nature of the study conducted earlier. Otherwise, he may well be duplicating a task. People like J. H. McGrath has emphasised the need for the study of related literature. He says, “A review of the literature and related research report is a most important component in designing a research project” (Grath. 1970, P. 55).

Studies which are possible and relevant will be recognised and thus those which are irrelevant and a waste of time can be identified through related studies. The review of literature reveals to the researcher the possibility and relevance of his subject as also helps him to anticipate the problems that he may face in the course of his studies on the same. This will also help him to arrive at a definite and meaningful conclusion of his research work. It will also help him bring focus to his work. George. J. Mouly has this to say about this: “A review of
related literature is needed to demonstrate the relationship between completed research and the topic under investigation. It has also shown the uniqueness and the originality of the research project. The review of literature promotes a greater understanding of the problems and its crucial aspects and ensures the avoidance of unnecessary duplication. It is the crucial step which invariably minimises the risk of dead ends, rejected topics, rejected studies, wasted effort, trial and error activity oriented towards approaches already discarded by previous investigators, and even more important, erroneous findings based on a faulty research design” (Mouly. 1963, P. 112).

Lokesh Kowl has made a similar observation on the relevance of related studies: “The review of related literature enables the researcher to define the limits of his field. It helps the researcher to delimit and define his problem. By reviewing the related literature, the researcher can avoid unfruitful and useless problem areas. He can select those areas in which positive findings are very likely to result and his endeavours would be likely to add knowledge in a meaningful way. It also gives the researcher an understanding of the research
methodology which refers to the way in which the study is to be conducted. It is also essential to review the related literature to know about the recommendation of previous researchers for further research which they have listed in their studies” (Kowl. 1984, p. 84).

Through the study of related works, the researcher gets an idea about the methodology to be followed in his study. If he has to be sure about the originality of his work, the researcher should definitely conduct related studies.

The researcher knows the various developments taking place in the field of knowledge and understanding pertaining to his particular area of research. To know the latest developments in any area of knowledge seems to be a challenge, especially in the contest of knowledge explosion. But an understanding of the past and present developments in the area helps the researcher to expand his knowledge base. According to Stevens review of related literature has four main functions. They are:

1. “To give why the topic is of sufficient importance for it to be researched.
2. To provide the reader with a brief up-to-date account and discussion of literature on the issues relevant to the topic.

3. To provide a conceptual and theoretical context in which the topic for research can be situated.

4. To discuss relevant research carried out on the same topic or similar topics” (Blaxter. 1999, p. 3).

In the field of education, as on other fields, the researcher needs to acquire up-to-date information about what has been thought and done in the particular area from which he intends to take up a problem of research. Good Barr and Scats thus analyse the purpose of related literature:

1. “To show whether the evidence already available solves the problem adequately without further investigation and avoid risk of duplication

2. To provide ideas, theories, explanations or hypothecations valuable in formulating the problem.

3. To suggest methods of research appropriate to the problem.

4. To locate comparative data useful in the interpretation of results and,
5. To contribute to the general scholarship of investigation” (Barr. 1954, p. 68).

A review of the literature serves several purposes in research. Knowledge from the literature is used in stating the significance of the problem, developing the research design, relating the results of the study to previous knowledge and suggesting further research. Also a review of literature enables a researcher to define and limit the problem. It also helps to place the study in a historical and associational perspective. Highlighting the importance of the review of related studies, Best says, “Practically all human knowledge can be found in books and libraries, unlike other animals that must start anew with each generation, man builds upon the accumulated and recorded knowledge of the past” (Best. 1995, p.31).

The following related literature has been taken at random by the investigator to suit the purpose of his thesis and is presented in a very brief manner covering only the most salient features. Due emphasis is given to history of educational thought in selecting and reviewing such studies, and the related
literature that the investigator has studied has been presented under the following heads:

1. Allied studies on eminent personalities, Indian educators, and Indian systems.
2. Comparative studies on the humanist trends exhibited by prominent philosophers.
3. Analyses of the philosophical trends related to education of Swami Vivekananda.
4. Analyses of the philosophical trends related to education of Sri Aurobindo.

2.1 Allied Studies on Eminent Personalities, Indian Educators, and Indian Systems

While conducting the review of related literature the investigator was able to come across several studies that were carried out on the contributions and educational visions of various eminent personalities, great Indian educators, epics, works and systems. The studies given below are those which have similarity to the educational ideas of Swami Vivekananda and Sri Aurobindo. A brief account of these studies is being outlined below:
Asthana made an ethical study of the educational philosophy of John Dewey. The major objectives of the study were:

a) To critically evaluate the educational theory of John Dewey and relate it to his ideas on ethics, philosophy, logic and the like.

b) To compare Dewey with other educators like Rousseau, Pestalozzi, Froebel and Herbart and,

c) To identify whether some of Dewey’s viewpoints may be found relevant for Indian setting.

The data were collected from both Dewey’s own writings as well as from critical writings on Dewey. They were critically examined and interpreted with special reference to Indian democratic set up, value structure and education,

Second survey of Research (Butch .1972, p. 31). Bhat’s investigation is on the educational philosophy of Vinoba Bhave in the context of his philosophy of life. The two important objectives were:

a) To analyse Vinoba Bhave’s educational philosophy in the light of other schools of philosophy and,
b) To find out how far Vinoba Bhave’s thought could fit in with the existing education in India.

*The Educational Ideas of Mahatma Gandhi* (Pillai .1959). In his scholarly study on the ‘Educational Ideas of Mahatma Gandhi,’ he brings forth Gandhi’s concept of education, the philosophical ideas behind it, the nature of education, aims of education social implications, practicability of basic education, education for life and through life, problems related to the scheme, etc…

Gandhiji aimed at self-realization through education. He pleaded that man must work in a spirit of self- abnegation. The individual derived his best only through service to humanity. He stressed the need for selfless individuals.

*Second Survey of Research in Education* (Butch. 1972, p. 35). Seth has tried to determine the aims of education on the basis of Indian Philosophy of life. The Indian aim of education was linked with the spiritual culture of the country. Religion, philosophy and education were all interrelated.

The aim of all approaches was self- realization. The four main methods of self -realization were *Bhakti yoga, Karma yoga, Raja yoga* and *Jnana yoga*. Yoga was considered very
helpful for concentration of mind and for the complete
development of man. The values of Indian life were found to
be: 1. Philosophy of religion 2. Knowledge and character 3. Art
and music 4. Work and leisure, which were considered eternally
valid. The study claims to have established the idealistic trends
in the philosophy of education. It has stressed the need for a
revival of spiritual ideas in India.

**Ancient Indian Education** (Mookerjee.1960). In his
detailed study on ancient Indian Education Mookerjee brings to
light the educational ideas found scattered in Hindu thought.
Ancient Indian Education is the outcome of the Indian
conception of life and its values. According to it death is a
passing phase. Due importance should be given to the inner
self of man. The ideal self is achieved through intellectual
attainments and social self through tradition.

Education must aim at self-fulfilment and not at merely
the acquisition of knowledge. Education must not be limited to
the brain or to the development of physical sense. The aim
should be to transform the entire personality of man. Education
is a process of control of the mind. The individual is its chief
concern. The pupils have to imbibe the qualities and ideals of
the teacher. The teacher should not teach them. The students should ‘catch’ the ideas of teachers.

Life and Education among the Tamils in ancient and medieval times (Manuel. 1964). Manuel has made a comprehensive study of the educational ideas and practices from Tamil Sources. In his study he gives emphasis on two important themes ‘love’ and ‘heroism’ seen in ‘aham’ and ‘puram’ themes respectively. In Thirukural the values are analysed on the basis of the unity of ‘aham’ (Virtue) ‘porul’ (wealth) and social status and ‘inpam’ (love). The components of each ideal is analysed in detail. But detailed comments and interpretations are not given on account of the vast nature of the subject taken up for study. The study concludes with a plea for the cultural advancement of the people.

A Survey of Research in Education (Charlu. 1974). Charlu conducted a study on ‘The Educational philosophy of Bhagavat Gita’. The educational values of the Gita were reviewed and interpreted to form the basis for a sound educational revival in India. The study revealed the necessity of
a reorientation of Indian philosophy in order to reform the present educational system.

_**A Survey of Research in Education**_ (Butch. 1974, p. 31). This doctoral dissertation submitted to the Viswa Bharati University studies the contribution of Rabindranath Tagore to education for international understanding. According to this study, Tagore tried for a harmonious and integrated approach among nations of the world for establishing peace and security with a spirit of universal love and mutual understanding.

_**A Survey of Research in Education**_ (Butch. 1974, p. 28). Saran has attempted a general study to analyze the _Gurukula_ System of education and to explore the chances of reinstating the spirit of it in India on modern lines. Some elementary concepts regarding the _Gurukula_ system in comparison with some Western models are furnished to show the superiority of the ‘Rishi’ – aim of God realization in India. A plea for re-orientation of values and proper relationship between the teacher and the taught are the central notes of the study.

_**Educational Philosophy of poet Thiruvalluvar**_ (Siva Mohan. 1978). The study was chiefly based on an analytical survey of Thiruvalluver’s contribution to ethical and spiritual
values of life and it concluded that his message should be the
guiding principle of present education system.

**A Critical study of the Educational Philosophy of**

**Upanisads.** (Divakar.1969). The study, the investigator
critically made into the educational philosophy of *Upanisad’s*,
with special reference to knowledge, aims at the objectives of
life and education. The researcher has examined the
psychological foundation of education discussed in *Upanishads*.
Moreover, method of teaching, teacher pupil relationship, and
curriculum were also analysed. One of his main conclusions is
that the *Gurukula* system of education was based on pupil’s
interest, needs and capacities.

**The Educational Philosophy of Bertrand Russell**

(Singh.1969). The study is analytical in nature. The study
revealed that education must equip the man to lead a sensible
and quality life. The critical study was carried out in a
comparative framework by analyzing the educational ideas of
great educators and thinkers like Plato, Spencer, Rousseau,
Huxley, Locke and Dewy. According to Russell, education is
instrumental to the formation of mental habits. Discipline based
on punishment and excessive control leads to psychological problems in students. There should not be contradictions between the school and home in matters pertaining to the upbringing of children.

**Rabindranath Tagore as an Educator** (Singh. 1972). Singh studied Gurudev Rabindranadh Tagore as an educator. Tagore emphasized the spiritual dimension of education. He highlighted the true relationship of the child with nature. He also stressed a holistic and global dimension in the education process.

**Mahatma Gandhi’s Educational Philosophy** (Sen.1973). Sen conducted a study of Mahatma Gandhi’s educational philosophy. In this study the basic education concept of the Father of the Nation, which pinpointed the importance of a craft centered approach, was highlighted. Also Mahatma Gandhi’s view that education should help the development of the whole personality of the child was found to be adequately discussed.

**The contribution of Sankaracharya on Education** (Sarma.1978). The study pinpointed how the philosophical ideas of Sankaracharya contributed to the philosophy of education. The study led to the conclusion that Sankaracharya
was not only a philosopher but also a great educationalist. It also stressed spiritual education and attainment of self-realisation.

*A Comparative study of the problem of freedom with special reference to Jean - Paul Sartre and J. Krishnamurti* (Vedaparayana. 1994). Vedaparayana conducted a comparative study of the problem of freedom with special reference to Jean Paul Sartre and J. Krishnamurti. Freedom and its implication to human relation is an important objective of the study. Besides, the nature of consciousness and transformation of freedom were also probed into. According to Krishnamurthi, freedom implies a mind which is totally devoid of the past, choice and desire; motive, division and conflict formed a major finding of the study. Another important finding is that Krishnamurthi’s freedom is not a philosophical abstraction but an existential actuality.

*Narayana Guru, A social educator* (Pereira. 1983). The study highlighted that Narayana Guru was not only a social reformer but also an outstanding educator with a social dimension. It also focused on the ideas of Sree Narayana Guru such as social order through material and spiritual development.
of people, role of education in social programs, evil effects of social customs, etc.

**A study of J. Krishna Murti’s Philosophy of Education**

(Roy. 1992). Roy investigated into J. Krishnamurti’s philosophy of education. Krishnamurti’s approach to life and education formed a major objective of the study. Krishnamurti’s views on intellect, authority and intelligence were analyzed deeply. Moreover, his ideas on education and world peace, problem of violence, etc. were also analysed. The essence of education, according to Krishnamurti, lies more in non-verbal than in verbal communication and is an important finding of the study. Also he found that this non-verbal communication, which is beyond any systemization and regimentation, belonged to the core of Krishnamurti’s teachings on education.

**Sree Narayana Guru's perspective on Education and its Relevance in the Emerging Society** (Babu. 2011). Suraj Babu conducted a study on Sree Narayana Guru's perceptions on education. The aim of the study was to prove the hypothesis that the Guru's perspective on education is very relevant in the emerging society. Since the study was historical, analytical, critical and interpretative in nature, the investigator adopted a
combination of the historical method and the survey method. He used content analysis, questionnaire and interview as the major tools for the collection of data.

Major findings are: The Guru argues for the equality of education and wants to give formal education to all low caste people. The Guru's emphasis on non-formal education is relevant because it makes illiterate people literate. The Guru gives due importance to learning English. The learning of English will keep our rightful place in the commercial, intellectual, cultural and economic worlds of today. The Guru stresses the importance of vocational education. He wants to provide women with education which is essential for their emancipation from social and cultural bondage. Sree Narayana Guru gives importance to both material and spiritual education and this kind of education develops in pupils the ability to harmonize idealism with the realities of life.

**Philosophy of Sree Narayana Guru** (Omana. 1979). Omana conducted a study on the philosophy of Sree Narayana Guru. The first part of the study is the biography of Guru. The second and third parts deal with his mystical writings,
metaphysical theories and their aesthetic and ethical corollaries. She has used the method of traditional psychology and analytical method. Phenomenological method of reduction has also been used in this study.

The Evolution of the Philosophy of Education in Modern India. (Deupurkar. 1964). Deupurkar attempted to delineate naturalistic, idealistic, pragmatic, super naturalistic and internationalist trends in the educational philosophies of Raja Ram Mohan Roy, Annie Besant, Tilak, Dayananda Saraswathi, Sri Aurobindo, J.C. Bose, S. Radhakrishnan, Abdul Kalam Azad, Zakir Hussain, Swami Vivekananda and others in terms of (1) Aims of education (2) Methods of teaching and learning, (3) Curriculum (4) Discipline and (5) The role of the teacher, and traced the evolution of respective educational philosophies in India. He had also shown that Indian Educational Philosophies are influenced by Western philosophers and also their contribution to the Western philosophies.

An investigation into the contributions of Lala Lajpath Rai to National Education (Rai. 1965). Rai conducted a study on the contribution of Lala Lajpath Rai to National Education.
The major intention of the study was to present the educational ideas and ideals of Lala Lajpath Rai to national Education. The study is a venture in historiography. Some selected diaries and documents, books and bulletins, periodicals and publications were studied and a descriptive analysis of the contributions of Lala Lajpath Rai to Indian education has been presented.

**Contribution of Eminent Indian Educationist to the Theory and Practice of Indian Education** (Acharya.1967). The aim of the study was to critically examine whether there had been an essential unity and coherence in the educational thoughts and ideals of eminent thinkers of the 19th and 20th centuries. The study was based on the contribution of the eminent Indian educational thinkers like Raja Ram Mohan Roy, Tilak, Dayananda, Vayed Ahmed Khan, Karve, Deshmukh, Gokhale, Vivekananda and others. (Bharathy & Bhaskara Rao, 2004).

**The Evolution of Philosophy of Education in Modern India from 1800 to 1966** (Kulkarni. 1976). In this study, the main source of data were the different libraries of the country. He found that the first great son of India to bring about
educational renaissance was Raja Ram Mohan Roy, followed by Dayananda, Dadabhai Nauroji, Iswar Chandra Vidyasagar, Tilak, Gokhale, Tagore, Vivekananda and others. (Bharathy & Bhaskara Rao, 2004).

**Contribution of Brahma Samaj to the Renaissance of India and its implications for the growth of Indian Christianity** (Patro. 1997). Study throws light on the history of the Brahma Samaj and its role in the social awakening movement of the country. The Samaj began a crusade against social injustice, castes, and evil practices like sati, and female infanticide and succeeded to a great extent in reforming the Hindu society. The investigator also says that the Samaj made earnest efforts to unify the Christian ideals of brotherhood and universal love with Indian ideals, in the renovation of the society during the 19th century.

**Contribution of National Movements to the Development of Indian Education** (Dikshit. 1963). In the endeavour to popularizing education among the masses of the country the role of the Nationalist agencies is worthy to be mentioned, *as stated by* Dikshit in his study on the contributions of Nationalist movements to the development of Indian education
from nineteenth century to 1947. As the study was based on the available primary and secondary sources the researcher had made a sincere effort to codify the contributions of Brahma Samaj, Prarthana Samaj, Arya Samaj, Ramakrishna Mission, and the Theosophical Society towards the cause of Indian Education.

_Gopabandhu Das - A profile of a Nationalist Educator_ (Das.1986). Das had undertaken a study on the contribution of Pandit Gopabandhu Das in the field of Education. Historical, analytical and comparative methods were adopted. Both primary and secondary sources were used. The major findings were that Gopabandhu Das was an eminent educationist. He made innovations in the field of education, which have been followed by others in later periods. His contributions in education were significant, particularly relating to education outside the classroom, craft education, and physical education. All these he combined in the satyabadi system of education.

_A critical study of the Educational Philosophy of Sikh Gurus_ (Kaur. 1983). The following are the major findings of the study of Kaur on the educational philosophy of Sikh Gurus:

(1) Education is self-realization in all its power and
potentialities. (2) Education is a dynamic force in the life of an individual influencing his physical, mental, emotional, social and spiritual development. (3) The main aim of education is individual development, social development and preparation for a life of action. (4) The teacher prepares the disciples for God. Realization and acquisition of real knowledge is possible through his guidance. (5) The method of evaluation consists of correction by the teacher while the student recites or repeats.

Annie Besant's Educational Philosophy, Educational Experiments and Contributions to Indian Education (Vaid. 1971). The educational reformist views of Annie Besant have been studied by Vaid in the light of Indian philosophy, social purpose, and the goal of Indian national life. The study analyzed the impact of the British educational policy of the 19th century, exemplified by Macaulay's minute and Indian reaction in the form of the educational reformist movements of Rajaram Mohan Roy, Devendranath Tagore and others. As conclusion, the investigator has stated that educational philosophy of Annie Besant was the product of assimilation of the principles of Western education with oriental educational thought.
Philosophy of Guru Ram Das and its contribution to Education (Kaur .1989). The philosophy of Guru Ram Das and its impact on education has been analyzed by Kaur. The objectives of the study were to recollect the educational thought of Guru in order to solve present educational malaise. Conclusions of the study are - (1) Aims of education according to Guru were spiritual development, self-realization, character formation, and cultivation of moral and ethical values (2) He propagated high regard for teacher and said that one cannot achieve salvation without a teacher (3) Teaching through examples from daily life was his unique method which coincides with the thought of present philosophers and educationists.

The concept of Gandhiji's Basic Education (Rao .1988). The Basic education scheme of Gandhiji has been systematically analyzed by Rao. The objective of the study was to analyse the concept of Gandhiji's educational thought and practice. The investigator had made use of all the available primary and secondary sources. In conclusion he had stated that the basic education as devised and designed by Gandhiji gave a
firm foundation for the craft-oriented or vocational education in the country.

**The contribution of eminent Indian Thinkers to the Theory and Practice of Indian Education during the nineteenth and twentieth centuries with special reference to Maharashtra** (Acharya. 1974). The study revealed the birth and development of national education movement in India. It had been an evolutionary process of national consciousness where the contributions of the eminent individuals were the significant epochs. The revival of Indianism in education in the last one hundred and fifty years, with its diversity as found in the ideas of Tagore, Gandhiji, Dayananda and Aurobindo testified to the myriad mindedness of the one and every soul of India.

**The Educational Philosophy of Swami Dayananda** (Safya and Bhan. 1993). The study is focused on the philosophy of Swami Dayananda's aims of education, schemes of studies or the curriculum, the teacher-pupil relationship, women's education, and views on religious and moral education.
2.2. **Comparative Studies on the Humanist Trends Exhibited by Prominent Philosophers.**

Concise forms of the comparative studies of allied manner that the investigator could come across are given below:

*Revolution in consciousness spiritual radicalism and Hindu Tradition; A comparative study of J. Krishnamurti and the Advaita-Vedanta of Ramana Maharshi* (Zeiger. 1991). Zeiger conducted a comparative study of J. Krishnamurthy and the Advaita Vedanta of Ramana Maharshi. The comparative study of the nature and implications of the states of consciousness expressed by J. Krishnamurti and Ramana Maharshi was found to be a major objective of the study. The core of the teachings of J. Krishnamurti, the nature and structure of ‘Krishnamurti’s teachings were studied. The study also shed light on the educational ideas of Krishnamurti. A major conclusion is that acquisition of knowledge is the antithesis of learning and learning is a living process free of acquisition. Another conclusion of the study is that education should be concerned with the totality of life.
A Survey of Research in Education (Butch. 1974). The study focused on the works of eminent philosophers like Dayananda, Vivekananda, Annie Besant, Aurobindo, Tagore and Gandhiji. The main findings were the following:

a. Education should be for moral and religious developments of the students.

b. Education can be materialistic for making the individuals self-supporting.

c. The individual should feel one with the society.

d. Internal and external development.

e. Equal opportunity for women.

f. Education should be rooted in the cultural soil of India.

The Study revealed the necessity of re-orientation of Indian philosophy in order to reform the present educational system.

A survey of Research in Education (Butch. 1974, p.30). Acharya studied the contributions of great Indian Educators of the past two centuries. He wanted to find out whether there was an essential unity and cogency in the educational aims and thought of eminent men in India like Raja Ram Mohan Roy, Dayanada, Madan Mohan Malavya, Gokhale, Tagore, etc. The
attempt made was to study the common features of these great educationists.


The main objective of the study was to interpret the educational ideas of T.P. Nunn, Dewey, Russell, Tagore and Gandhi from the standpoint of naturalistic philosophy. The scope of the study was limited only to the naturalistic ideas which are found in a scattered manner in their works. The main attempt was to present the meaning of naturalistic trends in philosophy and in education. Then the philosophers were examined in their naturalistic contents under the heads 1. Aim of education 2. The method of teaching 3. Curriculum 4. Teacher, etc.

Socio Religious Views of Mahatma Gandhi and Sree Narayana Guru (Nair. 1996). In this study, Gandhiji's and Sree Narayana's concept of God, man and society have been discussed in the various chapters. Focus is given to the place of man in society, taking into account the spiritual and cultural
Review of related literature

background of India at the time of Gandhiji and Sree Narayana Guru. During their time, the society was caste-ridden, and the two reformers did their best to get rid of untouchability which was a blot on Hinduism. According to Gandhiji, politics and religion form the twin faces of the same coin. But Sree Narayana Guru took no active interest in politics. He entered the social arena as a social reformer. To uplift man from his downtrodden state, education was considered as a must by both Gandhiji and Sree Narayana Guru. Gandhiji and Sree Narayana have identical views on the doctrine of universal brotherhood. The Guru and Gandhiji favoured inter-dining and inter-marriage between sub-castes. Both of them were against religious conversions. It can be seen that they had identical views on most subjects. Along with their deep spiritualism, they were deeply concerned about the humanity as a whole. All their acts were intended to better the condition of their fellowmen.

*A comparative study of the Educational Philosophies of John Dewey and Mahatma Gandhi* (Kuzhandavelu. 1965). He has compared the two educational philosophers on five dimensions. (1) Changing the older order (2) Educational experimentation (3) Education through activity (4) School as a
A comparative study of the contributions of Benjamin Bailey and William Carey to Indian Education (Mathew. 2001). The study is an attempt to trace the contributions of Benjamin Bailey and William Caney to their respective states in particular and to Indian Education in general. The missionaries' main aim has been to spread the gospel. But incidentally they might have contributed to literacy, raising the level of general education, catalyzing the process of modernization, developing the media and accessories for education such as starting of printing press, development of literature in the regional language, scientific literature, production of textbooks and other reading materials, etc. In the present study the focus is less on the missionaries’ contribution to religious education and more on the incidental, general education, catalyzing the
process of modernization, developing the media and accessories for education such as starting of printing press, development of literature in the regional language, scientific literature, production of text books and other reading materials, etc. In the present study the focus is less on the missionaries' contribution to religious education and more on the incidental, general education accessories for education. The main findings - (1) Aim of both missionaries was to spread the gospel in India. (2) They had the backing of locals as well as the local authorities. (3) Their area of the operation was not just religious. They also took part in educational activities and running of printing presses. (5) The Christian missionaries had a part to play in the social reformation movement of the 19th century.

A comparative study of the Educational Philosophy of Mahatma Gandhi and John Dewey (Kaur. 1986). The similarities and dissimilarities in the educational thought and practice of Dewey and Gandhi have been summarized by Kaur in the comparative study. The objectives of the study were to study the general philosophy of Mahatma Gandhi and John Dewey and to compare the educational philosophy of both in respect of various aspects of educational thoughts and practice.
The investigator states that both Dewey and Gandhi emphasized the principle 'learning by doing.' By doing, Gandhiji moved one step ahead and meant it a purposeful activity, and he defined purposeful activity as productive occupation, such occupation having educational potentialities he termed crafts. Crafts in the terminology of basic education means what adult occupation meant in Dewey's theory. Here also Gandhi went one step ahead of Dewey and said that a single adult occupation and not an amorphous mixture of several occupations should be the core around which all instructions should be organized, that the craft should be concerned with the production of goods satisfying the primary needs of society.

**Humanist Trends in the Educational Philosophies of Rousseau and Tagore** (Sudhakar Rao. 1982). Rousseau has given highest importance to the physical aims of education. Rousseau and Tagore recognized the importance of physical development of the child. Both of them identified intellectual and spiritual aims of education. Both educationists emphasized vocational aims of education. Humanist educational thinkers they were, Tagore and Rousseau identify aesthetic and cultural aims of education. Education should provide an intensive love
for beauty and art. Questioning is the first method in the teaching and learning environment. Both of them strongly assert that natural environment is a precondition for the development of the child. Both of them advocate life-centred and interest-centred curriculum for the child.

2.3 Analyses of the Philosophical Trends Related to Education of Swami Vivekananda

The researcher has gone through certain studies conducted on Swami Vivekananda and has brought out a concise presentation of the same:

Swami Vivekananda’s Letters, A study (Kunjamma. 1979). Kunjamma has made an analytical study of Swami Vivekananda’s letters. The study focussed on Swami Vivekananda’s personality, his views on practical Vedanta, his letters addressed to Sister Nivedita, Alasinga perumal, etc. and his contributions in brief as a social reformer. Narrative style has been used in all the 158 pages of the thesis.

Educational Philosophy of Swami Vivekananda (Avinashiligam 1974). Avinashiligam has examined in detail several aspects of Swamiji’s ideas on the Aims on Education, Education in ancient India, role of the Teacher, Qualities of the
disciple, Learning to think, *Brahmacharya*, Power of love, Concentration, Ways of mind control, etc. and suggested that modern education should be in line with the propositions of Swami Vivekananda.

*Educational Ideas of Swami Vivekananda* (Nair, 1980). Nair, V. Carried out a comprehensive study on the educational ideas of Swami Vivekananda. The study brought out Swami Vivekananda’s contribution on philosophical, psychological and cultural bases of education. It also focussed on how Vivekananda’s contribution helped the progressive re-construction of social, economic and political life.

*The basis of social actions According to Vivekananda as compared with the Christian basis* (Das, 1964). The basis of social action according to Swami Vivekananda as compared with Christian basis has been studied by Somen Das in 1964. Both primary and secondary sources have been referred in this study. The study analyses Swami Vivekananda’s philosophy on the Hindu ideals of social structure in relation with the doctrines laid down in Christian Philosophy. Hence the investigator also attempts to compare to what extent the Christian doctrines
influenced Vivekananda in the formation of his philosophical teachings.

*A study of Educational thoughts of Swami Vivekananda* (Gupta.1985). The investigation was designed to study the educational thoughts of Swami Vivekananda and to examine their usefulness for the reorganization of the educational system. Major findings of the study are (1) Swami Vivekananda laid stress on physical and mental development of students. (2) Education should be a preparation for life. (3) Education should help in the development of nationalism and international understanding. (4) Education should be free and compulsory. (5) Education should make the student self-dependent. (6) There should not be any state control over education and there should be equality of educational opportunity for all. (7) Education should be according to the aptitudes of the students.

*The Educational Contributions of Swami Vivekananda in the field of Education* (Rema. 1983). This study is focused on aims of education, concept of education, education for national service, education for women, religious education, mass education, teacher pupil relationship, and view about curriculum and methods of instruction.
Swami Vivekananda's Philosophy of Education - A Psychometo physical Approach (Hussain. 1973). Hussain made a study on Swami Vivekananda's philosophy of Education. The major objective of his study was demonstrating Vivekananda's Philosophy of education. He found that Vivekananda's educational schemes were firmly rooted in Vedanta and were sound from the standpoint of modern educational psychology and that they were relevant to the crisis in the Indian Education in the 70's. Different aspects of human development as contained in the thought of Vedanta have been examined, exposed and compared with the concepts of individual development occurring in the modern educational psychology. It has been clarified that Vedanta lays emphasis upon the education of the 'whole man' widely and equally believing in physical, intellectual and spiritual education. Attempts were made to indicate how the implementation of Vedantic thoughts have been carried by Vivekananda into his educational proposals and the following are some of the conclusions reached 1) Vedantic concept of education might offer a solution to the crisis of the Indian Education in the 70's. 2) What the child gets in the name of education in the purely
academic atmosphere in our schools is an incomplete view of life, which does not enable him to face boldly and completely every problem of his life in the competitive society 3) Education in the Vedantic sense promoted the unity of mankind at both the national and international levels 4) Education system for its proper functioning demanded responsibility equally from the teachers, students and guardians and it must be discharged in the best interests of the country 5) Teachers and administrators were not enthusiastic enough to execute in the classroom the psychological methods of teaching as suggested by experts. According to Hussain, large scale callousness prevailed in the realm of education, which was badly damaging the entire educational structure.

**Study of the philosophy of Vivekananda with Reference to Advaita Vedanta and Great Universal Heart of Buddha** (Dutta.1978). The chief aim of the study was to highlight the philosophy of Vivekananda with reference to Advaita Vedanta of Sankaracharya and Buddhism of Lord Buddha. The study revealed that Swami Vivekananda stood for expansion, growth, progress and all-round perfection—physical, mental and spiritual. Swamiji was a person of deep reason, contemplation
and judgement. His spirit had many facets like those of a demand, having beauty and brilliance. One aspect reflected the Buddha's humanitarianism and the magnanimity of his heart, while the other which was perhaps far more predominating, caught the vision of Advaita Vedanta of Sankaracharya. (Bharathy and Bhaskara Rao, 2004).

The Educational Philosophy of Swami Vivekananda (Puthiyath.1978). The Educational Philosophy of Swami Vivekananda was studied by Puthiyath of Bombay University. The objectives of the study were - (1) The place of religion in education. (2) The role of religion in the ancient systems of education as well as in recent philosophies in India (3) The reconstruction of Indian education on the basis of Vivekananda's philosophy. In this study the major findings that were reported were - (1) Education was defined as physical health, the training of the intellect and spiritual training for the youth and religion was established as related to other interests, source and morality. 2) Democracy was identified as the best form of Government implying freedom which was inseparable from responsibility the sources of which were morality,
philosophy, law and the like. However, religion was the lasting source of freedom and responsibility on which were dependent the programmes for democratic education. 3) The foundations of Vivekananda’s new *Vedanta* were the scriptures and their interpretations. 4) He believed that the child learnt through self-education and things were made clearer by his own power of perceptions and thoughts. The teacher should be a helper and a guide. 5) Vivekananda stressed the need for religion without any dogmas. 6) Vivekananda believed in the universal brotherhood of men, in the uplift of mankind. (Bharathy & Bhaskara Rao, 2004).

*A comparative study of the educational philosophy of Tilak and Swami Vivekananda* (Bhake. 1983). This research work was taken up to make a careful study of the works and activities of Tilak and Vivekananda and to extract relevant material from available sources and present it all in an organized manner. Bhake maintained that the aim of education according to both these learned men was to enable man to realize the highest in him. The child was a self- entity, dwelling in the physical body and possessing the mind. Education according to both was to tap and realize the vast potential for
actualizing and fulfilling one's capabilities and finding a deeper meaning in life. Teaching is a learned profession according to Tilak and Vivekananda. (Bharathy & Bhaskara Rao, 2004).

**Indian concept of women with special reference to Swami Vivekananda** (Anju. 2000). In this study, the investigator is trying to discuss the structure of Indian Society, its culture ethos and the social taboos. During the Vedic period, the position of women was satisfactory. They had independence for decision making, enjoyed power and participated in political and cultural activities. But after the Vedic period the position of women deteriorated.

Vivekananda's concept of woman has some similarities in the ancient Indian concept of woman. He glorifies the Indian womanhood in an excellent manner. According to Swami Ji the progress of a nation depends upon the progress of the women. Education improved the life condition of the women and made them more conscious of their rights. Vivekananda stressed the necessity of removing their social subjection and also of educating women not only for the development of their own personality but for the progress of the nation.
Humanism of Vivekananda - Some Reflections

(Lekshmi. 2000). The humanism of Vivekananda is essentially spiritualistic, intensely human, necessarily universal, and integral. It is a spontaneous out-flow of his own deep-rooted inner realization of the spiritual unity and totality of all existence and knowledge and the synthetic and synoptic vision of the Vedantic spiritual tradition.

Vivekananda was not a cold theoretician but a warm-hearted prophet. In him, all the faculties of head, heart and mind were balanced in a harmony of power and perfection. Vivekananda's universality is rooted in his own realization of the spiritual oneness of existence. Unity was the background of his philosophical learning. He held man-making as his central task, because if the manhood of man was not awakened, whatever else was done for man was of no use at all. Vivekananda's humanism aims at the fullest development of man, both at the personal and social levels. In fact, religion, from his practical point of view, is a mouthpiece of humanism and should always be directed towards the goodness of mankind. For him, religion is realization; the realization of the divinity in each and all. Vivekananda found education as the
most effective tool for man-making. In his teaching on man-making, Vivekananda laid great emphasis on character building. Another most significant aspect of humanism to which he gave utmost importance is love. Freedom, which is one of the most important concepts of humanism, occupies a central place in Vivekananda's thought.

*Value Crisis - A philosophical study of Swami Vivekananda and Dr. S. Radhakrishnan* (Soumya. 2009). According to Vivekananda, spiritual revival implies a reawakening of the mind and inner being of man. The crisis facing humanity today is due to materialism wrongfully converted into an end in itself. This crisis can only be overcome by a restoration of spiritual values. According to Vivekananda self-realization is an inevitable essentiality for the freedom and rhythm of the mind to attain harmony for peace and love of mankind on earth.

According to Radhakrishnan the values are as real as the facts, but it is their nature to be hierarchical. Radhakrishnan emerges as a champion of moral values. He is all for a recovery of faith. His philosophy is one of hope and courage that
humanity moves into a new era for a better, healthier as safe future.

Values are socially shared ideas, about what is right. One of the most important means to achieve this end is value orientation of education. This will help human beings to conduct themselves in the more desirable direction and to shape their life patterns by strengthening their beliefs and by integrating facts, ideas, attitudes and actions. This will also help them to clarify their aims in life as well as the processes to achieve the same.

**Educational Philosophy of Swami Vivekananda** (Subhasree. 2001). In this study the investigator is analyzing Swami Vivekananda’s philosophical approaches to education. Vivekananda’s educational philosophy is more social rather than individualistic and aims at an overall development of society. According to Swamiji, each individual is divine by nature; the aim of education should be the manifestation of the inherent divine nature of man. The educational philosophy of Vivekananda has its roots in the ancient Indian scriptures like Vedanta. He strongly advocates an educational system based on modern technologies to suit Indian Spiritual ideas. Swamiji was
a practical Vedantin in every aspect of life and his educational ideas have therefore touched all realms of India's social and economic life. His idea on education can be taken as a guideline for a complete reconstruction of the present system of education.

**Practical Vedanta of Vivekananda** (Arunbhaskar. 2004). The philosophy of Vivekananda is neo-Vedanta. It is Vedanta explained in modern rationalistic and scientific terms. Basing his philosophy on the principles of Advaita of Sankara, Vivekananda interpreted them for the practical needs of man and society. His ethical theory is based on 'Self-abnegation', the limit of liberation.

For Vivekananda, humanism is the dominant note in philosophy and religion. The religion is expressed in service to humanity, universal brotherhood and humanism. According to Swamiji, the transformation and salvation of selves is possible only in a divinized society. Swami Vivekananda explained that religions of the world were not contradictory but they were complementary to one another. He realized that the main cause of the present degeneration of Indians is the lack of faith in
them. He also points out that the evils which exist in this world are not fully objective but subjective.

_**Work is worship in the Philosophy of Swami Vivekananda**_ (Kavitha. 2005). Swamiji's Philosophy of work or *Karma Yoga* is an attitude whereby work is raised from its mundane level to the tasks which address themselves to the uplift of humanity as a whole. The concept of work is worship in Vivekananda's philosophy mainly springs from the realization that individual is a part and parcel of the divine entity. Vivekananda suggested four kinds of disciplines for the attainment of the immortality. Of them Karma Yoga appears to be more popular in the sense that even ordinary man can attain this highest spiritual goal by the performance of his daily work. Swamiji's special contribution here is equating work with worship in the sense that, whatever the nature, good work is always a disciplined one. His philosophy of work also convinces us that 'Nishkamakarma' or selfless work is the fragrant flower of altruistic love. This love will make man act in a spirit of dedication to the Lord. Vivekananda's philosophy of work does not exclude completely the material requirements of man. He is aware that human development would be
impossible without material prosperity. According to Swamiji, the work of a human being is based on the acquisition of expert knowledge and skill through professional education.

2.4. Analyses of the Philosophical Trends Related to Education of Sri Aurobindo

In Kerala, the studies conducted on Sri Aurobindo have been very few, compared to the research work related to Swami Vivekananda. The researcher has gone through the available works related to Sri Aurobindo and is presenting a concise form of the same:

*A comparative study of the Educational Philosophies of Iqbal and Aurobindo.* (Bharati. 1987). The main objectives of the study are - 1) To study and interpret the educational ideas of Iqbal and Aurobindo against the background of their general philosophy 2) To make critical appraisal of the two educational philosophies 3) To compare and contrast the viewpoints of the two thinkers on education and 4) To judge the relevance of two educational philosophies.

Major findings of the study are: 1) Iqbal draws a vivid contrast between religion which is a force of liberation and
religion which confines itself to mechanical forms of worship and fetters intellectual and spiritual expansions. It is this first conception of religious living nobly and adventurously in the name of the Lord. 2) According to Iqbal, dynamic and creative education is an education which equips the child for a life of action. 3) Aurobindo places emphasis on all-round development of personality and insists that a healthy body is necessary condition for intellectual and spiritual attainment.

**Educational Philosophy of Sri Aurobindo**

(Chandra. 1984). Aurobindo's philosophy of education was a happy synthesis of Idealism, Spiritualism, Naturalism, Realism and Individualism. His educational ideals were the outcome of emerging period of Renaissance in India. He tried to modernize Indian education by integrating old values with the new. To him, the concept of internal education aimed at all-round development of personality and realization of self through the development of physical, vital, mental and psychic faculties. This has been revealed by the study undertaken by Chandra.

**The Educational Contributions of Sri Aurobindo**

(Yesudasi. 1986). The objectives of the study was to make an analysis of the educational ideas of Aurobindo in the light of
present Indian context with special reference to philosophy of education, aim and objectives of education; curriculum, method of instruction and teacher-pupil relationship to build up a sound national system of education.

**The concept of Integral Yoga in Sri Aurobindo**

(Paul.1998). Sri Aurobindo greatly valued the rich and ancient Indian spiritual heritage. The whole history of his spirituality, his *sadhana* and his teaching were rooted in ancient wisdom. But, at the same time, he also appreciated the progress and achievements of modern science. He believed that science could play a positive role in unifying the human family but in its negative work it poses a great danger to its survival. In Aurobindo's view, this is an evolutionary crisis. Reason can help man only to a certain extent. So this crisis, according to Aurobindo, can be solved only if there is a spiritual change in his consciousness, that is, a spiritual evolution of his consciousness. It was for this purpose that he expounded the technique of Integral Yoga.

Sri Aurobindo refutes the idea of any essential duality between spirit and matter. He declares that what exists is the spirit, the mind, life, matter are all spirit in different forms. The
higher mind, Illumined mind, Intuitive mind, Over mind is the hierarchical principles of consciousness which unfold during cosmic evolution. He also discovered a radically new power of the spirit namely the Supermind, which is capable of transforming and divinizing human life. He considered the supramental state as the next higher stage in the future evolution of humanity. When the Supermind emerges in man, knowledge will illumine this ignorance that is man will be transformed into the superman.

For Aurobindo, salvation is not freedom from rebirth or a cessation of worldly existence. It is a state of divine birth of man into the Gnostic being or supramental being. Sri Aurobindo envisages spiritual humanism. The human life body and mind are forms of the Supermind. The destiny of man is to become a Gnostic being or a divine being and live on earth with godly powers.

*The concept of Supermind in Sri Aurobindo* (Sony, 2008). The entire philosophy of Sri Aurobindo revolved round on integrated theory of evolution - his special contribution is that he attempted a synthesis of Eastern and Western theories of evolution. According to Sri Aurobindo, the creation is an act of
the involution of Supermind in matter, life and mind. The evolution is the process of manifestation of higher principles or realities. In Sri Aurobindo's system, matter is spirit. The spirit involves itself into matter and matter manifests the spirit from within itself.

The conception of the psychic being and Gnostic being is an important contribution of Sri Aurobindo. For Sri Aurobindo, all things of the world are made of the Divine Existence. The material, vital and the mental place of existence are the formulations of the Divine Existence.

Sri Aurobindo's theory of evolution is neither materialistic nor vitalistic, nor idealistic. It is spiritualistic in character. Evolution is a double process of ascent and descent. Life descends in matter and matter ascends to life. According to Sri Aurobindo, transformation is an essential feature in evolution.

The concept of Supermind and truth consciousness is an original discovery of Sri Aurobindo through his prolonged Sadhana or Integral Yoga by which, through an intense concentration, his narrow rascal ego passed on to the high transcendent state of blissfulness. Aurobindo's philosophy is a
synthesis of the oriental and occidental, the ancient and modern thoughts, which can break up into many channels of thought.

**The concept of consciousness in the philosophy of Sri Aurobindo** (Soumya. 2005). Sri Aurobindo sees evolution primarily as an ongoing evolution of consciousness. He was the great master of the science of yoga and it penetrated deep into the mysteries of human consciousness and the consciousness outside the world, and proved it as the supreme truth by the most scientific method of practical concentration for a systematic opening of the planes of consciousness. According to Sri Aurobindo, the original consciousness is one and indivisible and at its highest potential. Consciousness is the source and basis of creation. All forces are conscious and therefore the universal force is universal consciousness. Sri Aurobindo points out that evolution in the real sense is actually unhooking of consciousness from the element of its force in which consciousness is absorbed or engulfed. Aurobindo's Integral Yoga starts with the mental consciousness. His yoga aims at the total transformation of the personality of man into the Divine personality. His yoga seeks the total transformation of the universe. According to Sri Aurobindo, the future transformation
of man will be into a Gnostic being. Aurobindo's work was
directed towards bringing a radical change in the present human
consciousness with the help of a higher spiritual power.

**Integral yoga of Sri Aurobindo** (Praseeda. 2002). Sri
Aurobindo, the great master of science of yoga, penetrated deep
into the mysteries of human consciousness. In his system,
matter is spirit. The spirit evolves itself into matter and matter
manifests the spirit from within itself. Matter, Life, and Mind
are created out of the involutions of spirit. It involves itself in
matter, life and mind.

Sri Aurobindo's Integral Yoga aims at the physical and
mental transformation of human being. It is the descent of the
supramental divine on the earth plane so that man may know his
real divine being through the direct communication with the
supramental, by his psychic being. The aim of Integral Yoga of
Sri Aurobindo is not the achievement of *samadhi*, but it seeks
the highest, the source of all. Aurobindo's Integral Yoga aims at
the total transformation of the personality of the man into the
Divine personality. His yoga not only seeks the evolution and
transformation of the man, but also seeks the total
transformation of the universe.
The concept of Reality in Sri Aurobindo (Sony. 2005).

An integral theory of evolution is put forth by Sri Aurobindo. According to Sri Aurobindo, the creation is an act of the involution of the Supermind in matter, life and mind. The evolution is the process of manifestation of higher principles or realities. According to him, the higher mind, Illumined mind, Intuition, and Overmind are the hierarchical principles of consciousness.

Sri Aurobindo envisages spiritual humanism. The human life, body and mind are forms of Supermind. They become divinely transformed. The destiny of man is to become a Gnostic being or a divine being and live on earth with godly powers. Sri Aurobindo points out that the human life; body and mind are evolved from Supermind. For Sri Aurobindo, all things of the world are made of the Divine existence. The material, vital and the mental planes of existence are the formulations of the Divine existence.

To conclude, Aurobindo's reality is of the nature of external involution and evolution, eternal being and becoming reality in that case cannot be one as he argues, since if the finite is real, one cannot conceive the infinite or a distinct infinite
apart from the finite; and without this distinction of finite and infinite, it is impossible to accept the finite as real or the becoming of the being. This doctrinal consideration of being and becoming has influenced Aurobindo's education aesthetic, spiritual and political philosophy.

The foregoing studies which show a close affinity to the present study were a good help for the researcher. The review of related literature helped him in determining the objectives, formulating the hypothesis and selecting the appropriate methods for the data collection and its analysis.
REFERENCES


9. Ibid.p.28

10. Ibid. p. 30

12. Ibid. p. 31

13. Ibid. p. 35


44. Praseeda, R. S. (2002). Integral Yoga of Sri Aurobindo. Dissertation Submitted as the part of M.A, Department of philosophy, university of Kerala.


