INTRODUCTION

Introduction

The development of human personality is like that of a plant from a seed. The plant sprouts, grows, develops, and puts forth branches and bear flowers and fruits. Similarly the individual grows from childhood to adolescence and from adulthood to maturity and continually brings himself to self-reference. At every stage of his self-differentiation he discovers his axiological connections with the complex reality of the human situation. Physical, psychological, intellectual, aesthetic and spiritual factors become the strands weaving the individual’s web of experience and thus constitute the process of his education which aims at the drawing out human potentialities to the fullest extent possible. Education is the promotion of the comprehensive self-development of the human being into an integrated personality.

Education is a process of living. Education sharpens the intelligence of a person. It enables the mind to find out the ultimate truth which emancipates humanity from the bondage of sin and gives wealth, not of things but of inner light, not of power but love, considering the truth as reality and giving expression to it. Education means the exposition of man’s complete individuality.

True education is one which directs and consoles the mind and intellect of man towards the earning of pure happiness. It can be secured
only by untiring effort of individual. The scriptures declared that happiness cannot be acquired through happiness. By undergoing unhappiness alone happiness can be won. This has to be instilled through Education.

The word ‘Education’ has a very wide connotation. There is no single objective which can cover the whole gamut of life with its various manifestations. The two poles of education, the temporal and the world of spirit are wide apart. Philosophers and thinkers from Socrates to John Dewey in the west and Yajnavalkya to Mahatma Gandhi in the east have defined education in accordance with their own philosophy of life with the result that there emerged divergent concepts and definitions on education. The concept of education is like a diamond which appears to be of a different colour when seen from a different angle.

Education is a continuous and life long process. It is the process of development from infancy to maturity. It includes the effect of everything which influences human personality. Education means growth and growth never stops. It is to bring about the growth of education through experience and activity. Every experience and activity leads to some sort of learning and enrichment to the learner’s mind.

Philosophers, Politicians, Educationists, Psychologists, Teachers and Priests seem to have their own concept of education which is influenced by their own outlook on life and their past experiences in limited fields. According to ancient Indian educators, ‘Education’ is termed as ‘Sikshana’ which means ‘to discipline’, ‘to teach’, ‘to instruct’ or ‘to control’. According to western educators, education is a deliberate and organized activity through which the physical, intellectual, aesthetic, moral and
spiritual potentialities of the child are developed, both in the individual and also in the members of society so that they may lead the fullest and richest life possible in this world and finally attain their ultimate end. Technological education has become valuable today, but even here human values have to be emphasized. Technology must be dedicated to the promotion of high ideals. True education is that which fosters the sense of oneness, draws out one’s divine qualities and promotes the blossoming of human personality.

**Views of Great Thinkers on Education**

Education has been defined differently by different people. The meaning of education has been changing according to people, places and times. For some, education is a process, for others it is the result, still for others a methodology.

Education is an important social activity planned and shared by parents, teachers and society. Education is a process of learning to live the life in a community. With passage of time, the concept of education has changed and hence the definition also. Yet, certain definitions have stood the test of time.

Philosophers Socrates, Plato and Aristotle in ancient Greece have laid great emphasis on the right kind of education. Learning, according to Shikshavalli, is not mere mastery of letters. Vidya should blend harmoniously with life and lend meaning and purpose to it. It is said: “Learning is that which liberates”. Rig-Veda says that Education is something which makes man self-reliant and selfless. It means that education makes a man independent. According to Upanishads, Education is leading from the unreal to the real, from darkness to light, from death to
immortality. “Nothing is more purifying on earth than wisdom”, says Bhagavadgita, which means knowledge makes a person most pious on earth. Sankaracharya says “Education is the realization of life”.

According to Socrates, ‘Education is a process to dispel error and discover the truth.’ Plato observed, ‘Education is the capacity to feel pleasure and pain at the right moment.’ Aristotle defined education as ‘Creation of a sound mind in a sound body.’ By these, one understands that education should not only pay attention to one’s physical needs but also to the mental needs. Pestalozzi (2005) defined ‘Education as a natural harmonious and progressive development of man’s innate powers.’(p. 12). By saying so, Pestalozzi has made the factors, heredity and environment and their role in the personality development is very clear.

According to John Dewey, the aim of education is growth and development, both intellectual and moral. Ethical and psychological principles can aid the school in the greatest of all constructions, i.e., the building of a free and powerful character. Only knowledge of the order and connection of the stages in psychological development can ensure this. Education is the work of supplying the conditions which will ensure the psychological functions to nurture in the most free and full manner. So in view of John Dewey the central purpose of education is to enable human being to make the necessary adjustments to meet a constantly changing environment and the most important adjustments to be made are adaptations to changing moral values.

According to Froebel (2005), Education is not a mere storing up of ideas in mind; it is the provision of ways and means which help the mind to
develop according to the laws of its own being. The aim of education should be to aid the child in realizing unity in diversity and diversity in unity and to discover the interconnectedness between the things of the world.” (p : 13)

Addison believed ‘Education, when it works upon a noble mind, draws out to view every latent virtue and perfection’. According to Redden, Education is a deliberate and systematic influence exerted by a mature person upon the immature through instruction and discipline. It means the harmonious development of all powers of human being - physical, intellectual, aesthetic, social and spiritual. The essential elements in the education process are a creative mind, a well integrated self, socially useful purposes and experiences related to the integrated self needs and abilities of the individual as a participant or a social being. The ultimate goal of life is the union of the individual with God. According to Rousseau, ‘Education is development from within’.

Swami Dhayananda said that education is formation of character. Nobel Laureate Rabindranath Tagore emphasized that education means enabling the mind to find that ultimate truth which emancipates from the bondage of dust and gives wealth not of things but of inner light, not of power but of love, making this truth its own and giving expression to it. Swami Vivekananda (2005) declared that education has to train in the assimilation of great values in this country and help in the assimilation of great values of humanity. Education should also be a clearing house of ideas and cultures migrating to distant lands. Education should lead to nationalism and wider internationalism. Education according to Vivekananda is both for change and preservation. A dynamic education is
forward looking and welcomes changes. One must have life building, man-
making and character-making assimilation of ideas. If education is merely
identical with information, the libraries would be the greatest sages in the
world and encyclopedias the Rishis. Education is the manifestation of
Divine perfection already existing in man. (p. 12)

Mahatma Gandhi (2005) said, “By education, I mean an all-round
drawing of the best in child and man - body, mind and spirit”. Literacy is
neither the end of education nor even the beginning. It is one of the means
whereby men and women can be educated. Literacy itself is no education”.
(p. 12) He thus highlighted the importance of the integration of the critical
components body, mind and soul. By this one can very well understand
that Mahatma wants a harmonious development of the various faculties of
human beings.

Highlighting the true purpose of education, Sage Aurobindo of
Pondicherry observed that education helps the growing soul to draw out
that is in itself which is best and make it perfect for a noble use.
Aurobindo’s integral system focused at developing a balanced personality
of individuals.

of mind and spirit’. It should develop an inquiring mind and creative
imagination. Education should instill in minds the worth of human beings.
It should also inculcate self-discipline, and an open mind. J. Krishna Murti
defined education as a natural harmonious and progressive development
of man’s innate powers.
A comprehensive definition of education must take into consideration a few factors. They are: the individual who is to be educated; the society in which education is to take place. Education can at best be described as “the nature of personal growth”. When education is considered as the conservation, transmission and renewal of entire culture, then it becomes an instrument by which a community maintains itself.

**The Directions of Education Commissions**

Over the years, the Indian Government has set up numerous commissions to look into the factors affecting the education system in India. The first commission was the University Education Commission headed by Dr. Sarvepalli Radha Krishnan in 1948. It recommended the inclusion of religious and moral education in education content at every level and observed that no amount of factual information would make an ordinary man into an educated or virtuous man, unless something is awakened in them, an innate ability to live the life of soul.

Subsequent commissions like The Secondary Education Commission chaired by Dr. Lakshmana Swamy Mudaliar (1952), the Committee on religious and moral instruction chaired by Shri Sri Prakasha (1959), the Education Commission chaired by Dr. D.S. Kothari (1964-66), the Committee for ‘Promotion of Value Education’ chaired by Sri Kireet Joshi (1981-82) and such others including the National Policy on Education (1986) have emphasized the need to cultivate social and moral values by readjusting the curriculum by restructuring the education system as ‘value added, value based and value oriented’.
Secondary Education Commission (1952-53)

Secondary Education Commission (1952-53) headed by Dr A. Lakshmana Swamy Mudaliar covered the school stage and considered the issue under the title ‘Education of Character’ saying that religious and moral instructions play an important role in the growth of character. It considered healthy trends arising from three sources. The influence of home which is the dominant factor; the influence of the school through the conduct, the behavior of the teachers themselves and the life in the school community as a whole; influence exercised by the public of the locality and the extent to which public opinion prevails in all matters pertaining to religious and moral codes of conduct. No amount of instructions can supersede or supplant these three essential factors; it can only be supplemented to a limited extent by properly organized instructions given in schools.

Education Commission (1964-66)

The Education Commission (1964-66) headed by Prof. D S Kothari, reviewed the entire gamut of education and pointed out the defects of the system of education in respect to moral and spiritual values. He said “A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the lives of majority of Indians, religion is a great motivating force and is intimately bound with the formation of character and the inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of the people cannot afford to ignore this purposeful force”. It is therefore recommended that a conscious effort should be made for the development
of social, moral and spiritual values with the help of ethical teachings of all the great religions. The major reason for the non-implementation of the recommendations in regard to values has perhaps been the complexity of the modern Indian society with heterogeneous population having diversity of religious beliefs and practices. The usage of the terminology debate for the same set of values has been so varied that any attempt to analyze it involves more than eighty values. In the absence of a consensus, it became difficult to analyze them and develop an integrated programme for the cultivation of values.

The Kothari Commission noted the negative response to the recommendations of the Sri Prakash committee. It therefore, felt the need to adopt active measures to give a value based orientation to education. It recommended that Central and State Governments should adopt measures to introduce education in moral and spiritual values on the lines recommended by the Secondary Education Commission and Sri Prakash Committee. Some periods should be set apart for moral instructions. The University Departments should be concerned in the ways in which these values can be taught widely and effectively and also prepare literature for use by the students and the teachers. In recent years an increasing stress is being laid on the formulation of objectives of education that aim at uniting science and humanism, ethics and aesthetics, and material welfare with spiritual welfare.

A conference was held in Shimla in May 1981, to ponder seriously on the meaning and scope of value-oriented education and to formulate practical guidelines for governmental action. It recommended that value orientation should be the central focus of education and that teachers
should be given the necessary training in the effective methods of development of values among students.

**National Education Policy – 1968 and After**

The National Education Policy of 1968 marked a significant step in the history of education in post independent India. It aimed to promote national progress, a sense of common citizenship and culture, and to strengthen national integration. It laid stress on the need for a radical reconstruction of the education system, to improve its quality at all stages, and give much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people.

The National Policy of Education - 1986 gives a true version of the present scenario. In the school curricula, in addition to laying down a common scheme of studies for boys and girls, science and mathematics were incorporated as compulsory subjects and work experience assigned a place of importance.

The National Policy on Education ’86, emphasized value education as “The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for realignment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. In culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.”
The National Policy of Education’86 clearly reflected the government’s desire to accept its shortcomings and evolve a meaningful and practical policy for the future. It has rightly recognized the need to lay stress on ‘Value Education’ as the prime base to build a strong fabric, so that future generations can rise above narrow feelings and set up a strong foundation which helps in building an edifice that would stand the test of time and grow into the twenty-first century.

Defining the goals of education, the National Policy of Education’86 document says that emphasis must be laid on the socio-economic well being, competence and creativity of the individual, which encompasses; Physical, intellectual and aesthetic development of the personality; Inculcation of scientific temper and democratic, moral and spiritual values; Development of self confidence to innovate and face unfamiliar situations; fostering a healthy attitude to dignity of labour and hard work; Creation of an awareness of the physical, social, technological, economic and cultural environment; A commitment to principles of secularism and social justice; Dedication to uphold the integrity, honour and foster the development of the country; Promotion of international understanding.

In the areas of research and development, and education in science and technology, special measures need to be taken to establish network arrangements between different institutions in the country to pool up their resources and participate in projects of national importance. Vocational education to be made a distinct stream, intended to prepare students for identified occupations spanning several areas of activity. These courses are ordinarily being provided after the secondary stage, but keeping the scheme flexible, they may be made available after class VIII. Efforts are
made to provide children at the higher secondary level with generic vocational courses which cut across several occupational fields and which are not occupation specific.

In view of mixed experiences with the system of affiliation, autonomous colleges need to be helped to develop in large numbers until the affiliating system is replaced by a freer and more creative association of universities with colleges. Autonomy and freedom are to be accompanied by accountability.

Research in Ideology, humanities and social sciences are to receive adequate support. To fulfill the need for the synthesis of knowledge, interdisciplinary research should be encouraged. Efforts are to be made to delve into India’s ancient fund of knowledge and to relate it to contemporary reality.

To take up the challenges of micro-planning at grassroot levels for transformation of rural areas, a new pattern of the rural university should be consolidated and developed on the lines of Mahatma Gandhi’s revolutionary ideas on education so that institutions and programmes of Gandhian basic education system are supported. Teachers have multiple roles to perform: teaching, research, development of learning resource material, extension and managing the institution. Initial and in-service training to be made mandatory for faculty members and adequate training services are to be provided. Staff Development Programmes are to be integrated at the state, and coordinated at regional and National levels. Education is to be used as a change agent, particularly in the status of woman. The National Education System plays a positive, interventionist
role in the empowerment of women. Women’s studies to be promoted as a part of various courses and educational institutions encouraged in taking up active programmes for further women’s development.

Work experience, viewed as purposive and meaningful manual work, organized as an integral part of the learning process and resulting in either goods or services useful to the community, is considered as an essential component at all stages of education, to be provided through well-structured and graded programmes. It would comprise activities in accord with the interests, abilities and needs of students, the level of skills and knowledge to be upgraded with the stages of education. This experience would be helpful on his entry into the workforce. Pre-vocational programmes provided at the lower secondary stage will also facilitate the choice of the vocational courses at the higher secondary stage.

Opportunities are to be provided for youth in involving themselves in national and social development through educational institutions and outside. Students are required to participate in one or the other of existing schemes, namely the National Service Scheme, National Cadet Corps, etc. Outside the institutions, the youth are encouraged to take up programmes of development, reform and extension. The National Service Volunteer Scheme is to be strengthened. Council of Teacher Education is to provide the necessary resources and capability to accredit institutions of teacher-education and provide guidance regarding curricula and methods. Networking arrangements are to be created between institutions of teacher education and university departments of education.
With the change in the government, the National Policy on Education came to be reviewed in 1990, and finally endorsed. The Ramamurthy Committee (1990) stressed that sooner than later, ground may be prepared for integration between science (truth) and spirituality (unity of life). The Committee felt that true education must humanize the person. It expressed its concern about the erosion of social and moral values and stated that education must provide a climate for the nurture of values, both as a personalized set of values forming one’s character and including necessarily social, cultural and national values.

Keeping in view the recommendations of the Ramamurthy Committee as well as various developments, the Central Advisory Board of Education (CABE) Committee on Policy (1991) suggested certain modifications. The National Policy of Education (NPE) (1986) with modifications was adopted in May 1992 and led to the revised Plan of Action (POA) (1992) in August, 1992. The above Commissions offered their observations and recommendations for reorienting the education system at the national level to review the education system at the global level to make sure that it serves its true purpose.

One of the landmark international commissions under the auspices of UNESCO was the Delors Commission.

**The Delors Commission (1996)**

The UNESCO conclave on values has identified that one of the major problems in the wake of globalization is not so much lack of values but inability to handle multiplicity of values. In a culturally plural global scenario, the encounter of values from different cultural milieu is inevitable.
This often led to multiple levels of conflicts among the individuals. Thus human development initiatives for fostering healthy life styles need to pay special attention to develop the requisite competence for investment of the preserved order. The world’s great religions must no longer fight against each other for supremacy but co-operate for the welfare of the human race, and that through a continuing and creative inter-faith dialogue, the golden thread of spiritual aspiration that binds them together must be strengthened instead of the dogma and exclusivism that divides them; the holistic education must acknowledge the multiple dimensions of the human personality - physical, intellectual, aesthetic, emotional and spiritual; thus moving towards the perennial dream of an integrated individual living on a harmonious planet. The commission has pin-pointed the need for developing democratic spirit and developing social, moral and spiritual values in the students as one of the aims of education in India.


National Curriculum Framework for school education 2000 has observed that truth, righteous conduct, peace, love and non violence are the core universal values that can become the foundation for building the value based education programme. These five universal values represent the five domains of human personality; intellectual, physical, emotional, psychological and spiritual are co related with five major objectives of education, namely knowledge, skill, balance, vision and identity. The framework has proposed inculcation and nurturance of moral, ethical, humanistic and constitutional values.

NCF’2005 recommended that certain broad aims of education include independence of thought and action, sensitivity to others well being and feelings, learning to respond to new situations in a flexible and creative manner, predisposition towards participation in democratic process, and the ability to work towards and contribute to economic processes and social change. It is the education’s noble task to encourage each and every one, acting in accordance with their traditions and convictions and paying full respect to pluralism, to lift their minds and spirits to the plane of the universal and in some measure, to transcend them. It is no exaggeration on the commission’s part to say that the survival of humanity depends there on. ‘Living together in harmony’ must be the ultimate goal of the twenty first century and common treasure of wisdom and experience can undoubtedly enable to find ways to increase spiritual and material well-being and to live together in harmony as said by Myong Won Suhr.

National Curriculum Framework (2009)

NCF’2009 emphasized that education is not a mechanical activity of information and transformation and teachers need to be looked at as crucial mediating agents through whom curriculum is transacted. There is a need to connect knowledge to outside the school and enrich the curriculum by making it less text-book oriented. Teachers must be equipped with not only to teach but also to understand her student and the community of parents so that children are regular in schools and learn effectively. Teachers should be prepared to care for the children and love them. Teachers must acquire knowledge as he constantly learns. Teachers must
have responsibility towards society and work to build a better world, develop sensitivity to the problems of the learners, commitment to justice and zeal for social reconstruction. Learning is to be viewed as a search for meaning out of personal experiences and knowledge generates as a continuously evolving process of reflective learning.

NCF’2009 proposed that teachers need to be trained in organizing learner centered, activity based, participatory learning experiences like play projects, discussion, dialogue, observation, visits, integrating academic learning with productive work, to develop social sensitivity and consciousness and human responsibilities. It also emphasized on environment and its protection, living in harmony within oneself and with natural and social environment; promotes peace, democratic way of life, constitutional values of equality, justice, liberty, fraternity, secularism and caring values. There is a need to appreciate the potential of productive work and hands on experience as a pedagogic medium both inside and outside the class room and work is integral in the process of education.

1.3 Present Educational Scenario

Today’s education is aimed at giving those who go through it an amount of temporary happiness, temporary beauty and temporary pleasure. The conduct of students of today is not controlled in any manner. Modern man has mastered science and technology, but has thereby become the servant of mammon. An individual gluts over his apparent success in harnessing nuclear energy, yet lives as a moral dwarf. Modern education seems to have a paradoxical effect on the individual. It has led to the accretion of sorrow and not its elimination. As modern education has
advanced, sorrow also has increased. With the explosion of education, the totality of misery in the world has increased enormously. Modern education is thus not conducive to redemption from world-sorrow. The cause for this multiplication of human sorrow may be traced to man’s lack of faith in the essential unity underlying the phenomenal multiplicity.

The present educational system keeps the individual in darkness instead of shedding illumination. True education is that which is consistent with the Vedic statement: ‘Lead me from Darkness to Light’. But today’s educational system instead of dispelling the darkness of ignorance, have made the students blind and deaf. Students have eyes but they do not see; they have ears, but they do not hear; and they have minds, but they are as deficient as the mentally deranged. They have lost faith in their own eyes, ears, and mind. Man has begun to deceive himself. Today, he looks with the eyes of others, hears with the ears of others, and thinks with the minds of others.

In the schools generally moral conceptions have been replaced by social interaction and gradually discipline is dissolved into the so called ‘democratic process’. Cheating in examinations has become common. Increase in sexual relations of even high school students, the heartless killings of youth of high I.Q. etc are some of the examples. Discipline has been practically abandoned in many schools or has watered down into a wishy-washy, so called democratic process. The youth receive insufficient positive guidance with which they are not able to distinguish what is right and what is wrong. Not only public education has failed to eliminate crime but it is in some measure responsible for the increase of these various evils. Everyone has realized that every individual is facing some multi
dimensional hazards, which were never visualized before. The growing progress in controlling the material world has not been matched by corresponding advances in human character, virtues and values. Value crisis is now a global phenomenon.

**Philosophy of Life**

Human life which is the most sacred of all God’s creations has two aspects: one biological and the other sociological. Nutrition and reproduction maintain and transmit the biological aspect whereas the social aspect is transmitted through education. Primarily, man is distinguishable from animals because of the power of reasoning. Man is endowed with intelligence; wants to remain active, original and energetic. The list of human achievements is very long and it is a big question to all philosophers. Philosophy endeavors to understand all that comes within the bound of human experience. It aims at the fundamental understanding of things, the problem of human conduct, the assumptions that underline religious and scientific benefits, the tools and methods of thinking, or any issue that arises in any field of human activity.

Philosophy has been defined by various scholars from various angles. The word ‘Philosophy’ is made up of two Greek words ‘Philo’ and ‘Sophia’ means ‘love’ and ‘wisdom’ respectively. Therefore the literal meaning of philosophy is love of wisdom. Wisdom is not knowledge. Wisdom includes knowledge, but goes beyond it to find relationship and to discover implications. Philosophy means ‘nature reflection’ about any problem in its complete perspective. In ordinary sense, the term ‘Philosophy’ means the sum of man’s beliefs. Technically it is ‘the sum of
man’s reasoned out beliefs’. It is a continuous seeking of insight into basic realities of the physical worlds, life, mind, society, knowledge and values. Philosophy seeks to provide a complete account of man’s world. It is reflective and critical in nature and God. Philosophy deals with the nature of human mind and personality and the ways in which man and all his institutions can be understood. Philosophy seeks to understand whether man is free or within bondage and whether he can change the course of history.

Philosophy, therefore, may be understood as a search for a comprehensive view of nature, an attempt at universal explanation of the nature of things. Philosophy gives man that knowledge and wisdom with the help of which he understands the whole universe and the implications of the same or himself and all the people around. Philosophy is a consistent search for the consistent explanation of the different realities around. The eternal quest for truth leads to the origin of philosophy. A love of wisdom is the essence for any philosophic investigation.

The wise men of Greece have raised a number of questions about the origin of the universe, life and creation. It must be noted that philosophy is not anyone’s belief or point of view concerning purposes or values. On the other hand philosophy is a rigorous discipline and guarded analysis of some of the most difficult problems which man has faced. Philosophers are men of great intelligence and remarkable insight, who have been able to see the significance of the desecrate events in human experiences.
According to Dr. Radhakrishnan (2005), “Philosophy is a logical inquiry into the nature of reality. It explores the basic sources and aims of life. Thus philosophy means beliefs or points-of-view concerning purposes and values according to man’s life”. (p. 4) Dr. RadhaKrishnan raised questions about reality, universe, nature of man, his origin and destiny and tried to answer these questions and forms a reasoned out point of view on these fundamental matters. These answers come from his philosophic attitude towards life or his philosophy according to which he lives. A philosophy always results in a certain way of life.

The three great religious teachers of the world – Buddha, Christ and Mohammed have their own philosophy resulting in different ways of life. Buddha preached to have personal salvation. Christ advocated the philosophy of love and charity. Mohammed upheld the doctrine of brotherhood. Several great thinkers have defined philosophy in many ways. Coleridge defined philosophy as ‘The science of all sciences’, Cicero called it as ‘The mother of all arts and the true medicine of mind’. Both Alexander and Kant felt that philosophy is metaphysics. Philosophy according to Alexander is an attempt to study such comprehensive topics of life, reality and universe. He combines concepts of metaphysics and criticism in his philosophy. Kant also agrees with Alexander and further adds that philosophy should give up the attempts to know the ultimate realities like God and the self and limit itself to the world experience. Mahatma Gandhi believed in the philosophy of non-violence.

According to the revolutionary school of thought, philosophy is neither metaphysics of experience nor realities beyond sense experiences nor is it concerned with the knowledge of transcendence. The proper
function of philosophy is a logical analysis of the proposition of science. Plato (2005) stated “The knowledge of the universe is unchangeable and eternal. Such knowledge cannot be given sense perception which does not reveal the reality of things but gives mere appearances”. (p. 1). Bertrand Russel (2004) opines “Philosophy is to be studied not for the sake of any definite answers to its questions, but rather for sake of the questions themselves, because these questions enlarge our conceptions of what are possible but above all because - the mind also rendered great becomes capable of that union, with the universe, which constitutes its highest good”. (p. 61) Needless to say philosophers differ in their answers to the various eternal questions of life and there is no one philosophy, which everyone has to follow. Every philosophy enables individuals to derive knowledge. Some people regard it as an intellectual luxury but in fact it is life’s necessity. Philosophy helps the individual to understand the significance of all human experiences and activity. The deepest questions of life are clarified by philosophy. Such a clarification is most essential if one does not want to lead a life of confusion and conflict, ambiguity and inconsistency. Philosophy is the supreme instrument by which man comes to tune with himself and struggle to organize his existence with in culture.

Philosophy means beliefs or points of view concerning purposes or values according to popular belief. It is a careful, critical and systematic work of the intellect in the formation of beliefs. It discusses the nature of reality, the nature of origin, methods and limits of human intelligence and beliefs about values. Every activity of human life; material, social, intellectual or spiritual is based upon one’s beliefs, values and ideals. These beliefs in fact mould and direct one’s activities. Philosophy of life evidently
means outlook on life, how one regards things, events, relationships and
the values. For example, one individual sets very high value on acquisition
of wealth, another to acquisition of health, yet another to the acquisition of
life. Thus every philosophy of life is based on a certain belief. And a belief,
if it is vital, must lead to an educative effort. As such philosophy is
inseparable from education. Philosophy therefore must be understood as a
search for a comprehensive view of nature, an attempt at universal
explanation of nature of things. The eternal quest for truth lands the origin
of philosophy. A love of wisdom is the essence for any philosophic
investigation.

Educational Philosophy

Education is the most dominant component in the philosophy of
education. The different schools of philosophy have different implications
for educational practice and the task of the educational philosophers is to
identify the differences for applying them in educational practice. Each
branch of philosophy is related to a particular aspect of education.

Education means both the acquisition of knowledge and experience
as well as the development of skills, habits and attitudes which helps a
person to lead a full and worthwhile life in the world. It is a process of
training the individual through various experiences of life so as to draw out
the best in him. While the goal of philosophy is to explain the baffling
mysteries of the universe, and variegated problems created out of wisdom
and folly, the chief means of philosophy is education. Education without
philosophy would mean a failure to understand the prominent nature of
education.
Man philosophizes his ideas whenever he tries to express his belief and its various aspects. Education is one of most important aspects of life. So whoever has tried to philosophize about education has been called an educational philosopher or thinker. Philosophy, whether explicit or inexplicit, is always in the background for shaping things in education. It answers thousands of questions pertaining to the field of education. Philosophy answers the ultimate questions of education. If philosophy is speculative, education is the practical side of philosophy. Philosophy shows the way to be followed by education. With this, education becomes applied philosophy. Philosophy formulates the aims and methods of education and its process.

According to Sir John Adams (2005) “Education is the dynamic side of philosophy. Philosophy and education are two sides of the same coin - life, while philosophy is the contemplative side, education represents the dynamic side”. (p. 4). According to Ross (2004) “Education is the active aspect of philosophical belief, the practical means of realizing ideas of life.” (p. 61). If education is set of techniques for imparting knowledge, skills and attitudes, philosophy is the foundation to vitalize these. Education is nothing but applied philosophy. Philosophy deals with the abstract and education deals with the concrete. Both of them go together. John Adams has described education as the dynamic side of philosophy. In the words of Safaya and Saida, ‘Philosophy gives ideals, values and principles, Education works out these ideals, values or principles.’

Philosophy determines the aims of education which are relative to the aims of life. Philosophy formulates the end of life and education offers suggestions as to how this end is to be achieved. The aims of education
differ according to a particular philosophy; the three main philosophies are Idealism, Naturalism and Pragmatism. Each has its separate aims. In brief, the aims of education are determined by philosophy of education. Philosophy and education are closely interrelated. Philosophy sets the goals for education and education gives direction for the propagation of philosophy.

New schools of philosophy originated, trying to synthesize of Pragmatism and Idealism. The present age is an age of reunion, the period of synthesis both in philosophy and in education. Philosophy not only lays down the end, but also wishes that the means must constantly look to the ends so that they may not be lead astray.

All great philosophers are great educationists. Thales in Greece, Confucius in China, Buddha and Gandhi in India and many more have all reflected their philosophical views in their educational schemes. For example Plato’s idealism brought forth his cultural schemes of education; Rousseau’s anti-social philosophy reflected on his ‘negative natural education’, Dewey’s philosophy has resulted in modern project method. Truth and principles established by philosophy are applied in the conduct of educative process. Several schools of thought have come into vogue like Idealism, Naturalism, Pragmatism, Realism and Humanism. Many such schools of thought have cropped up because philosophers differed in their answers to several questions in life. Despite all the differences, philosophers have all agreed on one point that education is the means to achieve life’s ambitions and goals.
Need for Educational Philosophies

Education has been defined as a consciously controlled process whereby changes in behavior are produced in a person and through him in a group. It is a gradual adjustment of the individual to the spiritual possessions of the various aspects of human personality so as to prescribe a generally suitable and acceptable programme of learning which should be conducive for the attainment of its objectives and goals. However, there has been a continuous change in the nature, extent and import of these objectives which are related to the meaning and reality ascribed to human nature and to the environment in which education takes place. Hence education is in dire need of some sort of philosophy which may provide it with direction and roots, stability and purpose.

Education Philosophers: A Brief Introduction

Swami Vivekananda

Vivekananda devoted most of his life to communicate his universal message of unity and tolerance. In his famous address at the Parliament of Religion in 1893 at Chicago, he summed up his message and philosophy by saying “upon the banner of every religion, will soon be written, in spite of resistance, “Help and not fight” “Assimilation and not destruction, Harmony and Peace and not Dissension. (Complete Works of Swami Vivekananda-Vol 1, p. 24)

According to Vivekananda, education is the manifestation of the perfection already in man. Knowledge is inherent in man, no knowledge comes from outside, it is all inside. He also said “we want that education by which character is formed, strength of minds increased the intellect is
expanded and by which one can stand on one’s own feet. The end of all education, all training should be man making, the end and aim of all training is to make the man grow. The training, by which the current and expression of will are brought under control and become fruitful, is called education” (Vol IV p 358 complete works of Swami Vivekananda). Vivekananda’s Educational philosophy emanated from his philosophy of eternal values and eternal religion. In the true idealistic spirit he considered in the highest goal of human life to be the embodiment of the divinity within. Vivekananda believed every soul to be divine, education has to manifest this divinity by controlling nature, external and internal. For Vivekananda, Knowledge alone is not the only factor for individual good. Physical strength, moral strength and character are equally important to any education.

Education must create self-confidence and self-reliance through concentration. Man devoid of this sentiment runs to ruin. This was strongly felt by Vivekananda. Education must therefore provide self knowledge which brings material prosperity and freedom from the bondage of worldly existence. Through self analysis and self insight, a man can attain perfection and achieve the glory of life. Vivekananda’s call was “Be strong and have this concentration”. Vivekananda clearly said “Education is not the amount of information that is put into your brain and runs not there, undigested in your life. We must have life-building, man-making, character making assimilation of ideas. The beauty and glory of life lies in character-making” (Vol III p.302, Complete works of Swami Vivekananda). Education must promote the feeling that the Atman (soul) is the same in all, from ant to the perfect man, the difference being only in its manifestation.
He asserts that, from the highest God to the meanest grass the same power is potent in all-whether manifested or not. Education must call forth this power in every man. The spirit will certainly mean annihilation of all misery from this earth.

The teacher has to make the pupil conscious that he has to reach his perfection. Teacher must be a person who practices thoroughly what he preaches. Teacher should be one who has renounced the pleasures of life. Teacher should form his character, develop his spirituality, and then the results will come by themselves. The teacher must remember that the only medium through which spiritual force can be transmitted is love. The cultivation of values is possible with a sound system of education. Vivekananda was very strong in his opinion that any system of education and philosophy are invalid without the union of religion. The whole scheme of education, in the context of perfection of human personality, is based on the absolute values of truth directed towards self-realization. Vivekananda emphasized the need for a complete reorientation of human values to fight against hedonism and commercial fetishes. He suggested that education should not be for stuffing. It must be able to produce men of integrity, dedicated administrators and socially conscious citizens. Vivekananda suggested that religion and morality must get supreme consideration in education as they would bring good manners and strength of character in the growing generation.

**Krishna Murti**

It is through awakening of human consciousness Krishna Murti (2009) emphasized “Religious mind is a mind, that has no belief, that has
no dogma, that has no fear, that has absolutely no authority of any kind. It is a light to itself. Such a mind being free can go very far. But, that freedom must begin very close, very near – which is: the freedom is in yourself, in the understanding of yourself-and then you can go very far. Then you will find out for yourself for extraordinary stillness of the mind - it is not an idea but an actual fact. A mind that is completely still without any distraction, a still mind, but not the romantic mind, a mind that is not begotten through conflict or contradiction or through misery - it is only such a mind that is completely quite and therefore completely alive, totally sensitive; it is only such a mind that can receive that which is immeasurable.” (p. 18). He further said (2009) “The beginning of the religious mind is self-knowledge - not the knowledge of the supreme self; that is sheer nonsense. How can a petty mind, a narrow mind, a nationalistic mind, a mind that is begotten through fear, through compulsion, through imitation, through authority – how can that petty shallow mind try to find out what is supreme self is an escape.” (p. 9)

According to Krishna Murti (2009), “Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which come with unbiased investigation and self-awareness. When there is no self-knowledge, self-expression becomes self-assertion, with all its aggressive and ambitious conflicts. Education should awake the capacity to be self-aware and not merely indulge in gratifying self-expression. Only love and right thinking will bring about true revolution, the revolution within oneself. Without love and right thinking, oppression and cruelty will ever be on the increase. Without a change of heart without goodwill, without the inward
transformation which is born of self-awareness, there can be no peace, no happiness for men.” (pp. 15 & 68)

Learning implies the love of understanding and the love of doing a thing for itself, education is concerned with the total development of each human being, helping him to realize his own highest and fullest capacity. This revolution has to begin, not with theory and ideation, which eventually prove worthless, but with a radical transformation in the mind itself. Such a transformation can be brought about only through right education and the total development of the human being. It is a revolution that must take place in the whole of the mind and not merely in thought. To inquire and to learn is the function of the mind. By learning one does not mean the mere cultivation of memory or the accumulation of knowledge, but the capacity to think clearly and sanely without illusion to that from facts and not from beliefs and ideals.

The fullest development of every individual creates a society of equals. The present social struggle is to bring about equality on the economic or some spiritual level has no meaning at all. Social reforms aimed at establishing equality, breed other reforms of anti-social activity, but with right education, there is no need to seek equality through social and other reforms because envy with its comparison of capacities ceases. Intelligence is the capacity to deal with life as a whole. The child’s material curiosity, the usage to learn exists from the very beginning and this should be intelligently encouraged continually, so that it remains vital and without discretion and will gradually lead him to the study of a variety of subjects. Learning is facilitated when there is an atmosphere of happy affection and thoughtful care.
Emotional openness and sensitivity can be cultivated only when the student feels secure in his relationship with his teachers. The feeling of being secure in relationship is a primary need of children. This tense of security in the child is not the opposite of insecurity. It is the feeling of being at ease, whether he is in home or at school, the feeling that can be what he is, without being compelled in any way. He can have this sense of security only when the parents and educators are deeply concerned with the total welfare of the child; there must be the action of sitting quietly with others or by himself.

To be sensitive is to love. The word ‘love’ is not love and love is not to be divided as the love of God and the love of mother, nor is it to be measured as the love of the one and of the many. Love gives itself abundantly as a flower gives its perfume, but one is always measuring love in one’s relationship and thereby destroying it. Merely to impart biological information at the adolescent age may lead to experimental lust if the quality of love is not felt. Love cleanses the mind of evil. This quality of love must express itself also in doing things with one’s hands such as gardening, carpentry, painting, handicrafts and through the senses, as seeing trees, mountains, the richness of the earth, the poverty that men have created amongst themselves and in hearing music, the song of the birds and the murmur of running water.

Since education is the responsibility of parents as well as of teachers, one must learn the art of working together and this is possible only if each one perceives what is true. Beauty is that state in which the mind has abandoned the center of self in the passion of simplicity. In seeking to bring about a total development of the human being, one must obviously take
into full consideration the conscious mind as well as the sub-conscious. The hidden mind is far more vital than the superficial. Once there is perfection and understanding of the powers and capacities of the many layers of the hidden, then the details can be looked into wisely and intelligently. What is important is the understanding of the hidden, and not the mere education of the superficial mind to acquire knowledge however necessary. This understanding of the hidden, frees the total mind from conflict and only then there is intelligence.

**Sri Aurobindo**

The true basis of education is the study of the human mind. Any system of education founded on theories of academic perfections, which ignores the instrument of study, is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind. The muscles of the mind must be thoroughly trained by simple and easy means; the first principle is that nothing can be taught. The teacher does not actually train the pupil’s mind, he shows how to perfect his instruments of knowledge and helps and encourages him in the process. He only shows him how it can be habituated to rise to the surface.

The second principle of education is to work from the near to the far, from that which is to that which shall be. If anything has to be brought in from outside, it must be offered, not forced on the mind. A free and natural growth is the condition of genuine development. He advised the teachers to develop the powers of mind. The teacher is to develop in child the right use of the sin senses. By teaching of morals through religious text books are a vanity and a delusion, because the heart is not the mind and to instinct
the mind does not necessarily improve the heart. The only way for the
teacher to train himself morally is to habituate himself to the right
emotional and physical habits and the following out in right action of the
fundamental impulses of his essential nature. One can impose a certain
discipline on children, dress them in to a certain mould, lash them into a
desired path, but unless one can get their hearts and natures on one’s side,
the conformity to this imposed rule becomes a hypocritical and heartless, a
conventional, often and a cowardly compliance. If the teaching neglects
moral and religious education altogether, it is to corrupt the race.

Every boy should, therefore, be given practical opportunity as well
as intellectual encouragement to develop all that is best in natures. Religion
has to be lived, not learned as a creed. The essence of religion, to live for
God, for humanity, for country, for others and for oneself in these, must be
made the ideal in every school which calls itself national. The first work is
to interest the child in life, work and knowledge, to develop his instruments
of knowledge with the utmost thoroughness, to give him mastery of
medium he must use.

**Sathya Sai Baba**

The Philosophical cornerstone of Sathya Sai Education is the
concept of ‘Educare’. The term ‘Education’ has its origin from the Latin
word ‘Educare’, which means ‘to bring out that which is within’. ‘To bring
out’ means to translate them into action. The word ‘Educare’ has also a
sacred inner meaning. That which is manifested by Educare cannot be
seen with eyes, cannot be heard with ears and cannot be felt by the mind.
But all that education confers can be seen, heard and felt. Education fosters
desires and leads to rebirth, whereas ‘Educare’ confers immortality. Therefore ‘Educare’ should be pursued along with what is usually meant by education.

The guiding principles of the term, ‘Educare’ as used by Sri Sathya Sai Baba are: Divinity is love and it is the undercurrent of all human values; Educare elicits the inherent human values and translates them into action in daily life; The purpose of education is for living a fully human and spiritual life; The end of education is character and character manifests itself as the unity of thought, word and deed.

Sri Sathya Sai Baba said “Education has two aspects, the worldly and the spiritual. Worldly education brings out the latent knowledge pertaining to the physical world. Spiritual education brings out the inherent divinity in man. So both worldly and spiritual education is essential, without which the human life has no value.”

The field of education has long been afflicted by confusion and contradictory ideals. Many have spent deep thought on the problem, but they have not been able, yet, to achieve a solution that can help to make the life of the educated person both useful and truthful. It was the trust and faith which was emphasized in the past, but today’s system of education is purely examination oriented. Present day education is engaged too much in providing the young with skills by which they can eke out a livelihood. It does not allow the divinity in man to blossom. Sri Sathya Sai Baba suggested the educators that they must not be content when students acquire knowledge and adaptive skills that can prepare them only for earning a living. Rather, they should be equally concerned that education
helps students to realize their full human potential, which is realization of one’s own self that students become cultured and refined. Culture and refinement take them beyond the concerns of personal welfare, the welfare of all the members of society. Such individuals, who have recognized this prevailing unity within the diversity, would then be guided by their sense of right and wrong, good and bad and by what is helpful rather than harmful to others.

Sri Sathya Sai Baba suggested that the educational system must be based on the five principles; truth, right action, peace, love and non-violence. But this has not happened as the educational system is burdened with problems. Humility, detachment, discrimination, eagerness to serve others, reverence, renunciation such virtues are absent among the educated. In the present system of education, this combination is absent. Each is pursuing his own selfish interest, without regard to others. The educational system today prepares students for pursuing worldly gains and comforts, but makes no attempt to cultivate in them the qualities of righteousness, love of peace and promotion of social welfare. The head is loaded with trivial information and the heart is hardened. Students are having education for jobs which society has to create to give them work instead of working for the society. So many attempts have been made to bring about the changes in the educational system but it is forgotten that education of true value and significance is its moral and spiritual education. Sri Sathya Sai Baba proclaimed that many revolutionary changes are needed in the sphere of education by merging secular and spiritual education into a philosophy and pedagogy of education with the power to better serve the needs of society. He has inspired and guided the
development of an educational system that achieves this goal. The essential premise of the system is the recognition of divine nature in every one that can be assisted and nurtured through all forms of educational activity at every level of educational advancement. Sri Sathya Sai Baba has foreseen the need for value based education and has taken concrete steps to implement the same into a formal education system known as Sri Sathya Sai system of Value Based Integral Education. Sathya Sai Education thus entails a lifelong process of transformation, and aims to strengthen the sacred connections between the individual, the family, the society and all creation. Sri Sathya Sai Baba said that education is for life, life for love, love for man, man for society, society for service, service for science, science for nation, nation for world and world for peace.

Sri Sathya Sai Baba opined that multiplying the number of schools and colleges or increasing the enrollment of students cannot be a good index of growth and progress of education and there should be no link between money and education. Keeping this in his mind, Sri Sathya Sai Baba has chosen education as the foundation for his mission to lead humanity away from the precipice of self annihilation. Sri Sathya Sai Institute of Higher Learning, of which Sri Sathya Sai Baba is the Chancellor, is providing free education to students at all levels including postgraduate courses. The aim is to train the students in the proper way and make them accept the institute’s discipline. When an institution collects money from outsiders, it becomes a tool in their hands. When students are provided free education, the institution can control them. This helps to impart moral values and mould the character of the students. So, in Sathya Sai Educational System, there are no problems of student’s unrest because
education is free and the student’s behavior is exemplary. Sri Sathya Sai Baba’s thought has fructified as a process of transformation beginning with Bal Vikas and leading up to a marvelously unique university, the Sri Sathya Sai Institute of Higher learning. It was accredited by NACC with 3.63 CGPA in four point scale. It has flourished as a unique university combining the inculcation of human values with academic excellence and uncompromisingly high standards.

The system of education practiced at Sri Sathya Sai Institute of Higher Learning (SSSIHL) is unique in all respects. It is called as integral education, since its basic approach is to achieve the simultaneous and harmonious development of the body, mind and the soul of student in order to shape him into a sharing and caring individual. Its methodology is communion and not merely communication. This was what was aimed at the Gurukulas of yore. The SSSIHL aims at building of the character of each individual and drawing out the divinity inherent in him. The emphasis is on practicing the fundamental human values of Truth, Right-conduct, Peace, Love and Non-violence, all subsumed in the substratum of selfless love. Sri Sathya Sai Baba calls this true education, as it is not limited to the intellect or reasoning but flows from the heart. He has done this as an experiment to adopt the Gurukula system to accommodate the demands of modern secular education. The most distinguishing feature of this educational system is its philosophy that helps students to develop a good character, which paves in fostering the development of skills that will help them to earn a good living.
Statement of the Problem

The present study is aimed to study the educational philosophy of Sri Sathya Sai Baba and its relevance to the present educational system. This study is designed to know the bio-sketch, philosophy of life and educational philosophy of Sri Sathya Sai Baba and his educational programmes at various stages. The present study is stated as ‘A Study on Educational Philosophy of Sri Sathya Sai Baba’.

The Need for the Present Study

Today the educational world is immersed in multifarious problems, which are baffling the authorities concerned. The educational system is contributing to the collapse of human values in society. Educational institutions, which ought to give a lead in promoting the nation’s all-round welfare, are leading the country astray. There is a good deal of speculation how to bring about a new social order. All these exercises are in futility, reverence and respect for elders are totally absent. What is needed is an effective educational system, which cannot be established without a clear philosophy on education. The philosophy of education does not concern itself primarily with method, organization and content but with the broader aspects of direction purpose and effects. All details of the educational program must be consistent and subordinate to the plan as a whole.

Education must impart those qualities in the individuals that will ensure his peace and thereby, universal peace. It should cleanse the mind of all traces of narrowness and help in fostering unity and love. Education system, educationists and education policy makers are held responsible for all the problems in the current scenario. Many attempts have been made to
bring about the changes in the educational system forgetting moral and spiritual education. It is therefore the need of the hour is to give due place, importance, recognition and time to value education in the curriculum at all the levels. Man’s achievements in the fields of science and technology have helped to improve the material conditions of living. But today’s need is a transformation of spirit. Education should serve not only to develop one’s intelligence and skills, but also to broaden one’s outlook and make him useful to society and world at large. This is possible only when cultivation of spirit is promoted along with education in the physical sciences. Moral and spiritual education will train a man to lead a disciplined life. Education must endow man with compassion and spirit of service. Education must not only inform but also transform. Presently, it is providing only information and promoting skills. It has not tackled the problems of moral degeneration, of the sublimation of low desires, of senses control, and the development of spiritual insight. Education today is concerned mainly with satisfying the sense and developing intellectual skills. It ignores the development of virtuous qualities. Despite committees and commissions set up by the government to suggest reforms in education, no resolute efforts have been made to affect the necessary reforms. The main reason for this failure is lack of unity after the achievement of freedom.

In order to arrive at a sound and good educational system there is a need to evaluate or assess the various educational philosophies. The purpose of education is to make a complete human being who is well developed in all facets of human existence. Human values are latent within an individual. Human values must be reflected more in practice than in mere theoretical knowledge. Animals, birds and trees do some service to
others, but the man who is selfish not only does not serve but also causes harm to others. It is the educated young men who are found engaged in crimes like hijacking, bank robberies and other grave offences against society. All knowledge is ending with study of matter, plants and living creatures. But education must go beyond this, in understanding of the self and that is the true education. The task of education is to develop man into an ideal and exemplary person.

In India, it is through the unswerving and unrelenting efforts of eminent personalities such as, Swami Dhayananda Saraswathi, Krishna Murti, Paramhamsa Yogananda and many others that the modicum of value education has survived. Highlighting the true purpose of education, Sri Sathya Sai Baba declared that there is a need to reiterate old values, according to which an education based on cultural heritage can alone lead one to real education, Amaravidya for self-realization. High levels of suffering and anxiety that exist worldwide of abating, despite, persistent, conflict and steady decline immorality are some of the factors threatening the very survival of human kind.

Most serious thinkers agree that a profound change is needed in the way human beings view themselves and others. A spiritual awakening and educational model with the capacity to transform the minds and hearts of all are required. The quantitative explosion in the number of educational institutions - schools, colleges, and universities have been accompanied by a corresponding decline in the quality of education. Today’s need is for noble minded men and women. The nation will be prosperous only when there are such persons with noble minds and hearts. Such persons will
emerge in society only when there is purity of mind and morality in society. Only a society with a moral foundation can foster such noble persons.

There is no denying the fact that the Indian educational system, like many other educational systems of the world, is facing a grave crisis in these days. The imbalance in the present education scenario was realized long ago. The danger, the system was bringing to the nation was noticed by many distinguished thinkers like Mahatma Gandhi, Rabindranath Tagore and Sri Aurobindo. They tried to integrate human values in education. For students and other members of society, education should be a kind of social ideal. It should constitute a bridge on which one should walk to reach the goal. If this bridge of education is not built with sufficient strength, it will be harmful to the individual. The students should take the road of reorganization and endow education with the strength it needs.

In the present day conditions, where lack of national solidarity, regionalism, communalism, casteism, terrorism, violence, mindless and unabated killings, omnipotent corruption are prevalent, it is the felt need to have a good system of education that would uplift the people from childhood onwards, physically, intellectually, economically, socially, morally as well as spiritually.

Hence, the study is on the ‘Educational Philosophy of Bhagawan Sri Sathya Sai Baba and its relevance to the present educational system’.

Scope of the Study

The present study analyses Sri Sathya Sai Baba’s philosophy of education. It is proposed to identify his priorities, beliefs, convictions and experiences in matters related to the educational practices. It is assumed
that Sri Sathya Sai Baba’s works, directly or indirectly reveal his educational thoughts and philosophy. The present study attempts to make a content analysis of the works of Bhagawan Sri Sathya Sai Baba with a view to identify the nature of certain educational values, conveyed directly or implied in his writings and speeches.

The scope of the study is limited to educational philosophy of Sri Sathya Sai Baba and its related aspects only. A skeletal view of educational institutions and related aspects up to University level was given. Detailed picture of education in balvikas programme was only given. The relevance of Sri Sathya Sai education related programmes to the present educational system was focused.

**Objectives of the Present Study**

1. To study the bio-sketch of Sri Sathya Sai Baba in depth.

2. To analyse the philosophy of life in view of Sri Sathya Sai Baba.

3. To identify the educational philosophy of Sri Sathya Sai Baba as education for human values.

4. To study the educational programmes of Sri Sathya Sai Baba at various stages.

5. To discuss the relevance of Sri Sathya Sai Educational System to the present day educational system.

**Educational Implications**

Modern education develops the intellect and imparts skills but does not promote positive qualities. Education must enable a person to discriminate between light and darkness. It must foster and promote the
precious wealth of moral strength and spiritual victory. It must purify the inner impulses of man. Mere mastery of books does not entitle a man to be known as ‘educated’. Without the mastery of the inner instrument of emotion no man can be deemed to be educated. Education is meant to mould the child into an integrated personality through sustained influence, which is constantly positive in its appeal. The NCF for school education 2000 has proposed that truth, righteous conduct, peace, love, and non-violence are the core universal values that can become the foundation for building the value based integral educational programme, which are realized, practiced and lived by the teachings of Sri Sathya Sai Baba.

Teachers must put their heart and soul in preparing students up to the mark and for this they themselves should be value-oriented. The teachers should put into practice what they preach to the students. They should guide the students properly as they are most important assets of the educational institutions. The teacher must come down to the level of the students. The baby on the floor cannot jump into the arms of the mother when she calls her. The mother has to stoop low to posses the child. In the same way the teacher should come down to the level of student to teach him. This is a laudable sign of love.

Education is to purify impulses and emotions and equip one with the physical and mental disciplines needed for drawing upon the springs of calmness and joy that lie in one’s own heart. So, the students should be educated because there is no penance equal to a peaceful mind, no greater happiness than contentment, no worse desire than desire and no righteousness than equal mindedness. Ultimately all this brings about unity, purity and divinity to oneself, to the society and to the nation.