CHAPTER II

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In this chapter an attempt has been made to present a brief resume of related philosophical studies conducted by researchers.

The first attempt was made by Goswami (1961) to bring out the common bonds of relationship between the eastern and western educational thoughts. The work is based on the faith that a proper mingling of the two thought currents in education would help to grow a unified philosophy of education. The need for a common aim of education was felt because of the manifold purpose of education viz. to present i) a synthetic outlook of life, ii) a sense of dynamic humanism, iii) a concept of social and moral values and iv) a glimpse of fundamental truths.

The eastern system of education aimed at self realization. Tao Tze had emphasized the contemplative character of man in his scheme of education. Tao’s concept foresaw the naturalistic trend of education as championed by Rousseau Confucious propounded the theory of cultural recapitulation of the past in Education. Buddhism marked its stamp on Chinese philosophy of education by its idea of self discipline, propriety of personal conduct, a deep religious feeling and profound faith in human power. The aim of education in Japan was to acquire the Infinite Light within man. Honen, Shinran, Eisai and such great educators of Japan believed in the existence of an ideal world beyond reality. With the impact of Buddhism in Japan, loyalty, self denial, temperance, steadfastness of mind and strong will became the major qualities to be inculcated through education. Religion was the main influence in the philosophy of life in the ancient Egypt. Education in consequence aimed at the development of certain moral qualities in
man and educational practices were limited to instruct the young people in religious rituals. Hebrew educational theory originated from the concept of God. The Quran on the other hand, maintained that man was not only created in the image of God but he was an agent of Him on earth. The aim of education was to acquire knowledge or useful insight as a corollary to God's commandments. Islam had the first credit to manifest the east-west unity. So far as India was concerned, spiritual destiny dominated her rich cultural heritage. The Gita taught the Indians the ideal of 'Nishkama Karma'. Sankara held self realization as the highest aim and the Jain School denied the inclusion of external objects in a real scheme of education. The pure knowledge and insight were attainable only through reaching the stage of Supreme self. Vaishnavas subscribed to the ideal of self realization through the practice of love and humility. Swami Vivekananda, Tagore, Sri Aurobindo and Gandhi recognized the importance of character building and sought to discover the inner consistency of science and spiritualism through education. In western tradition and ultimate aim of Greek education was to ennoble life with individual liberty, free thought and civic virtues. Later on, Christianity emphasized on the development of man's pure heart. The philosophy of Plato, Aristotle and their followers ingrained the spirit of scientific inquiry and reasoning of the western education. On the other hand Christianity endeavoured to make education a means of forming moral and religious character. The scientific west realized, at last, that man could not be a complex of body, life force and mind, he also possesses a soul within. The renaissance educators, Rousseau and Froebel, championed the cause of natural virtues and spiritual possessions of child in education. The western tradition beginning from the ideas of Socrates, Plato, Aristotle and Christian Mystics and maturing in modern times in the philosophy of Nietzsche, Bergson and Hegel had throughout accepted in essence the true dignity of soul in human existence. The infusion of the eastern
spiritual thought and the western scientific thought would create a common philosophy of education but a deep chasm has till now separated the two. Education can only bridge the gap and regenerate itself striving for a common, full aim of man’s life.

The study of Chāube (1962) was intended to find out the salient features of modern India that came up from a few educational thinkers who stood against the growing influence of materialistic and mundane values and who gradually declined adherence to higher spiritual values.

Indian culture and civilization were products of age and they were best represented in the lives and works of such, eminent thinkers as Dayananda, (cited by Prakash 1938) Vivekananda (1947), Tagore (1930) and Gandhi (1927). Education in our country was to help the people to rise above the narrowness of seclusion and it was only possible if education was made a medium having essentials of Indian Philosophy and Culture. Some of the main contributions of the educational philosophers of modern India are summarised by the researcher as follows: The student’s moral and religious development should be the responsibility of education; education should also have a materialistic aim to make the individual self supporting and economically productive; education should enable an individual to feel one with the universe; curriculum should take into account the two phases of man’s life one the spiritual; i.e., the inner life of man as an individual, and the external, i.e., the outer life of man as unit of the society having its moral and social responsibilities; women’s education should be given priority so that the women of India once again take their rightful place in the society; the state should provide for education but it should claim no authority over it; and for growth and full efflorescence, the roots of education of Indian people must be planted in their old, cultural soil. It was, therefore, felt that a new
educational philosophy of the country influencing science and spirituality would suggest to a great extent the right remedies for many of the inadequacies existing in the current educational system in the country. However, this fundamental contribution had been the endeavour to effect in the minds of the educated Indian youth a synthesis between the spiritual culture of the east and the materialistic civilization of the west.

The study of Deopurkar (1964) was aimed at tracing the path of evolution of the philosophy of Indian education in the nineteenth and twentieth centuries.

The study was, on the whole, a descriptive, library research on the impact of idealism, naturalism, pragmatism of Indian philosophy of education in modern times. The whole period was divided into four parts: from 1800 to 1850 A.D., 1851 to 1900 A.D., 1901 to 1947 A.D. and 1948 to 1964 A.D. The impact and development of the above said philosophies on modern Indian education were studied in terms of aims of education, methods of learning, methods of teaching, curricula, disciplines and teacher’s duties. The study was based on the educational contributions of Raja Rammohan Roy, Dr. Annie Besant, Bal Gangadhar Tilak, Swami Dayananda Saraswati, Shri Aurobindo, Dr. D.K. Karve, Pandit M.M. Malaviya, Rabindranath Tagore, Mahatma Gandhi, Dr. S. Radhakrishnan, Sir Syed Ahmed Khan, Swami Vivekananda, Dr. Zakir Hussain and others.

Idealism formed the main stream in Indian educational philosophy and other philosophies were tributaries to it. According to idealistic philosophy self realization was the goal of life. Learning was thought of as the process of realizing the eternal values of life. Teacher was considered a custodian of Indian culture and civilization. Curriculum included moral and religious instructions. The methods of
teaching were both inductive and deductive in nature. Strict adherence of daily routine and self discipline were the forms of discipline. Naturalism in Indian education stood for education in natural atmosphere and according to the nature of the pupil who was born good. Auto education or child's freedom to learn by himself found its expression in kindergarten, playway and followed natural methods in Indian education in the twentieth century. Rejection of book and concentration on crafts, withdrawal of religious instructions in favour of self imposed discipline and liberalization of teacher's traditional authority were some of the effects of naturalism on Indian education. The Gandhian Basic Education was the best representation of pragmatism, a philosophy of modern science and democracy. Education was centered round a craft and its aim was the completion of project activities where the dignity of individual labour in social activities was valued most. Supernaturalism in education, on the other hand, aimed at the salvation of the individual through work, worship and faith. The curriculum was framed in accordance with the idea of revival of Hindu culture. The method of teaching consisted in only removing the obstacle to knowledge, since supernaturalism believed that no one can teach anybody. Internationalism in education aimed at international understanding and creating a synthesis of life and culture of all nations. Cooperation and coexistence were the basic principle of learning. Practice, not preaching, was the right method of pedagogy. Since the seeds of universalism were found implanted in the Vedas, the international schools in India relied heavily upon them. They stood for an illustration of synthesis of religion and science, the two opposite poles of tension of modern civilization. An international understanding could be achieved by becoming a dispassionate student of international problems, without having any pride or prejudice against any nation or religion or ethnic group. In conclusion, it was said that India had her unique way of representing each of the philosophies of education.
them had built, without giving up their individual distinctiveness a mighty scheme of Indian philosophy of education.

The aim of Acharya’s (1967) 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 nineteenth and twentieth centuries in India, especially of Maharashtra. The study was based on the contributions of the eminent Indian educational thinkers like Raja Rammohan Roy, B.G. Tilak, G.G. Agarkar, V.C. Vijapurkar, Dayananda Saraswati, Swami Vivekananda, Aurobindo, Annie Besant, Gandhiji, Syed Ahmed Khan, G.K. Gokhale and Tagore. The autobiographies, life histories and articles written by, and about the educationists were consulted and searched through in libraries. An attempt was made to link the personalities and the contemporary ideas. The study revealed that the birth and development of national education movement in India had been an evolutionary process of national consciousness where the contributions of the eminent individuals were the significant epochs. That India possessed her unique aim, method and organization of education and their reexamination was essential for national resurgence and communality of thought of these vanguards of nation. Though it was seen that India has her unique way to her destiny and glory, the significance of modern western science was also pointed out. Attempts had been made in many cases to find an equilibrium if not a synthesis between the physical science of the west and the spiritual philosophy of the east. The revival of Indianism in education in the last one hundred and fifty years with its diversity as found in the ideas of Tagore, Vivekanand, Gandhi, Dayananda and Aurobindo testified to the myriad mindedness of the one and the very soul of India.

The major objective of the Hossain’s (1973) study was to demonstrate that Vivekananda’s philosophy of education and all his
educational scheme were firmly rooted in Vedanta, that they were sound from the standpoint of modern Educational Psychology, and that they were relevant to the crisis in Indian Education today.

In this study, a critical analysis of Vivekananda's educational thought has been made through a psychometaphysical approach. Different aspects of human development as contained in the thoughts of Vedanta have been examined, exposed and compared with the concepts of individuals development occurring in 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. It was attempted to indicate how the implications of Vedanta's thought have been carried by Vivekananda into his educational proposals.

The following were some of the main conclusions of the study:

i) Vedanta concept of education might offer a solution to the crisis of Indian Education today.

ii) 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 competently every problems of his life in the competitive society of today.

iii) Education in Vedantic sense promoted the unity of mankind of both the national and international levels.

iv) Education system for its proper function claimed responsibility equally from the teachers, students and guardians, and it be discharged in the interest of the country.

v) Teacher's status in a society was a recognized fact, and it should be maintained in every way.

vi) Teachers and administrators were not enthusiastic enough to execute in the classroom the psychological methods of teaching as suggested by experts.

vii) According to the author a large scale callousness prevailed in the realm of education today, and this had badly damaged the educational structure of our country.

22
The major aim of Dutta's (1978) study was to highlight the philosophy of Vivekananda with reference to Advaita Vedanta of Sankara and Buddhism of Lord Buddha. A vast range of literature and studies related to this topic, volumes of speeches and writings of Vivekananda himself as also writings about him and his philosophy by eminent authorities, commentaries, biographies etc., of Swamiji were the primary and secondary sources of data.

The study revealed that: i) Swami Vivekananda stood for expansion, growth, progress and all round perfection - physical, mental and spiritual. ii) Swamiji was the future man. iii) Swamiji was a person of deep reason, contemplation, and judgement. His spirit has many facets like those of a diamond, having beauty and brilliance. One aspect reflected the Buddha's humanitarianism and the magnanimity of his heart, while the other, which was perhaps for more predominating, caught the vision of Advaita Vedanta of Sankara. iv) The edifice of the Indian philosophy was not monolithic. It had at least three dimensions – Advaita Vedanta, Buddhism and the philosophy of Vivekananda. v) The Indian philosophy was three – dimensional, the third dimension was given by Vivekananda but it came from Ramakrishna who was the fountainhead of Vivekananda's philosophic thought. vi) Vivekananda completed the arch of the Indian philosophy which had its beginning in the Vedas, the Upanishads, the Buddha and Sankara. vii) The confluence of the Ganga and the Yamuna of the Indian philosophy was affected in Vivekananda, yet the great current that came out of this confluence was a new flow.

The objectives of Puthiyath's (1978) study were to study i) the place of religion in education, ii) the role of religion in the ancient systems of education as well as in recent philosophies in India, and iii) the reconstruction of Indian education on the basis of Vivekananda's philosophy.
A study of various philosophical systems, and of philosophies and writings of eminent scholars and authors was undertaken. In this study: i) Education was defined as physical health, the training of the intellect, and spiritual for the youth, and religion was established as related to other interests, science and morality ii) 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. iii) The foundations of Vivekananda's Neo-Vedanta were the scriptures and their interpretations iv) He believed that the child learned through self education and things were made clearer by his own power of perception and thought; the teacher should be a helper and a guide; teaching should be adjusted to the needs of the children wherein the teacher had sympathy for the child v) He defined religion as realization and stressed the need for religious education without dogmas vi) Women's education he felt, should be developed with religion as the core and all other training secondary to it. vii) The answer to progress, he claimed was through mass education which was not likely to be effective in poverty. viii) He believed in the universal brotherhood of man, in the upliftment of mankind. Since the creation of a new society was a national objective, priority would need to be given social objectives of education and their linking with development.

The objectives of the Nair (1980) study were: i) to trace the cultural revivalism in India in the nineteenth century and the reorientation of the science and teaching of religion, ii) to find out the philosophical bases of education, psychology of education, and socio political and cultural aspects of education and iii) to find out the significance of Vivekananda's ideas in modern times.
The descriptive research technique based on intensive library work was mainly used for the collection of data. The primary source of data was the complete work of Swami Vivekananda and the secondary source included the works on Vivekananda and the interpretations and synthesis developed by recent scholars in various fields. The major findings of the study were:

i. Vivekananda was the greatest synthesizer of his time as compared with his contemporaries like Tilak and Gandhi.

ii. His Vedic idealism was a philosophy of action combining the intellect of Sankara and the love of the Buddha.

iii. By his correct interpretation of the Hindu religion, Vivekananda tried to remove the superstitions from the masses.

iv. The philosophy of education was a combination of ethics, religion and morals. It also comprised naturalism, pragmatism and realism, each contributing its share to a man-making education. To him, the ultimate aim of education was self-realization. He firmly believed that character was more important than intellectual attainment, and duties were more important than the rights.

v. According to Vivekananda, no teacher could educate a child because he grew according to his nature. His application of the analysis of the human mind as sattva, rajas and tamas had a great bearing on the modern Educational Psychology.

vi. Like Marx, Vivekananda was against class distinction but not in terms of materialistic interpretation of history.

vii. In line with the Vedanta philosophy, Vivekananda held that a progressive reconstruction of the social, economic and political life of the people alone would make them free from worries and
cares of life. He anticipated the modern adult education programme for functional literacy to fisherman and ploughmen. By the enlightenment of the people, Vivekananda wanted to raise the electorate from a subject culture to a participant culture.

According to the study of Bakhe (1983) Tilak and Vivekananda were interested in education and gave much serious thought to the subject in the national context. Education was Tilak’s life’s ideal and it was, for both of them, the only agency to solve all human problems. So, it could even be that they had systematic philosophy of education which they could never state formally. Or, they had some ideas on education which reflected their peculiar genius and view of life. The present study was undertaken to make a careful study of the works and activities of Tilak and Vivekananda and to extract relevant material from available sources and to present it all in an organized form as a formal statement of their educational philosophy.

The main sources of the data were ‘Complete Works’ of Lokmanya Tilak’ in seven volumes, published by the Kesari Prakashan, Pune, and ‘Complete Works of Swami Vivekananda, in eight volumes, published by Advaita Ashrama, Calcutta. The authorized biographies of Tilak and Vivekananda were consulted along with the studies on their life and philosophy and their contribution to Indian renaissance. The underlying assumption was that the theory of education might be discussed intelligently only in the light of the broad and basic philosophical concepts of these two great men. Such philosophical background as was necessary for an appreciation and understanding of their educational theory was introduced into the general theme of the work wherever appropriate. Their views had been compared with those of the growth psychologists – especially with Maslow, Rogers, Eirc Fromm and Allport – in the course of discussion wherever appropriate.
The aim of education according to Tilak and Swamiji 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. These faculties were capable of being developed to the maximum of perfection. To Tilak and Swamiji the function of Education was to tap and release the vast potential for actualizing and fulfilling one's capabilities and finding a deeper meaning in life. Education was an opportunity for fullest growth. Cognition was the central concern in human learning that was basically dissimilar to animal learning. Learning was basically a process of acquiring knowledge that started within the brain and not 'Out there'. Knowledge was a model we construct to give meaning and structure to our experience. The work of the teacher was to awaken the mind to its powers and use of the external world as an instrument to this awakening. So what was of concern to the educator was not environment but endowment – it was the man himself. Man developed from within so that what we did for and to him was not so important as what he did for and to him, what man did was stimulated by inner interests so that the prime work of the teacher was to understand the motivation of the child. The teacher's task was that of serving individuals for their own self-development and benefit in an atmosphere of freedom. In this system, the infinitive, 'to teach' caused the child to think, by presenting before it all the sides of a problem so that it might independently think itself through to its own personal conclusions. Teaching was a learned profession according to Tilak and Vivekananda. The higher the profession, the greater was the responsibility. Individuals were the real components of social structure and hence without the positively full grown persons it was futile to expect social harmony and well-being. Maslow found that the pursuit and gratification of the higher needs lead to stronger and greater individualism but he also found people living at the level of self-actualization were living mankind most idiosyncratically. If this be the
case then this could be more true in the case of the Karmayogi who was a model for national education, whose ethical codes were deeply rooted in the metaphysics of the Vedanta, the Vedantic formula being 'Tattvam asī'. Service to man was the condition of man's full spiritual development. Wisdom or highest learning or noble qualities were not the end in themselves, moral heroism was the time fruit of education.

The investigation was designed by Gupta (1985) to study the educational thoughts of Swami Vivekananda and to examine their usefulness for the reorganization of the educational system. The material consulted consisted of original writings of Swami Vivekananda and commentaries on them by different educationists.

The researcher concluded that: i) Swami Vivekananda laid stress on physical and mental development of students. ii) Education should be preparation for life. iii) Education should develop a feeling of nationalism and international understanding. iv) Education should lead to development of character. v) Education should be free and compulsory. vi) Mother tongue should be the medium of instruction. vii) Education should make students self-dependent. viii) There should be no state control over education. ix) There should be equality of educational opportunity for all. x) Education should be according to the aptitudes of the students. xi) Education should provide motivation for attainment of Nirvana. xii) Curriculum should include religious education, Vedantic education, physical training, philosophy, geography, history, science, technical subjects, vocational training, art, music, home-science etc.

The findings imply: 1) suitable changes need to be made in our school curriculum. 2) Stress is to be laid on Indian culture and the Indian value system. 3) Education should aim at fulfilling the needs to present day Indian society. 4) Stress need to be laid on raising of the
status of teachers in the society. 5) Education should be free and compulsory for all. 6) There should be separate schools for boys and girls. 7) Stress should be laid on programmes for adult education.

The main objectives of Misra's (1986) study were i) to study a new educational philosophy (Vedant Darshan) for giving a sound footing to the present Indian educational system, and ii) to evaluate the usefulness of Swami Vivekananda's educational thoughts in the changing circumstances.

The research was a historical study. Both primary and secondary sources were utilized for collecting information. Personal discussions with personnel working in institutions established by Swamiji himself or at his inspiration were additional sources.

The study revealed: 1) Swami Vivekananda believed that the foundation of all religions of the world was directly or indirectly based on Vedant philosophy. The basis of Vedant philosophy was Vyas Sutra. Out of its three annotations – Dwait Vada Visistadwait Vada and Adwait Vada, Swamiji was the supporter of the last. 2) Swamiji had great faith in the Vedas and Upanishads. He was great supporter of Indian culture and was against the British educational system in India. He directed all his efforts towards propagating the Vedant philosophy in the modern context in India and abroad, and established the Ramakrishna Mission Matha and the Vedanta Society 3) Swamiji wanted to liberate humanity from suffering and frustration. He also wanted people to be economically well off. Education was a means for him to fulfil these goals. 4) Education according to him was not only a collection of various bits of information but was a manifestation of the individual's inner capacities. 5) Along with spiritual education, Swamiji emphasized vocational education also. In a broader sense, this was his basis for curriculum design. 6) Methods of teaching, according to him,
included contact, concentration, self-experience, question-answer, etc. These were evaluated in the modern context and were generally found useful. 7) He advocated the mother tongue as the medium of instruction at the lower level, but at the higher level other languages could be used. He strongly favoured the study of Sanskrit. He criticized the annual examination system and advocated a comprehensive evaluation system. 8) Institutions established by him were valuable for a democratic set up. 9) Strong moral character and a positive attitude towards pupils were essential for teachers. The pupil occupied a significant place in teaching-learning process. Interpersonal relations between a teacher and his pupil were most desirable. He emphasized self-discipline and gave significant suggestions for overcoming various problems in the Indian educational system. 10) Swamiji's thoughts had a balance of idealism and pragmatism, and were found of great use in the present Indian setup.

The objectives of Abyankar's (1987) study were i) to analyse and organize Vivekananda's educational thoughts, ii) to trace the roots of Vivekananda's educational thought embedded in ancient Indian philosophical works iii) to assess the need for value education in India today, and iv) to analyse Vivekananda's viewpoint concerning 'Value crisis and cry for morality'.

The present study involved combination of the documentary survey and the analytical method of research. It used the theoretical empirical model for analysis and interpretation of data. Data were gathered from primary and secondary sources concerning Vivekananda's life, works and educational thoughts and global value crisis. The finding of the study were: 1) Vivekananda's educational thoughts were primarily based on Advaita Vedanta which was conducive to philosophical eclecticism. 2) In spite of the occasional and fragmentary nature of the expression of Vivekananda's educational
view points, the basic underlying theme of self-realization was predominant throughout his speeches and writings concerning education. 3) Indian philosophy in general, and Advaita Vedanta in particular, have considerable relevance to and affinity with modern nuclear physics. 4) Many aspects of Vivekananda’s educational thought reveal the influence of the ideal features of the gurukul and monastic systems of ancient Indian education. 5) Vivekananda stood for a synthesis of Adi Shankaracharya’s intellect and Buddha’s heart. 6) Vivekananda was more of a Hindu revivalist rather than a reformist. 7) He, however, positively and emphatically preferred internal evolvement as a more effective solution to socio religious problems than external imposition of reforms. 8) Vivekananda’s educational thinking was not primarily and directly geared towards prescribing immediate solutions to the varied and specific political and socio economic problems confronting contemporary India. 9) His first, foremost and deepest educational concern was the propagation of the teaching of Advaita Vedanta which, he firmly believed, offered fundamental, durable and long range solutions to all the fundamental problems confronting not only India but all humanity. Hence, the contemporary political and socio economic problem in India had relatively little direct influence on Vivekananda’s educational thought. 10) Some of the educational ideas advocated by Vivekananda appear to be potentially and futuristically in tune with certain trends and developments in the field of education in India today. 11) There is a vital and urgent need for value education at all levels of schooling in India today. 12) Throughout his speeches and writings concerning education, Vivekananda’s emphasis is on the inculcation of specific external values like love, self realization, brotherhood, service, responsibility, sympathy, non-violence, dutifulness, tolerance, freedom, courage, self-reliance, dignity of labour, honesty, truth and fearlessness.
Dutta (1991) study compares the Upanishadic philosophy of education with the neo-Vedantic philosophy and educational ideas of Vivekananda with the objectives i) To present an account of the Upanishadic metaphysics, epistemology and axiology (including all the Vedantic philosophies), ii) to present an account of the metaphysics, epistemology and axiology of Vivekananda’s philosophy, iii) To present an account of Vivekananda’s educational philosophy in its aim, discipline, curriculum, methods, moral education, teacher education, women’s education, vocational education and mass education, iv) to make a comparative study of the educational philosophies of the Upanishads and that of Vivekananda, and v) to exhibit the relevance of the neo-Vedanta in present day India. In this study, the methodology was comparative and analytic study of the literature on philosophy with particular emphasis on the educational philosophy of Upanishads and that of Vivekananda.

Major findings were: 1) Vivekananda identified Vedanta with Karmvada and applied it for practical purposes of social and individual progress. 2) Instead of confining his ideas to the usual expression of ‘tolerance’, Vivekananda went a step ahead and proved that all philosophies were true and aimed at the same. This served as the basis of universal education. He reiterated his conviction in the power of goodness. 3) One could begin elevation of his soul at any point or from any plane. Freedom is the activity of breaking out of the shell that envelops a man layer by layer. His journey ends with meeting God. The study of Rema (1993) was an attempt to analyse and compare the educational thoughts of Vivekananda and Gandhi with reference to educational aims, curriculum, methods, and role of the teacher. It followed the historical cum comparative method based on library research. The findings are stated as usual in terms of what the two thinkers had to say on the different aspects of education. One hundred and seven references are cited in this study.
Bharathy (1999) compared the educational philosophies of Vivekananda and Dewey and seeks to find out how far their educational ideals have found place in the National Policy on Education, 1986. The objectives of the study are: to analyse and compare the educational philosophies of Vivekananda and Dewey with reference to philosophy of life, concept and aims of education, methods of teaching and learning role of the teacher, concepts of curriculum, discipline and values and to evaluate the two philosophies with reference to the NPE. The methodology adopted is qualitative analysis of primary and secondary sources.

The major outcomes of the study are: the two philosophies are most relevant to present day requirements. Vivekananda’s vision of life is a blend of oriental and western culture, spiritual and material values, science and Vedanta, Whereas Dewey’s pragmatic philosophy is based on experimentalism, science and democracy are the most suitable components of our education.

The main objectives of Verma (2000) study were: (i) To study the educational context in India at the time of Swami Vivekananda and Sri Aurobindo Ghosh. (ii) To study life and works of Swami Vivekananda and Sri Aurobindo Ghosh in order to extract their philosophy in terms of metaphysics, epistemology, ethics, aesthetics and logic. (iii) To highlight the educational thoughts of Swami Vivekananda and Sri Aurobindo in terms of aims of educations, curriculum, methods of teaching, discipline, role of teacher and some other aspects. (iv) To find out the relevance of the educational thoughts of Swami Vivekananda and Sri Aurobindo Ghosh in the Context of National Policy on Education, (1986). The main conclusions of the study were that: Swami Vivekananda’s and Sri Aurobindo’s teachings are very progressive and can help us solve the problems which the nation is facing these days. Their concept of universal brought glory to India as
the entire world became aware of the spiritual wealth of India. The educational teaching of both these saints are capable of resolving India’s vexing problem of the religious conflict, poverty, education of the masses, backwardness of women, students unrest and discipline. The basis of their education is spiritual but its applications are all round.

To sum up on the basis of all the above quoted studies it is found that Goswami (1961) in his enquiry into the fundamentals of educational philosophy in the east and the west has attempted a peep into a fairly wide orbit of study covering the basic thinking in ancient China, Japan, Middle East and the West. Again the discussion of Japanese philosophy and that of thinkers like Vivekananda and Tagore and an attempt at synthesizing certain aspects of the east and the west is another suggestive supplement of this study. Chaube (1962) has discussed the recent philosophies of education in India as represented by recent thinkers like Dayananda, Vivekananda, Besant, Aurobindo, Tagore and Gandhi set against the general background of Indian thinkers. Here too the materialistic school is not represented. His conclusions are followed by a series of recommendations and exhortations. Deopurkar (1964) has confined his work to the nineteenth and twentieth centuries. He has covered a large number of thinkers and identified elements of idealism, naturalism, pragmatism, supernaturalism and internationalism treated in very broad categories. Acharya (1967) has dealt with 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. In Hossain’s (1973) study a critical analysis of Vivekananda’s educational thought has been made through a psychometrical approach. Different aspects of human development as contained in the thought of Vedanta have been examined, exposed and
compared with the concepts of individual developments occurring in modern Educational Psychology. A study of Vivekananda's philosophy with reference to Advaita Vedanta as enunciated by Sakara and by the Buddhist philosophers is the subject of Dutta's thesis (1978) and he finds in Vivekananda the fulfillment of the ideas of the preceding two schools. Puthiyath's (1978) study was based on the study of the educational philosophy of Swami Vivekananda. A study of various philosophical systems, and of philosophies and writings of eminent scholars and authors was undertaken. The creation of a new society was national objective, priority would need to be given to social objectives of education and their linking with development. Nair's thesis (1980) is on Swami Vivekananda's educational ideas showing in his conclusion how the Swami visualized in the light of the Vedanta a progress social reconstruction bringing about the enlightenment to the people. Bakhe (1983) makes a comparative study of the educational philosophies of Bal Gangadhar Tilak and Vivekananda, showing how according to both the aim of education was to bring out the best that was inherent in man. Gupta (1985) has studied the educational thoughts of Swami Vivekananda and examined their usefulness for the reorganization of our present educational system. Misra's (1986) research subject is also Vivekananda and his objectives are more or less similar. Abhyankar (1987) in his study of Vivekananda’s educational thought has focused on the value education motif. He has employed the theoretical empirical model for the analysis and interpretation of data. Dutta (1991) compares the Upanishadic philosophy of education with the neo Vedantic philosophy and educational ideas of Vivekananda. Rema's (1993) study was an attempt to analyse and compare the educational thoughts of Vivekananda and Gandhi. It followed the historical cum comparative method based on library research. The findings are stated as usual in terms of what the two thinkers had to say on the different aspects of education. Bharathy's
(1999) study compares the educational philosophies of Vivekananda and Dewey and seeks to find out how far their educational ideals have found place in the National Policy on Education, 1986.

After going through the Review of related literature, the researcher found that the needed research in Philosophy of Education is concentrated in metaphysics, epistemology and political philosophy. No study till now has been conducted on Ethics of Education as conceived by Swami Vivekananda, therefore a need arises to conduct a study on Vivekananda’s Educational thoughts with a specific reference to Ethics of Education as advocated by him and its relevance in the present day Indian context. Hence, there is the need of conducting this study more evidently.

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