Chapter - 2

Review of Related Studies
CHAPTER - II

REVIEW OF RELATED STUDIES

No doubt the review of related studies plays a predominant and vital role in any type of research. In order to get the better understanding of the subject of one's study, it is essential and helpful to survey the literature and studies relevant to it, conducted by others. The related studies provides insight and guidance in accomplishing the objectives of the investigator's research work. It provides the rationale for hypothesis and findings also. Keeping these advantages of review of studies in mind, the investigator has made an effort to go through the literature of his field of study.

A review of related studies pertaining to this study are given below-

2.1 BABU (1978) conducted a study on Aurobindo's philosophy of Education. The main purpose of this investigation was to interpret Sri Aurobindo's philosophy of education based on his philosophical texts and educational writings. The method that was adopted in this study included a careful study of all the works of Sri Aurobindo and interpretations of his philosophy by the Mother, Pavitra and others.

The main findings of the study may be listed as under-

i) The psychic being was the divine aspect of man. Each man was possessed of this divine nature and it was through the evolution of the psychic nature that man became the true individual.

ii) The psychic being did not emerge at once as a full-grown and luminous personality. It passed through a slow development and formation. Initially
the psychic entity was a veiled aspect in man but as evolution proceeded
the psychic being or the soul took form and developed a soul personality.

iii) For psychic realization it was necessary that the physical part of man
be summed.

iv) With psychic realization man would be aware of truth, goodness and
beauty.

v) As every human being carried, within him, the divine element, namely,
the psychic being, the proper aim of life was to lead divine life. In all great
people, in saints, in sages and seers, it was the psychic being became
predominant in the child's personality through psychic education.

vi) World-orientation and social orientation through education were both
independent and necessary pursuits, irreducible to any other pursuits.
They had instrumental value and their perfection formed the basis or
the ground for any further growth of the child.

vii) The reality and the value of psychic education was metaphysical,
transcendental, spiritual and intrinsic.

viii) An exclusive concentration on world orientation and social orientation
to the exclusion of psychic realization through education could train the
individual into a perfect worldly being and nothing more. An exclusive
concentration on psychic education resulted in a life negative though
it assured spiritual perfection.

ix) The denials of the materialist, or the spiritualist, of each other, resulted
in partial truths and not in an integral truth.

x) In education an empirical perfection and spiritual perfection had to find
place for a harmonious and integral development of the human personality.
2.2 BHAGWANTI (1988) conducted study on Educational Philosophy of Dr. Radhakrishnan and its relevance for social change. This study mainly discusses in detail the educational philosophy of Dr. Radhakrishnan and justifies the relevance of his philosophy in the present social situation and its role in social change.

Objectives: Methodology

i) To determine the place of Dr. Radhakrishnan as a thinker in the present day world.

ii) To discuss the metaphysical aspect of the philosophy of Dr. Radhakrishnan.

iii) To explain the social philosophy of Dr. Radhakrishnan.

iv) To discuss the educational philosophy of relevance of the philosophy of Dr. Radhakrishnan and

v) To find out the relevance of the philosophy of Dr. Radhakrishnan for social change.

This study has profitably made use of the critical and analytical methods. It is facilitated by the critical study and analysis of literature related to the educational philosophy of Dr. Radhakrishnan.

The main findings of this study may be enumerated as under-

1) According to Dr. Radhakrishnan, philosophy is an art and a way of life.

2) Dr. Radhakrishnan's philosophy is based on spiritual consciousness.
3) According to Dr. Radhakrishnan, education must be based on the cultural values of the Indian heritage.

4) Dr. Radhakrishnan pleaded for unifying the Western and the Indian ideologies.

5) Dr. Radhakrishnan recognised man as a supreme creation and felt that his harmonious development depends upon cultural development. The individual should endeavour to adjust himself with his social environment.

6) According to Dr. Radhakrishnan, education should be organised in a logical sequence. (SS 0796)

2.3 BHATT (1973) conducted study on the educational philosophy of Vinobha Bhave. This investigation aimed mainly at studying the educational philosophy of VINOBHA BHAVE, in the context of his philosophy of life. This study had two subsidiary objects. The first one was to analyse VINOBHA BHAVE'S educational philosophy in the light of other schools of philosophy. Second object was to find out how far his educational thoughts could fit in with the existing situation in India. The relevant data and evidences of this study were gathered from the writings of VINOBHA BHAVE, the writings of other on the educational thought of Vinoba and visitation to Vinoba's and Gandhi's ashramas, interview and discussion with the inmates of these ashramas and some active workers associated with Vinoba Bhave.

This study revealed that according to Vinoba's philosophy-

i) Education for life was not merely a process but a process with a goal.

ii) Self-realisation was the chief aim of education.
iii) Curriculum was to have life orientation, labour orientation and usefulness.

iv) The method of teaching should lay great stress on the spiritual leadership of the teacher.

2.4 DESHPANDE (1993) conducted a study on contributions of Dr. Radhakrishnan to educational thought. This study investigates the educational thoughts of Radhakrishnan. It has employed a combination of philosophical, historical and comparative methods of research.

Objectives

The specific objectives of this investigation are-

1) To make an analytical study of Dr. Radhakrishnan's speculative thesis.

2) To make an analytical study of the educational philosophy of Dr. Radhakrishnan.

3) To compare Dr. Radhakrishnan's views on education with the views of other selected prominent Western and Indian educational thinkers.

4) To make an assessment of Dr. Radhakrishnan's contribution to the theory and practice of education.

5) To make a critical study of the implications of the education philosophy of Dr. Radhakrishnan for the modern system of Indian Education.

Major Findings

The following are the main findings of this study-

1) Dr. Radhakrishnan bases his metaphysics on the Vedanta tradition of Indian philosophy, particularly Shankara's Advaita.
2) Dr. Radhakrishnan builds up a philosophy of monistic idealism of the mystic variety.

3) Dr. Radhakrishnan believes in the existence of God.

4) Dr. Radhakrishnan accepts the doctrine of Naya and reinterprets it.

5) Dr. Radhakrishnan believes and reinterprets the doctrine of Karma and the theory of rebirth as continuity with the past.

6) Dr. Radhakrishnan attempts at an East-West Synthesis at the metaphysical level.

7) Dr. Radhakrishnan was not merely an academic philosopher: he had great concern for the problems of life and existence also.

8) As an educational philosopher Dr. Radhakrishnan takes an idealistic stand.

9) According to Dr. Radhakrishnan education should aim at the unity of mankind leading to world peace.

10) Dr. Radhakrishnan's idealistic vision of education touches every aspect of human life.

11) Dr. Radhakrishnan concentrates his reflections mainly on University education.

12) Dr. Radhakrishnan advocated tutorial system, administration of tools of testing, objective tests and writing essays as the techniques of evaluation.

13) According to him the study of English should be retained for humanistic purposes.

14) Tagore, Gandhi and Dr. Radhakrishnan stand for unity of mankind.

15) Dr. Radhakrishnan gives a sound philosophical foundation to education.
16) Dr. Radhakrishnan’s spiritual view of man is a significant contribution to educational thought.

17) His concept of a common wealth of mankind gives a new direction to education in this nuclear age.

18) His ideals on the teacher’s role are assets to the theory and practice of education.

19) His comprehensive view of the content of education is insightful for the theory of education.

20) His firm view that education should be based on the national culture and heritage is fully relevant.

21) He is of the opinion that inculcation of religious and cultural tolerance, which is the very need of the day.

22) His stress on spiritual values in education has an all time relevance.

2.5 DHAL (1990) conducted study on comparative study of the educational philosophies of Rabindranath Tagore and Maharshi Aurobindo. This study compares the educational philosophies of Tagore and Aurobindo specially with reference to the nature of education, aims, curriculum, teaching methods etc.

Objectives

i) To compare the educational aims, curriculum, teaching methods, the teacher-pupil relationship and school organisation proposed by Tagore and by Aurobindo.
ii) To discuss the merits and demerits of the educational philosophies of Tagore and of Aurobindo.

iii) To suggest educational implications of the philosophical thoughts of Tagore and of Aurobindo in the present context.

This study has made use of analytical and comparative methods. It has undertaken analytical and comparative study of the literary works of Tagore and Aurobindo as also of certain other thinkers.

Major findings of this study are as follows-

1) Both Tagore and Aurobindo emphasised 'truth', 'beauty' and 'goodness' as the main ideals of education. They stressed that education must develop equally the body, the feelings and the intellect.

2) Both advocated that the medium of education must be the mother tongue.

3) Education must be based on Indian culture, literature and fine arts and due importance be given to co-curricular activities.

4) Both Tagore and Aurobindo were supporters of women's education. They emphasised that there should be no differential curricula for boys and girls.

5) Both thinkers supported religious education. They defined religion as love and respect for all mankind.

6) Tagore suggested that education must be achieved through nature. However Aurobindo opined that books were important for providing systematic knowledge.

7) As regards teaching methods both thinkers advocated psychological methods. Aurobindo also suggested the "Successive Method of Teaching".
8) Both felt that the teacher must be a guide for the students.

9) Both favoured residential schools located in a peaceful environment, preferably in the lap of nature.

10) Both preferred self-discipline.

2.6 HOSSAIN (1973) conducted study on Swami Vivekanand's philosophy of education. A psycho-Metaphysical Approach. In this study a critical analysis of Vivekanand's educational thought has been made through a psycho-metaphysical approach. Different aspects of human development as contained in the thoughts of Vedanta have been examined, exposed and compared with the concepts of individual development occurring in modern educational psychology.

Major findings of this study

1) Vedanta concept of education might offer a solution to the crisis of Indian education to-day.

2) What the child gets in the name of education in the purely academic atmosphere in our schools is as incomplete views of life, which does not enable him to face boldly and completely every problem of his life in the comparative society of to-day.

3) Education in Vedantic senses promoted the unity of mankind on both the national and international level.

4) Education system for its proper function claimed responsibility equally from the teachers, students and guardians and it should be discharged
in the interests of the country. Teacher's status in a society was recognised and it should be maintained in every way.

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

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

2.7 KAUR RAVINDRA JEET (1992) conducted study on comparative study of the educational philosophies of Sri Aurobindo and Mahatma Gandhi and their relevance to the modern educational system. This study (highlighted much) compares the educational philosophies of Sri Aurobindo and Mahatma Gandhi and discusses their relevance for the modern education system.

Objectives

i) To study the general philosophies of Sri Aurobindo and Mahatma Gandhi.

ii) To compare the philosophies of Sri Aurobindo and Mahatma Gandhi in respect of metaphysics, epistemology axiology (ethics), logic and aesthetics.

iii) To compare the educational philosophies of Sri Aurobindo and Mahatma Gandhi in respect of (a) the aims of education (b) the curriculum (c) the methods of teaching and (d) role of the teacher and

iv) To judge their relevance in relation to the modern system of education.
It has adopted analytical methods. The analysis of information from primary and secondary sources having a bearing on the theme.

The major findings of this study are as follows-

1) Both Sri Aurobindo and Mahatma Gandhi aimed at all-round development of the individual.

2) Sri Aurobindo stressed the spiritual aspects while Mahatma Gandhi emphasised social perfection.

3) They stressed the training of the senses and applied the principle of character training through moral action and pure living.

4) Both stressed life-long education and self-realisation as the highest aims of education.

5) Sri Aurobindo stressed an integrated curriculum which should include activities, subjects and spiritual experiences all in a unifying whole. Mahatma Gandhi stressed that all the subjects should be taken from day-to-day materials so that they could be linked with the past and taught in such a way as to make them useful in the future.

6) Both emphasised religious education, spiritual training and aesthetic activities.

7) Both preferred students participation in the teaching-learning process and suggested methods such as activity, observation, self discovery, co-operative learning, learning by doing, learning by experience.

8) Both assigned a respectable and responsible job to the teacher and discarded punishment.
9) The following aspects of the theories of Sri Aurobindo and Mahatma Gandhi have relevance in the modern education system: (i) all-round development of the personality of the child, (ii) compulsory education at least from 6 to 14 years, (iii) Life long and continuing education, (iv) free and congenial atmosphere, (v) pupils participation to the maximum extent, (vi) vocational education, (vii) work experience, (viii) physical education, (ix) rural upliftment, (x) cultural and moral development, (xi) creativity, (xii) aesthetic expression and (xiii) study of science, technology and literature. Mahatma Gandhi's emphasis on socially useful productive work is very relevant in modern society. The theories of both of them are relevant in respect of national and international integration, value education, non-formal education for rural and unorganised sector,

10) The educational philosophies of both have several commonalities in respect of concept of education, aims of education, curriculum, methods of teaching and the role of the teacher.

2.8 RANI (1979) conducted study on the Impact of Idealistic thought on Indian education with special reference to the contributions of Tagore, Aurobindo and Gandhi. This study highlighted much on the impact of idealistic thoughts of three great Indian thinkers namely Aurobindo, Tagore and Gandhi.

At the very outset of this study the investigator has concentrated much in explaining the origin of idealism. He then made an attempt to describe the
significant elements idealism and its historical background. Then he described the idealism that is prevailed in Western tradition. Thereafter he explained the meaning of education, teaching methods, teacher, school curriculum in idealistic education. After this he explained Mahatma Gandhi’s thoughts on idealism. Then he explained the thoughts of Rabindranath Tagore. Lastly the educational out-book of idealistic Aurobindo and its application in Ashram’s functioning are mentioned, followed by a discussion of the educational contributions of Gandhi, Tagore and Aurobindo in the modern perspective.

2.9 SEN (1973) conducted study on Mahatma Gandhi’s Educational Philosophy. The objective of this study was to ascertain the place of Gandhiji as an eminent educational philosopher. This study has adopted a historical-cum-critical method. The necessary data were collected through extensive library work, field trips, interviews and observation. Two sets of questionnaires were used. The questionnaires were mailed to fifty distinguished educationists in India but only eight responded.

This study revealed that Basic education is education for life, through life which is based on a society free from exploitation. The idea behind Basic Education is that the handicraft is one of the media of learning. Tackled in the proper spirit it helps the growth of the whole personality of the child as it satisfies the natural urge of the child for work. In spite of Gandhiji’s conviction, Basic education cannot achieve hundred percent self-sufficiency. At the same time basic education is not more expensive than the traditional education. Correlated teaching is successful in most of the cases where the syllabus is
drawn in accordance with life centred activities. There is no child labour exploitation in Basic education productive labour should be carried out in an atmosphere of freedom and love. The products of manual work cover partly the cost of teaching projects. Many students from Basic education have found employment in Khadi Gramodyog Commission and social service institutions. There is scarcity of trained and fully devoted teachers in Basic education. There is ample opportunity for the development of the mind, body and spirit of the individual in Basic Scheme. Women with necessary qualities may be preferred as teachers for primary schools. The place of English in basic education does not seem to be bright in general and it is even difficult to predict the impact of Basic education on the new generation.

2.10 SHANKAR HARI (1991) conducted study on comparative study of philosophical and educational views of Maharshi Aurobindo and Rousseau. This study investigates the philosophical views of Aurobindo and Rousseau and compares them.

Objectives

1) To study the nature of the mind yoga and divine life with reference to the philosophy of Aurobindo.

2) To explain the nature of Jeeva Jagat and Brahma by classifying the philosophical views of Aurobindo.

3) To explain the epistemology, metaphysics and axiology of philosophy of Rousseau.
4) To express the nature of Jeeva, Jagat and Prakriti according to the philosophical views of Rousseau.

5) To express the social and political views of Aurobindo and Rousseau.

6) To discuss the educational philosophy of Aurobindo with reference to various aspects of education.

7) To express Rousseau's views on various aspects of education.

8) To compare critically the educational and philosophical views of Aurobindo and Rousseau.

This study has made use of philosophical, descriptive, analytical and comparative methods.

**Major findings**

1) According to Aurobindo- (a) the ultimate aim of life is to feel spiritualistic consciousness for development of the personality. (b) Scientific researches done in any of the countries should be adopted by all. He emphasised spiritualistic Samskars, Vedic values and yoga in the development of man.

2) The philosophy of Rousseau was naturalistic emphasising that nature is the universal power. He advocated that natural values and behaviour and opposed traditional spiritualistic values, in education, the child freedom and internal nature.

3) Aurobindo believed in the supreme power of Brahma; while according to Rousseau nature is the universal power.
4) Aurobindo and Rousseau had different views on women's education, while Aurobindo presented a broader viewpoint on women's education and quality. Rousseau's views point on woman's education appeared to be narrow and unpsychological.

5) Both educationists accepted the importance of education in a nation's progress. However Rousseau did not accept the interference of society in education.

2.11 SHARMA (1989) conducted study on comparative study of educational ideas of Sarvepalli Radhakrishnan and Bertrand Russell. This study sought to compare the philosophical and educational ideas of Sarvepalli Radhakrishnan and Bertrand Russel. Analytical study of the relevant literature is resorted to in the present study.

Objectives

1) To study the educational ideas of Sarvepalli Radhakrishnan and Bertrand Russel

2) To compare the educational ideas of both the philosophers.

Major Findings of this study are-

1) The aims of school education for Bertrand Russel were to help the pupil to reveal the mysteries of nature; use his leisure wisely, excel in various vocational skills; earn his livelihood; acquire all the qualities of a good citizen. He pleaded that knowledge should be imparted for intellectual purposes.
2) Sarvepalli Radhakrishnan emphasised moral and spiritual training.

3) Both philosophers stressed the need of arousing motivation among children.

4) They suggested that language and literature could be taught with the help of drama and history and geography with the help of pictures, story telling and other audio-visual aids.

5) Both philosophers laid stress on games and sports for the healthy development of the body.

6) They emphasised a proper balance between freedom and discipline for education of children.

7) According to Russel, the purpose of universities was to train men for certain professions and to pursue learning and research with rigour without having regard for its immediate utility. Radhakrishnan outlined a curriculum for university education. However Russel did not plan any such curriculum.

8) Both the philosophers differed on many counts in so far as methods of teaching at the higher level were concerned. Radhakrishnan attached a good deal of importance to lectures and meditation at the under graduate level. Russell disliked lectures and did not talk about meditation.

9) In the case of teachers, Russell gave higher priority to research. Radhakrishnan, however felt that teaching was more important.

10) Radhakrishnan was more concerned for women's education vis-a-vis Russell's ideals in this regard.
2.12 SINGH (1972) conducted study on Rabindranath Tagore as an educationist. The main object of this investigation was to study the educational philosophy of Tagore.

The following are the main findings of this study-

1) Tagore had given much importance to indigenous education in his philosophy of education and had manifested it in his own fashion.

2) He had felt that inclusion of spiritual consciousness in education was indispensable.

3) The material powers alone could not teach a child what was required for his life as an Indian.

4) Tagore further had given an important place to the economic aspect of education in his philosophy of education.

5) The function of university was also to develop sociability along with teaching.

6) He required educational institutions to keep harmony with the environment of surroundings.

7) He further stressed that education should foster fraternity and equality at national and international level with regard to different cultures. Let all be happy was the motto.
2.13 SUBRAHMANYAM (1958) conducted a study on the Educational Ideas of Mahatma Gandhi and Rabindranath Tagore- a comparative study with relevance to Modern India. An attempt has been made in this research to study the educational writings of the two thinkers as well as the critique on their works by other authors with a view to comparing their relative importance in the need of modern India. The method of this study is descriptive and analytic based on intensive library research.

On the basis of this study, the following broad conclusions were arrived at: Gandhiji's contribution consisted in the life philosophy, the social out-look he sought to develop through craft and the mental temper he wished to inculcate. He made craft work the pivot of his educational system, as he made, 'Chakra', the symbol of the national struggle for independence. Education as he conceived it, was no less than a struggle for freedom—freedom from ignorance, oppression and injustice. He would conceive education only as a dynamic force leading to a definite destination. The central purpose of the Gandhian scheme of education was character building. Another important feature of his schemes might be noted in the direction of the productive work which was given its rightful place in the child's life. Tagore on the other hand, emphasised the finer sides of life. His experiments in education had also definite social aims to build-up a social structure with raw materials of indigenous culture galvanised with western ideas and to achieve the ideal universal society through education. Tagore conceived of true education as that which not merely gave information but brought one's life in harmony with all existence. The object of education, according to Tagore, was to give man the unity of truth. In view of the efforts that are being made in
India to-day to reconstruct the educational system so as to meet the needs of free India. It was phenomenal that Tagore, more than a quarter of a century back, anticipated the most progressive educational principles and gave them concrete shape in his modest looking institution in Bengal.

The above are some of the reviews which are studied by the investigator. The literature of these studies are abstracted by him from various research studies conducted by others. He has reviewed these studies not only to link the background of this study for the right approach to justify his own endeavour but also to get the better understanding of the subject of his study.
References


