

EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI AND SWAMI VIVEKANANDA AND ITS RELEVANCE IN THE PRESENT SYSTEM OF EDUCATION FROM 2018-2028: A COMPARATIVE STUDY

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Abstract: The investigator has tried to explore the educational philosophies of Mahatma Gandhi and Swami Vivekananda. The findings of the study are: The concept of education in the present context from 2018-2028 must be introduction of a national system of education on the basis of Indian educational and cultural heritage and national ideals. Real education has to draw out the best from the boys and girls to be educated and correspond to the surrounding circumstances. The aims of education in the present context from 2018-2028 should be physical development, mental development, development of character, observation of brahmacharya for concentration, vocational aim, development of personality, faith in one's own self, developing shradha, developing a spirit of renunciation, to promote universal brotherhood, self-realization can take place through self-control, character and abstinence, bread and butter aim, the cultural aim, the harmonious development of all powers, the moral or character development aim, and sociological aim. The methods of education in the present context from 2018-2028 should be meditation, concentration method, brahmacharya, yoga, discussion, contemplation method, imitation method, individual guidance, counselling, lecture method, activity method, learning through craft, learning by doing, principle of cooperative activity, planning, accuracy, initiative, and individual responsibility in learning and child-centered education. The subjects of Vedanta, religion, philosophy and theology are missing in school curriculum which needs to be revised from 2018-2028 in the present education system. The subjects like agriculture or spinning and weaving or cardboard, wood and metal work, mother tongue are not of much interest for young students in the country from 2018-2028. Thus, these subjects should be included in the curriculum in the present education system in the country along with other subjects like social studies (social environment, economic environment, governmental environment and physical environment), general science (nature-study, zoology, physiology, hygiene, physical culture, chemistry, and knowledge of stars), drawing and music. The roles of the teachers in the present context of education from 2018-2028 should be to awaken knowledge exists in the minds of the children, to encourage them, to inculcate self-confidence in them to excel in life, to contribute to the society in large. The teacher must have genius and illustrative talent. The teachers must be in the habit of thinking out from day-to-day what they have to teach. They must keep comprehensive records of their day to day educational procedures so as to utilize these in correlated teaching. Time table must be restructured according to the convenience of teachers to plan and teach as per the interests of the child in the present context of education from 2018-2028. The teacher should have the freedom to follow his own plan of dealing with the different items of the curriculum. All the teachers in a school must meet together to discuss the planning of work on the correlational technique. The exchange of ideas will not only facilitate planning but will also sustain interest in correlated teaching. Primary education must include the elementary principals of sanitation, hygiene, nutrition, doing their own work, helping parents at home etc. Physical exercise, domestic science for girls, social and civic training to children should be included in the subjects of teaching by teachers. Activity curriculum which should transform the schools into places of work, experimentation and discovery must be taken into consideration in the present system of education from 2018-2028.

Index Terms: Concept of education from 2018-2028, Aims of Education from 2018-2028, Methods of Teaching from 2018-2028, Curriculum from 2018-2028, Role of the Teacher from 2018-2028

I. INTRODUCTION

India, like all other nations has been influenced by diverse educational philosophies because of the historical transformations of societies, influx of heterogeneous ideas from various communities, both from India and from outside of the Indian context (Srivastava, 2017). Among the contemporary Indian philosophers of education Jawaharlal Nehru and M.N.Roy strike a different note giving importance to scientific temper, rationalism. Their ideas also must be given due importance in the scheme of Indian educational policy. Indian thinkers like Swami Vivekananda, Aurobindo, Dayananda, M.K.Gandhi, Rabindranath Tagore and Sarvepalli Radha Krishnan, on the other hand, followed the traditional Indian educational thought modifying and adjusting it to contemporary situations. These thinkers represent the spirit of contemporary Indian Philosophy of Education (Kumar, 2015). A lot of research studies conducted on educational philosophies of great thinkers. Pillai (1959) in his scholarly study on the educational ideas of Mahatma Gandhi, brought forth Gandhi's concept of education, the philosophical ideas behind it, the nature of education, aims of education social implications, practicability of basic education, education for life and through life, problems

related to the scheme, Gandhiji aimed at self-realization through education. He pleaded that man must work in a spirit of self-abnegation. The individual derived his best only through service to humanity. He stressed the need for selfless individuals. Sen (1973) conducted a study of Mahatma Gandhi's educational philosophy. In this study, the basic education concept was highlighted by craft centered approach. Mahatma Gandhi was of the view that education should help the development of the whole personality of the child. A Survey of Research in Education (Butch,1974) focused on the works of eminent philosophers like Dayananda, Vivekananda, Annie Besant, Aurobindo, Tagore and Gandhiji. The main findings were the following: education should be for moral and religious developments of the students, education can be materialistic for making the individuals self-supporting, the individual should feel one with the society, internal and external development, equal opportunity for women, education should be rooted in the cultural soil of India. The study revealed the necessity of re-orientation of Indian philosophy in order to reform the present educational system. Rao (1988) analyzed the concept of Gandhiji's educational thought and practice and stated that Gandhiji gave a firm foundation for the craft-oriented or vocational education in the country. Bharathy & Bhaskara Rao (2004) found that the first great son of India to bring about educational renaissance was Raja Ram Mohan Roy, followed by Dayananda, Dadabhai Nauroji, Iswar Chandra Vidyasagar, Tilak, Gokhale, Tagore, Vivekananda and others. From the studies presented above, it is evident that various studies have been conducted on educational thoughts of great thinkers but no study has been conducted on educational philosophy of Mahatma Gandhi and Swami Vivekananda and its relevance in the present education system from 2018-2028. Thus, the present study assumes significance.

II. SIGNIFICANCE OF THE STUDY

1. It might help in understanding the educational philosophy of Mahatma Gandhi & Swami Vivekananda.
2. It might help in exploring the concept of true education by Mahatma Gandhi & Swami Vivekananda
3. It might help in exploring the concept of true education by Mahatma Gandhi & Swami Vivekananda
4. It might help in exploring the concept of self-supporting education by Mahatma Gandhi & Swami Vivekananda
5. It might help in understanding the aims of education by Mahatma Gandhi & Swami Vivekananda
6. It might help in understanding the subjects of curriculum by Mahatma Gandhi & Swami Vivekananda
7. It might help in exploring the methods of teaching by Mahatma Gandhi & Swami Vivekananda
8. It might help in understanding the role of the teacher by Mahatma Gandhi & Swami Vivekananda

III. OBJECTIVES OF THE STUDY

1. To study the educational philosophy of Mahatma Gandhi with special reference to concept of education, aims of education, curriculum, methods of teaching and role of the teacher and its relevance in education system from 2018-2028.
2. To study the educational philosophy of Swami Vivekananda with special reference to concept of education, aims of education, curriculum, methods of teaching and role of the teacher and its relevance in education system from 2018-2028.
3. To compare the educational philosophy of Mahatma Gandhi and Swami Vivekananda.

IV. RESEARCH QUESTIONS

1. What is the educational philosophy of Mahatma Gandhi?
2. What is the educational philosophy of Swami Vivekananda?

V. RESEARCH METHODOLOGY

In view of the nature of the study, the investigator used the comparative method in order to accomplish the present research work. The nature of the present study is qualitative as it studies the educational philosophy of Mahatma Gandhi and educational philosophy of Swami Vivekananda.

5.1 Sources of Data

The present study is based on the educational philosophy of Mahatma Gandhi & the educational philosophy of Swami Vivekananda. So, the investigator decided to collect the information from different sources. The researcher made extensive use of relevant literature to get the required information. Both primary and secondary sources of data were used. Data were collected from journals, magazines, newspapers, books, online portals, newspaper articles (reporting events), photographs, autobiographies, personal narratives, manuscripts and other sources of data.

5.2 Tools and Techniques Used for Collection of Data

As the present study was based on the educational philosophy of Mahatma Gandhi & the educational philosophy of Swami Vivekananda, thus content analysis was used as a technique to analyze their educational philosophies. According to the content analysis method, the researcher utilized the following steps in the analysis of the data. a) Thought Analysis: The researcher read all the materials and recorded the educational philosophy of Mahatma Gandhi & the educational philosophy of Swami Vivekananda in the form of idea units. b) Concept Analysis: After categorizing the idea units into idea groups, the researcher tried to analyze the educational philosophy of Mahatma Gandhi & the educational philosophy of Swami Vivekananda. c) Linguistic Analysis: While analyzing the thoughts and concepts, the research also analyzed the words and language used by Mahatma Gandhi and Swami Vivekananda because each person expresses the thoughts and concepts through words (Chauhan, 2017).

5.3 Delimitations of the Study

- 5.3.1. The study has been delimited to the educational philosophy of Mahatma Gandhi & the educational philosophy of Swami Vivekananda.
- 5.3.2. The study has been delimited to compare the educational philosophy of Mahatma Gandhi & the educational philosophy of Swami Vivekananda.

5.4 Variables of the Study

The study sought mainly to study the educational philosophy of Mahatma Gandhi & the educational philosophy of Swami Vivekananda.

VI. RESULTS AND DISCUSSION

Analysis of Objective No 1: Educational Philosophy of Mahatma Gandhi and Its Relevance in The Education System From 2018-2028

6.1 Concept of Education

Education teach us to discriminate between good and bad, to assimilate the one and eschew the other, is a misnomer. education should be so revolutionized as to answer the wants of the poorest villager, instead of answering those of an imperial exploiter. Education in the understanding of citizenship is a short-term affair if we are honest and earnest. basic education links the children, whether of cities or the villages, to all that is best and lasting in India. Is not education the art of drawing out full manhood of the children under training? Literacy in itself is no education. Literacy is not the end of education nor even the beginning. Literacy education should follow the education of the hand—the one gift that visibly distinguishes man from beast. Real education has to draw out the best from the boys and girls to be educated. True education must correspond to the surrounding circumstances or it is not a healthy growth (Gandhi Sevagram Ashram, 2015).

6.2 Gandhiji's Aims of Education

He has given two sets of aims viz. immediate and ultimate aims of education (Saxena, 1981& Knowledge-hub, 2015).

✚ **Ultimate Aim:** Ultimate aim of education is identical with the goal of life, which is 'Self-realization'. Self-realization is the realization of the self-proper. True education should result not in the material gains but in spiritual uplift. Gandhi laid great stress on religious education which teaches fundamental virtues of truth, love, justice and nonviolence. According to Gandhiji, "Like without religion is life without principles. "Gandhi is also of the opinion that God could be achieved not by returning into jungles but by living in a society and serving it. He preferred to call a student "Brahmachari", a searcher after God: Self-realization can take place through self-control, character and abstinence.

✚ **Immediate Aims:** Immediate aims include 'bread and butter aim', the cultural aim, the harmonious development of all powers, the moral or character development aim, and sociological aim.

✓ **Bread and Butter Aims:** -This is also called utilitarian aim. It is due to this aim that he gave the principle of 'self-supporting education'. The student should not only be made capable of earning own livelihood in later life after school but also during the schooling. The child must be an earning unit who must be self- sufficient right from the beginning of the education of the child. This man is really an important aim of even modern education.

✓ **Cultural Aim:** -Cultural aim refers to the refinement of the Personality. Mere knowledge is not enough. Education should lead that quality of mind which may be reflected in daily conduct. Speech, behaviour and manner must be refined. Culture brings in alit and frankness. Education should not take Indian children that there is a need of synthesizing cultures so °ne could inherit world cultures. This aim enables the students to ate and appreciate other cultures.

✓ **Harmonious Development Aim:** -Harmonious development or perfection of nature is another aim that Gandhiji advocates. Harmoniously developed person is that who adjusts to his life and environment. He laid greater emphasis on the development i.e., Head, Heart and Hand than on 3 R's i.e., reading, writing and arithmetic. Present system of education leads to unbalanced development.

✓ **The Moral or Character Building Aim:**-It is the chief aim of education. The central purpose of education is to build character. If choice is to be made between character and other things in life, then ever thing else can be subordinated to the former. Man must be a man of word. He must be ready to do something for the humanity at the first call to this conscience.

✓ **Sociological Aim or Training for Citizenship:** -Gandhiji reconciled the individual and social aims of education. In democracy] the first slogan is 'Educate your Masters'. Thus, Gandhiji advocated 'Universal education'. Every member of this Samaj should be educated so that he could uplift it. He must have qualities of a good citizen. Essential qualities are-spirit of courage, self-sacrifice and industry (Saxena, 1981& Knowledge-hub, 2015).

6.3 Gandhiji's Method of Teaching

Gandhiji aimed at the development of the all-round personality of children. That is, he sought to develop physical, mental, social and spiritual powers of the child through education. He also emphasized the education of 3H's - head, heart and hand in addition to 3R's. Thus, he insisted on the development of their mental, emotional and manual powers along with knowledge in arithmetic, writing and reading. Gandhiji believed that the highest development of mind and the soul was possible only through handicraft. He wanted to begin education of the child, by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus, every school can be made self-supporting, the condition being that the State takes over the manufactures of those schools (Taneja, 1997). He never believed that the vocational bias will make education dull or cramp the child's mind. Children are sure to be bright and joyful if they receive vocational instruction under competent teachers. He wanted that stress should be laid on the principals of cooperative activity, planning, accuracy, initiative, and individual responsibility in learning (Taneja, 1997).

6.4 Gandhiji 's Curriculum

In his curriculum he included (Taneja, 1997) the following subjects:

Table No 1: Gandhiji 's Curriculum

✚	Basic craft which may be agriculture or spinning and weaving or cardboard, wood and metal work.
✚	Mother tongue
✚	Mathematics
✚	Numerical and geometrical problems connected with craft and community life
✚	Business practice and book-keeping
✚	Social studies (social environment, economic environment, governmental environment and physical environment)
✚	General science (nature-study, zoology, physiology, hygiene, physical culture, chemistry, and knowledge of stars)
✚	Drawing and music

Primary education, he said must include the elementary principals of sanitation, hygiene, nutrition, doing their own work, helping parents at home etc. Realizing the physical difficulties of the present generation he prescribed compulsory physical training through musical drill. Up to the fifth grade of the school the curriculum was to be the same for both girls and boys. In the later stages general science and craft were to be replaced by domestic science in case of girls (Taneja, 1997). In order to acquire “the essential modicum of social and civic training Gandhi wanted a syllabus which should enable the child to adjust himself intelligently and actively to his physical and social environment. His attempt, therefore, was to plan an activity curriculum which should transform the schools into places of work, experimentation and discovery” (Taneja, 1997).

6.5 Gandhi 's Concept of Teacher

In order to make the school environment natural and effective, the teachers have following responsibilities (Taneja, 1997):

Table No 2: Gandhi 's Concept of Teacher

- ✚ There should be teachers with originality and enthusiasm. They must have genius and illustrative talent. They must be in the habit of thinking out from day-to-day what they have to teach. They must keep comprehensive records of their day to day educational procedures so as to utilize these in correlated teaching.
- ✚ The teacher can succeed in establishing correlation only if he has complete grasp of the various processes of craft and provided his mental reservoir is full knowledge about the social and physical development.
- ✚ Rigidity in time-table hinders the process of correlation. Unless teachers get full time, they cannot do justice to bilateral or multilateral correlation of various subjects with the main center or point of correlation. Shortage of time results in handling the knowledge and the activity loosely and not with firmness of mind.
- ✚ The teacher should have the freedom to follow his own plan of dealing with the different items of the curriculum. The items of curriculum have to be planned round the activity and not that the activity to be pegged on to the items of the curriculum.
- ✚ Since the starting point of correlated teaching is the experience of the child, a record of the constructive experiences of children should be kept. It is not essential that immediate experience, may be used. The occasion may demand the use of an experience, which the children had long ago.
- ✚ Very frequently all the teachers in a Basic school must meet together to discuss the planning of work on the correlational technique. The exchange of ideas will not only facilitate planning but will also sustain interest in correlated teaching (Taneja, 1997).

6.6 Relevance of Educational Philosophy of Mahatma Gandhi in Present Education System from 2018-2028

Table No 3: Relevance of Educational Philosophy of Mahatma Gandhi

- According to Gandhiji, an education which does not teach us to discriminate between good and bad, to assimilate the one and eschew the other, is a misnomer. education should be so revolutionized as to answer the wants of the poorest villager, instead of answering those of an imperial exploiter. Education in the understanding of citizenship is a short-term affair if we are honest and earnest. basic education links the children, whether of cities or the villages, to all that is best and lasting in India. Is not education the art of drawing out full manhood of the children under training? Literacy in itself is no education. Literacy is not the end of education nor even the beginning. Literacy education should follow the education of the hand—the one gift that visibly distinguishes man from beast. Real education has to draw out the best from the boys and girls to be educated. True education must correspond to the surrounding circumstances or it is not a healthy growth (Gandhi Sevagram Ashram, 2015). This educational philosophy of Gandhiji is of great relevance in the present context of education from 2018-2028.
- According to Gandhiji, “Like without religion is life without principles.” Gandhi is also of the opinion that God could be achieved not by returning into jungles but by living in a society and serving it. He preferred to call a student “Brahmachari”, a searcher after God: Self-realization can take place through self-control, character and abstinence. Immediate aims include ‘bread and butter aim’, the cultural aim, the harmonious development of all powers, the moral or character development aim, and sociological aim. This educational philosophy of Gandhiji is of great relevance for all round development of children in the present context of education from 2018-2028.
- Gandhiji aimed at the development of the all-round personality of children. That is, he sought to develop physical, mental, social and spiritual powers of the child through education. He also emphasized the education of 3H's - head, heart and hand in addition to 3R's. Thus, he insisted on the development of their mental, emotional and manual powers along with knowledge in arithmetic, writing and reading. Gandhiji believed that the highest development of mind and the soul was possible only through handicraft. He wanted to begin education of the child, by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus, every school can be made self-supporting, the condition being that the State takes over the manufactures of those schools (Taneja, 1997). He never believed that the vocational bias will make education dull or cramp the child's mind. Children are sure to be bright and joyful if they receive vocational instruction under competent teachers. He wanted that stress should be laid on the principals of cooperative activity, planning, accuracy, initiative, and individual responsibility in learning (Taneja, 1997). Thus, the methods of teaching prescribed by Gandhiji as learning through craft, learning by doing, activity method, principle of cooperative activity, planning, accuracy, initiative, and individual responsibility in learning and child-centered education are of great relevance for all round development of children in the present context of education from 2018-2028.
- In his curriculum, Gandhiji included (Taneja, 1997) agriculture or spinning and weaving or cardboard, wood and metal work, mother tongue, mathematics, numerical and geometrical problems connected with craft and community life, business practice and book-keeping, social studies (social environment, economic environment, governmental environment and physical environment), general science (nature-study, zoology, physiology, hygiene, physical culture, chemistry, and

knowledge of stars), drawing and music. This educational philosophy of Gandhiji is of great relevance in the present context of education from 2018-2028. The subjects like agriculture or spinning and weaving or cardboard, wood and metal work, mother tongue are not of much interest for young students in the country from 2018-2028. Thus, these subjects should be included in the curriculum in the present education system in the country along with other subjects like social studies (social environment, economic environment, governmental environment and physical environment), general science (nature-study, zoology, physiology, hygiene, physical culture, chemistry, and knowledge of stars), drawing and music.

➤ According to Gandhiji, in order to make the school environment natural and effective, the teachers have following responsibilities, the teacher must have genius and illustrative talent. They must be in the habit of thinking out from day-to-day what they have to teach. They must keep comprehensive records of their day to day educational procedures so as to utilize these in correlated teaching. This educational philosophy of Gandhiji is of great relevance in the present context of education from 2018-2028.

➤ Rigidity in time-table hinders the process of correlation. Unless teachers get full time, they cannot do justice to bilateral or multilateral correlation of various subjects with the main center or point of correlation. Shortage of time results in handling the knowledge and the activity loosely and not with firmness of mind. Thus, time table must be restructured according to the convenience of teachers to plan and teach as per the interests of the child in in the present context of education from 2018-2028. The teacher should have the freedom to follow his own plan of dealing with the different items of the curriculum. The items of curriculum have to be planned round the activity and not that the activity to be pegged on to the items of the curriculum.

➤ Since the starting point of correlated teaching is the experience of the child, a record of the constructive experiences of children should be kept. It is not essential that immediate experience, may be used. The occasion may demand the use of an experience, which the children had long ago. This is true in the present context of education from 2018-2028.

➤ Very frequently all the teachers in a school must meet together to discuss the planning of work on the correlational technique. The exchange of ideas will not only facilitate planning but will also sustain interest in correlated teaching (Taneja,1997). This educational philosophy of Gandhiji is also of great relevance in the present context of education from 2018-2028.

➤ Primary education, Gandhiji said must include the elementary principals of sanitation, hygiene, nutrition, doing their own work, helping parents at home etc. These things are missing now days in the young children. Thus, this educational philosophy must be included in the present system of education in the country to lead a better life at home and in the society.

➤ Realizing the physical difficulties of the present generation Gandhiji prescribed compulsory physical training through musical drill. Up to the fifth grade of the school the curriculum was to be the same for both girls and boys. In the later stages general science and craft were to be replaced by domestic science in case of girls (Taneja, 1997). In order to acquire “the essential modicum of social and civic training Gandhi wanted a syllabus which should enable the child to adjust himself intelligently and actively to his physical and social environment. His attempt, therefore, was to plan an activity curriculum which should transform the schools into places of work, experimentation and discovery” (Taneja, 1997). This educational philosophy of Gandhiji is also of great relevance in the present context of education from 2018-2028.

Analysis of Objective No 2: Educational philosophy of Swami Vivekananda Its Relevance in the Education System from 2018-2028

6.7 Swami Vivekananda's Concept of Education

The real education according to Swami Swami Vivekananda is that which prepares the individual for struggle for existence. Education prepares a man for social service, to develop his character and finally imbues him with the spirit and courage of a lion. For getting degree is not an education, the proper education must be viewed on the basis of character, mental powers, intelligence and inculcates self-confidence and self-reliance in the individuals. Swami has emphasized that all the knowledge which we get from worldly or spiritual lies embedded in the human mind. It was covered with a veil of darkness and ignorance. Education is a tool to open from the darkness and ignorance, after getting of education, the knowledge will shine out dazzlingly. The teaching and learning are the one way of process. The teacher only guides, suggests, points out and helps the student. Self-learning and self-getting knowledge is the real education. The teacher only motivates and encourages the students to find out the hidden treasure of knowledge that lies dormant within him. He condemned and refused the bookish learning and rote memory education. Condemning the theoretical and academic education, he spoke emphatically for practical and experimental education. He warned his countrymen saying “you will have to be practical in all spheres of work. the whole country has been ruined by mass theories” (Nithiya,2012).

6.8 Swami Vivekananda's Aims of Education (Prathapan, 2014)

✚ To Realize One's Full Potential and Achieve Perfection: - The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the realization of the infinite power which resides in everything and every-where-existence, consciousness and bliss (Satchidananda). After understanding the essential nature of this perfection, we should identify it with our inner self. For achieving this, one will have to eliminate one's ego, ignorance and all other false identification, which stand in the way. Meditation, fortified by moral purity and passion for truth, helps man to leave behind the body, the senses, the ego and all other non-self-elements, which are perishable. He thus realizes his immortal divine self, which is of the nature of infinite existence, infinite knowledge and infinite bliss (Roy,2001 & Prathapan, 2014).

✚ Physical and Mental Development: - Swami Vivekananda lays great stress on physical health because a sound mind resides in a sound body. He often quotes the Upanishadic dictum ‘Nayamatma Balahinena Labhyah’; i.e. the self cannot be realized by the physically weak. However, along with physical culture, he harps on the need of paying special attention to the culture of the mind. According to Swami Vivekananda, the mind of the students has to be controlled and trained through

meditation, concentration and practice of ethical purity. All success in any line of work, he emphasizes, is the result of the power of concentration. By way of illustration, he mentions that the chemist in the laboratory concentrates all the powers of his mind and brings them into one focus-the elements to be analyzed-and finds out their secrets. Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottoes of his scheme of education. Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swami Vivekananda thus brings it home that education is not a mere accumulation of information but a comprehensive training for life. To quote him: 'Education is not the amount of information that is put into your brain and runs riot there undigested, all your life.' Education for him means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet (Roy,2001 & Prathapan, 2014).

✚ Moral and Spiritual Development: - According to Swami Vivekananda, a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizens is possible only through their moral and spiritual development which education should foster (Saxena,1981& Knowledge-hub, 2015).

✚ Character Development: - According to Swami Vivekananda character development is a very important aim of any education. For this, he emphasized the practice of Brahmacharya which fosters development of mental, moral and spiritual powers leading to purity of thoughts, words and deeds (Saxena Swarup, Dutt,1981& Knowledge-hub, 2015).

✚ To Develop Self-Confidence, Devotion and A Spirit of Renunciation: - All through his life Swami Vivekananda exhorted the individuals to keep full confidence upon their powers. They should inculcate a spirit of self-surrender, sacrifice and renunciation of material pleasures for the good of others. Education should fast, all these qualities in the individual. He gave this call to his countrymen. "Arise, awake and stop not till the goal is achieved" (Saxena Swarup, Dutt,1981& Knowledge-hub, 2015).

✚ Searching for unity in diversity: - The true aim of education is to develop insight into the individuals so that they are able to search out and realize unity in diversity. Swami Vivekananda has further asserted that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education should develop this sense which finds unity in diversity (Saxena Swarup, Dutt,1981& Knowledge-hub, 2015).

✚ Religious development aim: - To Swami Vivekananda religious development is an essential aim of education. To him, each individual should be able to search out and develop the religious seed embedded in him and thus find the absolute truth or reality. Hence, he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service and submission to the teachings and preaching's of great saints and saviors will develop in the individual. Education should foster this development (Saxena Swarup, Dutt,1981& Knowledge-hub, 2015).

6.9 Swami Vivekananda's Methods of Teaching

Having analyzed the goal or objective of education, the next question that naturally arises is about the method of imparting education. According to him, knowledge is inherent in every man's soul. He draws our attention to the fact that the task of the teacher is only to help the child to manifest its knowledge by removing the obstacles in its way. In his words: 'Thus Vedanta says that within man is all knowledge even in a boy it is so and it requires only an awakening and that much is the work of a teacher' (Roy,2001). To drive his point home, he refers to the growth of a plant. Just as in the case of a plant, one cannot do anything more than supplying it with water, air and manure while it grows from within its own nature, so is the case with a human child. Swami Vivekananda's method of education resembles the heuristic method of the modern educationists. In this system, the teacher invokes the spirit of inquiry in the pupil who is supposed to find out things for himself under the bias-free guidance of the teacher. Swami Vivekananda lays a lot of emphasis on the environment at home and school for the proper growth of the child. The parents as well as the teachers should inspire the child by the way they live their lives. Swami Vivekananda recommends the old institution of Gurukula (living with the preceptor) and similar systems for the purpose. In such systems, the students can have the ideal character of the teacher constantly before them, which serves as the role model to follow. Although Swami Vivekananda is of the opinion that mother tongue is the right medium for social or mass education, he prescribes the learning of English and Sanskrit also. While English is necessary for mastering Western science and technology, Sanskrit leads one into the depths of our vast store of classics. The implication is that if language does not remain the privilege of a small class of people, social unity will march forward unhampered(Roy,2001).

6.10 Swami Vivekananda's Curriculum

According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Vivekanand, prescribed Religious, Philosophy, Puranic lore, Upanishads, Company of saints and their preaching's and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, sports and other Physical exercises (Saxena Swarup, Dutt,1981). Vivekanand, prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods (Saxena Swarup, Dutt,1981) were as under: -

Table No 4: Characteristics of Those Religious and Spiritual Methods

✚	To control fleeting mental faculties by the practice of Yoga.
✚	To develop the mind by concentration and deep meditation.
✚	To gain knowledge through lectures, discussions, self- experience and creative activities.
✚	To imitate the qualities and character of teacher intelligent and clear understanding.
✚	To lead the child on the right path by means of individual guidance by the teacher (Saxena Swarup, Dutt,1981).

6.11 Swami Vivekananda's Concept of Teacher

Swamiji believed in self-education. According to him each of us is his own teacher. The external teacher only guides and inspires the inner teacher (soul) to rise up and start working to develop the child. Hence discussing the role of teacher Swami Vivekananda said- "Teacher is a philosopher, friend and guide helping the student to go forward in this own way".

✚ A child teaches itself. But teacher can help it to go forward in its own way. What teacher can do, is not of the positive nature, but of the negative. Teacher can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge round it; see that it is not killed by anything, and there, teacher's work stops. Teacher cannot do anything else. The rest is manifestation from within its own form.

✚ No one can teach anybody. The teacher spoils everything by thinking that he is teaching. Thus, Vedanta says that within man is all knowledge -even in a boy it is so -and it requires only an awakening, and that much is the work of a teacher.

✚ No one was ever really taught by another; each of us has to teach himself.

✚ The external teacher offers only the suggestion which rouses the internal teacher to work to understand things.

✚ Negative thoughts weaken men. Do you not find that where parents are constantly taxing their sons to read and write, telling them they will never learn anything, and calling them fools and so forth, the latter do actually turn out to be so in many cases?

✚ If you speak kind words to boys and encourage them, they are bound to improve in time.

✚ If you can give them positive ideas, people will grow up to be men and learn to stand on their own legs.

✚ In language and literature, in poetry and in arts, in everything we must point out not the mistakes that people are making in their thoughts and actions, but the way in which they will gradually be able to do these things better. Pointing out mistakes wounds a man's feelings (Role of the Teacher by Swami Vivekananda,2018).

6.12 Relevance of Educational Philosophy of Swami Vivekananda in Present Education System from 2018-2028

Table No 5: Relevance of Educational Philosophy of Swami Vivekananda

- Swamiji was always against the British system of education in India which ignored the fundamental aspirations of our nation. Therefore, he advocated the introduction of a national system of education on the basis of Indian educational and cultural heritage and national ideals. He criticized blind imitation of the west. He favoured the introduction of new things, but was against the idea of replacing. He argued, of course new things have to be learnt, have to be introduced and worked out, but is that to be done by sweeping away all that is old just because it is old (Thomas,2013). This educational philosophy is also relevant in the present context of education from 2018-2028.
- Vivekananda advocated for the national system of education in order to make the minimum education available to all and to inculcate essentials of Indian culture in each and every child of the country. Now, essentials of Indian culture are missing in the characters of the children in India (Thomas,2013).Thus, this educational philosophy of Swami Vivekananda is relevant from 2018-2028 in the to inculcate essentials values of Indian culture in the children.
- He wanted that education should start with the family of the child. Then it should include his village, society and the country. Gradually, with the development of wider understanding the child will begin to consider himself as a citizen of the entire world. Thus, the spirit of universal brotherhood will also develop in him automatically (Thomas,2013). This educational philosophy of Swami Vivekananda is of great relevance in the present context of education from 2018-2028.
- Educational needs of modern India are reflected in the preamble to our constitution. It is clear that educational aims, contents and methods of teaching and in fact the entire process of education must be based on these pillars – Secularism, Socialism and Democracy. Vivekananda also visualized the educational needs of independent India and accordingly he set forth his philosophical thought (Thomas,2013). His views are quite relevant today. He was for liberal approach to religion and accordingly advocated values of secularism. He believed that ignorance was the most important evil of the society. He advocated mass education i.e., free and compulsory education as well as adult education. His advocacy of women's education is in accordance with the present-day needs (Thomas,2013).
- His stress on child-centered education is another remarkable aspect of his educational philosophy. He advocated a system of education that was egalitarian (Thomas,2013). This educational philosophy of Swami Vivekananda is of great relevance in the present context of education from 2018-2028.
- He revived the spirit of humanism in education (Thomas,2013). This educational philosophy of Swami Vivekananda is of great relevance in the present context of education from 2018-2028.
- Swami Vivekananda's views on education may be summed up in his own words, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one stands on one's own feet". This educational philosophy of Swami Vivekananda is of great relevance in the present context of education from 2018-2028.
- He insisted that it was the duty of the upper classes, who had received their education at the expense of the poor, to come forward and uplift the poor through education and other means (Thomas,2013).This educational philosophy of Swami Vivekananda is of great relevance in the present context of education from 2018-2028.
- He considered education of women as the chief instrument of national regeneration (Thomas,2013). This is true in the present context of education from 2018-2028 also.
- The aims of education according to Swami Vivekananda are: physical development, mental development, development of character, observation of brahmacharya for concentration, vocational aim, development of personality, faith in one's own self, developing shraddha, developing a spirit of renunciation and to promote universal brotherhood. These aims of education are relevant in the present context of education from 2018-2028 also.
- According to Swami Vivekananda, the methods of teaching are: meditation, concentration method, brahmacharya, yoga, discussion and contemplation method, imitation method, individual guidance and counselling, lecture method, activity method. These methods of teaching can be applicable in the present context of education from 2018-2028 also.

- The curriculum according to Swami Vivekananda includes the study of Vedanta, religion, philosophy and theology, science, engineering and technical subjects. The subjects of Vedanta, religion, philosophy and theology are missing in school curriculum which needs to be revised from 2018-2028 as per the educational philosophy of Swami Vivekananda.
- He said, "Like fire in a piece of flint, knowledge exists in the mind: suggestion is the friction which brings it out". Swami Vivekananda advocates that the nature of human mind is such that, "no one ever really is taught by another. Each of us has to be teacher himself". Within man is all knowledge and it requires only an awakening and that much is the work of the teacher. They have to do only so much for the students that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes etc., and finally everything will become easy. so in the in the present system of education from 2018-2028, teacher role should be to awaken knowledge exists in the minds of the children, to encourage them, to inculcate self-confidence in them to excel in life and to contribute to the society in large.

Analysis of Objective No 3: Comparison of Educational Philosophy of Mahatma Gandhi & Swami Vivekananda

6.13 Concept of Education

Table No 6: Concept of Education

Gandhiji's Educational Philosophy	Swami Vivekananda' Educational Philosophy
An education which does not teach us to discriminate between good and bad, to assimilate the one and eschew the other, is a misnomer. education should be so revolutionized as to answer the wants of the poorest villager, instead of answering those of an imperial exploiter. Education in the understanding of citizenship is a short-term affair if we are honest and earnest. basic education links the children, whether of cities or the villages, to all that is best and lasting in India. Is not education the art of drawing out full manhood of the children under training? Literacy in itself is no education. Literacy is not the end of education nor even the beginning. Literacy education should follow the education of the hand—the one gift that visibly distinguishes man from beast. Real education has to draw out the best from the boys and girls to be educated. True education must correspond to the surrounding circumstances or it is not a healthy growth (Gandhi Sevagram Ashram, 2015).	Swami Vivekananda educational philosophy is based on his general philosophy of life. He says, "education is the manifestation of the divine perfection already within man". Being a Vedantist, Swamiji advocates that Atman dwells within everyone. To realize the self, the perfection of God in man is the goal of true education. He believed in the development of inner powers. He was of the opinion that book learning is not education. He considered education as the training by which the current and expression of will are brought under control and become beautiful. Education is spontaneous and positive. To Swami Vivekananda education is life-building assimilation of ideas. He says, "If you have assimilated five ideas and made them as your character, you have more education than any man who has got by heart the whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopedias the greatest Rishis". Swamiji was of the opinion that education must suit the needs of the child. He says, "Their needs should be determined in terms of tendencies inherent in children and not according to what the parents of the children think". He emphatically advocated the spread of universal mass education as India lives in her cottages. Without mass education the desirable socio-economic changes in our country is not possible. He considered education as the birth right of every human being. It is a biological, social, economic and spiritual necessity. He was in favour of woman education. Their uplift and welfare were a part and parcel of his basic philosophy. As regards medium of education Swami Vivekananda strongly advocated the mother-tongue. He wanted to Indianize the Indian education. He was a revivalist of Indian cultural traditions and values. He pleaded that education must develop a strong sense of patriotism and nationalism in the minds of the students (Thomas,2013).

6.14 Aims of Education

Table No 7: Aims of Education

Gandhiji's Educational Philosophy	Swami Vivekananda' Educational Philosophy
He has given two sets of aims viz. immediate and ultimate aims of education (Saxena Swarup, Dutt,1981 & Knowledge-hub, 2015). Ultimate Aim: Ultimate aim of education is identical with the goal of life, which is 'Self-realization'. Self-realization is the realization of the self-proper. True education should result not in the material gains but in spiritual uplift. Gandhi laid great stress on religious education which teaches fundamental virtues of truth, love, justice and nonviolence. According to	Swami Vivekananda considers education as part of human life. He observes: real education is that which enables one to stand on one's own feet. Regarding the aim of education, Swamiji says, "the end of all education, all training should be man making". He further says, "Education is not the amount of information that is put into your brain and runs riot there undigested all your life. We must have life building, man making, and character making assimilation of ideas". He opined that, "education should lay proper emphasis on

Gandhiji, "Like without religion is life without principles." Gandhi is also of the opinion that God could be achieved not by returning into jungles but by living in a society and serving it. He preferred to call a student "Brahmachari", a searcher after God: Self-realization can take place through self-control, character and abstinence.

Immediate Aims: Immediate aims include 'bread and butter aim', the cultural aim, the harmonious development of all powers, the moral or character development aim, and sociological aim.

Bread and Butter Aims: -This is also called utilitarian aim. It is due to this aim that he gave the principle of 'self-supporting education'. The student should not only be made capable of earning own livelihood in later life after school but also during the schooling. The child must be an earning unit who must be self-sufficient right from the beginning of the education of the child. This man is really an important aim of even modern education.

Cultural Aim: -Cultural aim refers to the refinement of the Personality. Mere knowledge is not enough. Education should lead that quality of mind which may be reflected in daily conduct. Speech, behaviour and manner must be refined. Culture brings in alit and frankness. Education should not take Indian children that there is a need of synthesizing cultures so one could inherit world cultures. This aim enables the students to ate and appreciate other cultures.

Harmonious Development Aim: -Harmonious development or perfection of nature is another aim that Gandhiji advocates. Harmoniously developed person is that who adjusts to his life and environment. He laid greater emphasis on the development i.e., Head, Heart and Hand than on 3 R's i.e., reading, writing and arithmetic. Present system of education leads to unbalanced development.

The Moral or Character Building Aim:-It is the chief aim of education. The central purpose of education is to build character. If choice is to be made between character and other things in life, then ever thing else can be subordinated to the former. Man must be a man of word. He must be ready to do something for the humanity at the first call to this conscience.

Sociological Aim or Training for Citizenship: -Gandhiji reconciled the individual and social aims of education. In democracy] the first slogan is 'Educate your Masters'. Thus, Gandhiji advocated 'Universal education'. Every member of this Samaj should be educated so that he could uplift it. He must have qualities of a good citizen. Essential qualities are-spirit of courage, self-sacrifice and industry (Saxena Swarup, Dutt,1981& Knowledge-hub, 2015).

creativity, originality and excellence". The main aim of education according to him is the development of a strong moral character and not merely the feeding of information to brain. The education should enable one to realize one's self. Before that it should create self-confidence. Education should take man to freedom, to liberty, to salvation. He said, "Through education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. In every man, in every animal, however weak or miserable, great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul but in the manifestation". His aims of education can be classified into two heads: proximate and ultimate.

Proximate aims of education

- ✓ Physical development
- ✓ Mental development
- ✓ Development of character
- ✓ Observation of Brahmacharya for concentration
- ✓ Vocational aim

Ultimate aims of education

- ✓ Development of personality
- ✓ Faith in one's own self
- ✓ Developing Shradha
- ✓ Developing a spirit of renunciation
- ✓ To promote universal brotherhood (Thomas, 2013).

6.15 Methods of Teaching

Table No 8: Methods of Teaching

Gandhiji's Educational Philosophy

Gandhiji aimed at the development of the all-round personality of children. That is, he sought to develop physical, mental, social and spiritual powers of the child through education. He also emphasized the education of 3H's - head, heart and hand in addition to 3R's. Thus, he insisted on the development of their mental, emotional and manual powers along with knowledge in arithmetic, writing and reading. Gandhiji believed that the highest development of mind and the soul was possible only through handicraft. He wanted to begin education of the child, by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus, every school can be made self-supporting, the

Swami Vivekananda' Educational Philosophy

Swamiji laid stress on meditation as a method of attaining knowledge. He advocates that since the human mind is perfect in itself, there is no necessity for it to receive knowledge from outside. Hence learning is nothing but a process of discovery of knowledge within the mind. However, he has suggested following methods of teaching to be followed in a teaching learning situation.

Concentration Methods: Swamiji considers concentration as the only method of attaining knowledge. It is the key to the treasure house of knowledge. Concentration method helps the child to withdraw his different senses from temptations of life, and concentrate on the subject matter of instruction. He

condition being that the State takes over the manufactures of those schools (Taneja, 1997). He never believed that the vocational bias will make education dull or cramp the child's mind. Children are sure to be bright and joyful if they receive vocational instruction under competent teachers. He wanted that stress should be laid on the principals of cooperative activity, planning, accuracy, initiative, and individual responsibility in learning (Taneja, 1997). Gandhiji made a deep study of the correlation methods of Rousseau, Froebel, Pestalozzi and Harber and coined means to adopt it and gave it the name of Activity Principle. Thus, the methods of teaching according to Gandhiji are:

- Learning through craft
- Learning by doing
- Activity method
- Principle of cooperative activity
- planning, accuracy, initiative, and individual responsibility in learning
- Child-centered education

believed that Brahmacharya is necessary for developing the power of concentration. He said, "Brahmacharya should be the burning fire within the veins".

Methods of Realization: Swami Vivekananda considers realization as the chief aim of life. He advocated Yoga as the most ideal method of realization. Yogas are four in number. 1. Karma Yoga, 2. Bhakti Yoga, 3. Raja Yoga and 4. Jnana Yoga. The scope of all these Yogas is one and the same – removal of ignorance and enabling the soul to restore its original nature.

Discussion and Contemplation Method: Borrowing the idea from ancient Indian gurukul system of education Swami Vivekananda also advocated discussion and contemplation to be followed in education.

Imitation Method: Children like to imitate the activities of others. Swami Vivekananda, therefore, advocated utilizing such qualities of children for educational purposes. A teacher should present higher ideals and nobler patterns of behavior before the children to help them to imitate such activities for the formation of their character and personality.

Individual Guidance and Counselling: Swami Vivekananda advocated the method of individual guidance and counselling in the teaching learning process to develop divine wisdom.

Lecture Method: Spiritual ideas are abstract ideas. It becomes difficult on the part of a child to understand spiritual doctrines. Therefore, Swami Vivekananda advocated for the introduction of lecture method to explain the spiritual ideas in a simple way to the students.

Activity Method: Swamiji accepted learning through activities as an ideal method of teaching. It can provide direct experience to the children. He advocated that activities like singing, storytelling, drama and dance should be performed by the students. He also advocated for the introduction of activities like excursions, camps etc., to help the students to understand the value of social service (Thomas,2013).

6.16 Curriculum

Table No 9: Curriculum

Gandhiji's Educational Philosophy	Swami Vivekananda' Educational Philosophy
<p>In his curriculum he included (Taneja, 1997) the following subjects:</p> <ul style="list-style-type: none"> ✓ Basic craft which may be agriculture or spinning and weaving or cardboard, wood and metal work. ✓ Mother tongue ✓ Mathematics ✓ Numerical and geometrical problems connected with craft and community life ✓ Business practice and book-keeping ✓ Social studies (social environment, economic environment, governmental environment and physical environment) ✓ General science (nature-study, zoology, physiology, hygiene, physical culture, chemistry, and knowledge of stars) ✓ Drawing and music <p>Primary education, he said must include the elementary principals of sanitation, hygiene, nutrition, doing their own work, helping parents at home etc. Realizing the physical difficulties of the present generation he prescribed compulsory physical training through musical drill. Up to the fifth grade of the school the curriculum was to be the same for both girls and boys. In the later stages general science and craft were to be replaced by domestic science in case of girls (Taneja, 1997). In order to acquire "the essential modicum of</p>	<p>Swamiji did not specify any subjects to form the content of education- it was a broad approach – a sort of synthesis between Science and Vedanta. He opined that it cannot be purely western. Curriculum should be constructed with a view to promote leadership qualities in the growing generation. Swamiji advocates that education should develop patriotism and freedom. For achieving this curriculum should provide for the following three things:</p> <ul style="list-style-type: none"> ✓ Love for the motherland ✓ A strong will to desist evil and ✓ Steadfastness in achieving the desired goal. <p>Physical education is one of the important items Swami Vivekananda wanted to include in curriculum. He advocated that a person who is physically strong can realize the self. He wanted Indian students to learn their own languages - particularly Sanskrit and English to keep with the current times. He was in favour of the study of Vedanta, Religion, Philosophy and Theology. He also wanted science, engineering and technical subjects. And above all, he wanted that the curriculum should suit the needs and requirements of the masses(Thomas,2013).</p>

social and civic training Gandhi wanted a syllabus which should enable the child to adjust himself intelligently and actively to his physical and social environment. His attempt, therefore, was to plan an activity curriculum which should transform the schools into places of work, experimentation and discovery” (Taneja, 1997).

6.17 Role of the Teacher

Table No 10: Role of the Teacher

Gandhiji's Educational Philosophy	Swami Vivekananda' Educational Philosophy
<p>In order to make the school environment natural and effective, the teachers have following responsibilities (Taneja,1997):</p> <ul style="list-style-type: none"> ✓ There should be teachers with originality and enthusiasm. They must have genius and illustrative talent. They must be in the habit of thinking out from day-to-day what they have to teach. They must keep comprehensive records of their day to day educational procedures so as to utilize these in correlated teaching. ✓ The teacher can succeed in establishing correlation only if he has complete grasp of the various processes of craft and provided his mental reservoir is full knowledge about the social and physical development. ✓ Rigidity in time-table hinders the process of correlation. Unless teachers get full time, they cannot do justice to bilateral or multilateral correlation of various subjects with the main center or point of correlation. Shortage of time results in handling the knowledge and the activity loosely and not with firmness of mind. ✓ The teacher should have the freedom to follow his own plan of dealing with the different items of the curriculum. The items of curriculum have to be planned round the activity and not that the activity to be pegged on to the items of the curriculum. ✓ Since the starting point of correlated teaching is the experience of the child, a record of the constructive experiences of children should be kept. It is not essential that immediate experience, may be used. The occasion may demand the use of an experience, which the children had long ago. ✓ Very frequently all the teachers in a Basic school must meet together to discuss the planning of work on the correlational technique. The exchange of ideas will not only facilitate planning but will also sustain interest in correlated teaching (Taneja,1997). 	<ul style="list-style-type: none"> ✓ Swami Vivekananda advocates that the nature of human mind is such that, “no one ever really is taught by another. Each of us has to be teacher himself”. Within man is all knowledge and it requires only an awakening and that much is the work of the teacher. They have to do only so much for the students that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes etc., and finally everything will become easy. He said, “Like fire in a piece of flint, knowledge exists in the mind: suggestion is the friction which brings it out”. He wants that a teacher should be like a father, who will give the students their spiritual birth and show them the way to eternal life. He should initiate the students to practice the essential virtues of brahmacharya and shraddha. To quote Swamiji, “true teacher is he who can immediately come down to the level of the students and transfer his soul to the students’ soul”. Swami Vivekananda has a great appreciation for the ‘Gurugriha Vasa’. True education is only possible through intimate personal contact between the teacher and the taught. He states that, “My idea of education is personal contact with the teacher – ‘gurugraha vasa’. Without the personal contact of a teacher, there would be no education”. Swamiji advocates that the teacher should possess the following qualities. ✓ A teacher must be a tyagi or a man of renunciation. ✓ He should act like a substitute of the parents for the students. He should have personal love for the students, which will help him to transmit spiritual force. ✓ He should come down to the level of the students and should have sympathy for his students. ✓ He should have very high character and should be sinless. ✓ He must be pure in mind and heart (Thomas,2013).

VII. MAIN FINDINGS

7.1 Concept of Education from 2018-2028: - The concept of education in the present context from 2018-2028 must be introduction of a national system of education on the basis of Indian educational and cultural heritage and national ideals. Real education has to draw out the best from the boys and girls to be educated and correspond to the surrounding circumstances.

7.2 Aims of Education from 2018-2028: - The aims of education in the present context from 2018-2028 should be physical development, mental development, development of character, observation of brahmacharya for concentration, vocational aim, development of personality, faith in one’s own self, developing shradha, developing a spirit of renunciation, to promote universal brotherhood, self-realization can take place through self-control, character and abstinence, bread and butter aim, the cultural aim, the harmonious development of all powers, the moral or character development aim, and sociological aim.

7.3 Methods of Teaching from 2018-2028: - The methods of education in the present context from 2018-2028 should be meditation, concentration method, brahmacharya, yoga, discussion, contemplation method, imitation method, individual guidance, counselling, lecture method, activity method, learning through craft, learning by doing, principle of cooperative activity, planning, accuracy, initiative, and individual responsibility in learning and child-centered education.

7.4 Curriculum from 2018-2028: - The subjects of Vedanta, religion, philosophy and theology are missing in school curriculum which needs to be revised from 2018-2028 in the present education system. The subjects like agriculture or spinning and weaving or cardboard, wood and metal work, mother tongue are not of much interest for young students in the country from 2018-2028. Thus, these subjects should be included in the curriculum in the present education system in the country along with other subjects

like social studies (social environment, economic environment, governmental environment and physical environment), general science (nature-study, zoology, physiology, hygiene, physical culture, chemistry, and knowledge of stars), drawing and music.

7.5 Role of the Teacher from 2018-2028: - The roles of the teachers in the present context of education from 2018-2028 should be to awaken knowledge exists in the minds of the children, to encourage them, to inculcate self-confidence in them to excel in life, to contribute to the society in large. The teacher must have genius and illustrative talent. The teachers must be in the habit of thinking out from day-to-day what they have to teach. They must keep comprehensive records of their day to day educational procedures so as to utilize these in correlated teaching. Time table must be restructured according to the convenience of teachers to plan and teach as per the interests of the child in the present context of education from 2018-2028. The teacher should have the freedom to follow his own plan of dealing with the different items of the curriculum. All the teachers in a school must meet together to discuss the planning of work on the correlational technique. The exchange of ideas will not only facilitate planning but will also sustain interest in correlated teaching. Primary education must include the elementary principals of sanitation, hygiene, nutrition, doing their own work, helping parents at home etc. Physical exercise, domestic science for girls, social and civic training to children should be included in the subjects of teaching by teachers. Activity curriculum which should transform the schools into places of work, experimentation and discovery must be taken into consideration in the present system of education from 2018-2028.

VIII. CONCLUSION

The concept of education in the present context from 2018-2028 must be introduction of a national system of education on the basis of Indian educational and cultural heritage and national ideals. Real education has to draw out the best from the boys and girls to be educated and correspond to the surrounding circumstances. The aims of education in the present context from 2018-2028 should be physical development, mental development, development of character, observation of brahmacharya for concentration, vocational aim, development of personality, faith in one's own self, developing shradha, developing a spirit of renunciation, to promote universal brotherhood, self-realization can take place through self-control, character and abstinence, bread and butter aim, the cultural aim, the harmonious development of all powers, the moral or character development aim, and sociological aim. The methods of education in the present context from 2018-2028 should be meditation, concentration method, brahmacharya, yoga, discussion, contemplation method, imitation method, individual guidance, counselling, lecture method, activity method, learning through craft, learning by doing, principle of cooperative activity, planning, accuracy, initiative, and individual responsibility in learning and child-centered education. The subjects of Vedanta, religion, philosophy and theology are missing in school curriculum which needs to be revised from 2018-2028 in the present education system. The subjects like agriculture or spinning and weaving or cardboard, wood and metal work, mother tongue are not of much interest for young students in the country from 2018-2028. Thus, these subjects should be included in the curriculum in the present education system in the country along with other subjects like social studies (social environment, economic environment, governmental environment and physical environment), general science (nature-study, zoology, physiology, hygiene, physical culture, chemistry, and knowledge of stars), drawing and music. The roles of the teachers in the present context of education from 2018-2028 should be to awaken knowledge exists in the minds of the children, to encourage them, to inculcate self-confidence in them to excel in life, to contribute to the society in large. The teacher must have genius and illustrative talent. The teachers must be in the habit of thinking out from day-to-day what they have to teach. They must keep comprehensive records of their day to day educational procedures so as to utilize these in correlated teaching. Time table must be restructured according to the convenience of teachers to plan and teach as per the interests of the child in the present context of education from 2018-2028. The teacher should have the freedom to follow his own plan of dealing with the different items of the curriculum. All the teachers in a school must meet together to discuss the planning of work on the correlational technique. The exchange of ideas will not only facilitate planning but will also sustain interest in correlated teaching. Primary education must include the elementary principals of sanitation, hygiene, nutrition, doing their own work, helping parents at home etc. Physical exercise, domestic science for girls, social and civic training to children should be included in the subjects of teaching by teachers. Activity curriculum which should transform the schools into places of work, experimentation and discovery must be taken into consideration in the present system of education from 2018-2028.

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