

STUDY OF THE EDUCATIONAL CONTRIBUTION OF SELECTED INDIAN THINKERS AND THEIR RELEVANCE TO MODERN EDUCATION

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ABSTRACT

The purpose of this study is to elaborate and compare the educational view of Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh. Also to study the impact of these educational philosopher in modern society. To study the impact of these educational philosopher in modern society and to study the relevance of Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh. Findings and recommendations of the study was To modern education system should be based on self-expression creativity and activity as recommended by Raja Ram Mohan Roy's, Tagore's and Aurobindo's. The most important element which is missing in our modern education is that we are moving away from activity communication with nature. We learn from Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh's to be near nature which teaches us patience, quietness and piece

INTRODUCTION

Philosophy of education is the branch of applied or practical philosophy concerned with the nature and aims of education and the philosophical problems arising from educational theory and practice. Because that practice is ubiquitous in and across human societies, its social and individual manifestations so varied, and its influence so profound, the subject is wide-ranging, involving issues in ethics and social/political philosophy, epistemology, metaphysics, philosophy of mind and language, and other areas of philosophy. Raja Ram Mohan Roy is considered as the pioneer of modern

Indian Renaissance for the remarkable reforms he brought in the 18th and 19th century India. Among his efforts, the abolition of the brutal and inhuman Sati Pratha was the most prominent. His efforts were also instrumental in eradicating the purdah system and child marriage.

In the modern time when we have all sort of amenities which makes our life modern and comfortable, we face a lot of problems too. In sorting out these problems, great man's ideals and philosophical views have always been inspiring. Philosophy of Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh is no exception in this regard. It is, therefore, of great need to know the educational philosophies of prominent men. It helps the younger generation for adjustment and going ahead in changing times and complex society with new challenges.

SIGNIFICANCE OF THE STUDY

The investigator has depicted the educational philosophy of three worth exemplified philosophers who have a lot of contribution to human society. The contribution made by Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo S Ghosh to the field of education gave a new truth not only to our educational system but also to all over the world. Considering the literature available on the great personalities like Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh, it was observed that no study has been conducted on the existing educational philosophy of these philosophers. Hence, the researcher thought of conducting the much needed present study.

OBJECTIVE OF THE STUDY

1. To elaborate the educational view of Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh.
2. To compare the educational philosophy of Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh.
3. To study the impact of these educational philosopher in modern society.
4. To study the impact of these educational philosopher in modern society.
5. To study the relevance of Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh.

DELIMITATIONS OF THE STUDY

Due to paucity of time and resources, it will not be possible to go through all the literature available.

REVIEW OF RELATED LITERATURE

Khatun (2015) studied the contribution of Raja Ram Mohan Roy in uplifting the status of women in Indian society during the 18th century. She also studied the evolution and growth of “Brahmo Samaj” after the demise of Raja Ram Mohan Roy. Khatun revealed that one of the main issues of the movement started by Raja Ram Mohan Roy was to provide education to women. He raised his voice loud in society to champion the cause of women’s education. He was a supporter of women’s right; placed them equal with men in society and made earnest efforts for their education.

Pal & Bairagya (2015) revealed Rabindranath as the first pioneer of distance education. Distance education is what Tagore’s very significant contribution in the field of education. In 1936, he set up this scheme. He even wrote a letter to the minister of education to start Distance education in Bengal. Though the government did not act on his proposal, he himself started with distance education through the Lok Siksha Samsad.

Akhter (2015) studied the concept of integral education of Sri Aurobindo at length. The main aim of education according to philosophy of Aurobindo is the overall development of the mind, body and soul. Integral education implies the enhancement of knowledge, harmony and will-power. Aurobindo is of the opinion that moral values, character building and humanity must be inculcated through education. True education awakens man’s consciousness and transforms him from man into superman. He also stressed on Yoga as integral part and parcel of education system.

METHOD AND PROCEDURE OF THE STUDY

The purpose of the study is to collect information to find out how much the Educational Thoughts of Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh. Educational Philosophy impact on the modern education and society. So the present study is philosophical in nature.

EDUCATIONAL THOUGHTS OF RAJA RAM MOHAN ROY

Social Reforms

During the late 18th century, the society in Bengal was burdened with a host of evil customs and regulations. Elaborate rituals and strict moral codes were enforced which were largely modified, and badly interpreted ancient traditions. Raja Ram Mohan Roy was abhorred by this cruel practice and he raised his voice against it. He spoke freely and took his views to the higher ups in the East India Company. His passionate reasoning and calm perseverance filtered through the ranks and ultimately reached the Governor General Lord William Bentinck. Raja Ram Mohan Roy's name is thus etched forever as a true benefactor of women not just for helping abolish the custom of Sati.

The Brahmo Samaj

Raja Ram Mohan Roy was the founder of Brahmo Samaj at Calcutta in the year 1828. It was one of the most influential religious movements (Farqur, 1915) which is responsible for the making of modern India and it was started at Calcutta. Its Trust Deed was made in 1830 Formalizing its inception and it was duly and publicly inaugurated in January 1830 by the consecration of the First house of prayer now known as the Adi-Brahmo Samaj from the Brahmo Samaj springs Brahmoism the most recent of legally recognized religions in India and Bangladesh reflecting its foundation on reformed spiritual Hinduism with vital elements of Judeo Islamic faith and practice.

Brahmo Sabha

On 20 August 1828 the first assembly of the Brahmo Sabha was held at the North Calcutta house of Feringhee Kamal Bose. This day was celebrated by Brahmos as Brahmotab. These meeting were open to all Brahmins and there was no formal organization or theology as such. The reading of the Vedas was done exclusively before the Brahmin participants as the orthodox Telugu Brahmin community and its members could not be persuaded to recite the Vedas before Brahmins and non-Brahmins alike. By the time of Ram Mohan's death in 1833 near Bristol, attendance at the sabha dwindled and the Telugu Brahmins revived idolatry. The zamindars, being preoccupied

in business, had little time for affairs of sabha, and flame of sabha was almost extinguished.

Educational Reforms

Ram Mohan Roy was educated in traditional languages like Sanskrit and Persian. He came across English much later in life and learned the language to get better employment with the British. But a voracious reader, he devoured English literature and journals, extracting as much knowledge as he could. He realised that while traditional texts like Vedas, Upanishads and Quran provided him with much reverence for philosophy, his knowledge was lacking in scientific and rational education. He advocated the introduction of an English Education System in the country teaching scientific subjects like Mathematics, Physics, Chemistry and even Botany. He paved the way to revolutionizing education system in India by establishing Hindu College in 1817 along with David Hare which later went on to become one of the best educational institutions in the country producing some of the best minds in India.

Economic Reforms

Though he himself belonged to a Zamindar background, yet he wanted the liberation of the poor tenants who were exploited by the Zamindars and their agents. Rammohan wanted the revenue to be fixed with the cultivators in Bengal. He opposed the heavy export duties imposed on Indian goods.

Religious Reforms

Ram Mohan Roy vehemently opposed the unnecessary ceremonialism and the idolatry advocate by priests. The primary facets of this new movement were monotheism, independence from the scriptures and renouncing the caste system. Brahmo religious practices were stripped bare of the Hindu ceremonialism and were set up following the Christian or Islamic prayer practices. With time, the Brahma Samaj became a strong progressive force to drive social reforms in Bengal, especially women education.

Raja Ram Mohan Roy as an Educationist

This chapter deals with the educational ideas of Raja Ram Mohan Roy and his

contributions in the field of education. Raja Ram Mohan Roy was the inaugurator of the new learning. He strongly felt the urgency of modern liberal education along western lines. He always advocated for that new learning through the medium of English. Raja Ram Mohan Roy did not consider the language English as a foreign language; rather he knew that for the regeneration of his country, it was necessary to get acquainted with the western Science and literature through the instrument of English.

Hindu College

Proposal for the College Raja Ram Mohan Roy was an adherent advocate of scientific learning in English instead of scholastic education on ancient lines. Likewise he preferred the language English to the language Sanskrit .As soon as he settled down in Calcutta, not only he extended his valuable help to Christian missionaries for the spread of useful western learning, but also he personally made serious attempt in that regard. By that effort, he sounded the trumpet of Science at the national life of the race.

Vedanta College

That college was established at Raja Ram Mohan Roy's Manicktala garden house where, subjects like general philosophical and psychological studies were introduced by raja Ram Mohan Roy in the curriculum of that college. Actually he wanted to make his countrymen acquainted with the doctrine of Vedanta in a new and modern spirit. He his countrymen acquainted with the doctrine of Vedanta in a new and modern spirit. He realized that acquaintance would be conducive for general scientific progress and trends of his country. Raja Ram Mohan Roy's Vedanta College was a seat of learning of Vedanta, thoughts of West and outlook of Science. For developing rationalism, a study of Unitarianism in Hindu as well as in Christian thoughts was emphasized to get the better results.

EDUCATIONAL THOUGHTS OF RABINDRANATH TAGORE

Establishment of Shantiniketan

Rabindranath's father had bought a huge stretch of land in Shantiniketan. With an idea

of establishing an experimental school in his father's property, he shifted base to Santiniketan in 1901 and founded an ashram there. It was a prayer hall with marble flooring and was named 'The Mandir.' The classes there were held under trees and followed the traditional Guru-Shishya method of teaching. Rabindranath Tagore hoped that the revival of this ancient method of teaching would prove beneficial when compared to the modernized method.

Literary Works

During his lifetime, Rabindranath Tagore wrote several poems, novels and short stories. Though he started writing at a very young age, his desire to produce more number of literary works only enhanced post the death of his wife and children. Some of his literary works are mentioned below:

Short stories – Tagore began to write short stories when he was only a teen. He started his writing career with 'Bhikharini'. During the initial stage of his career, his stories reflected the surroundings in which he grew. He also made sure to incorporate social issues and problems of the poor man in his stories. He also wrote about the downside of Hindu marriages and several other customs that were part of the country's tradition back then. Some of his famous short stories include 'Kabuliwala', 'KshuditaPashan', 'Atottju', 'Haimanti' and 'Musalmanir Golpo' among many other stories.

Novels – It is said that among his works, his novels are mostly under-appreciated. One of the reasons for this could be his unique style of narrating a story, which is still difficult to comprehend by contemporary readers, let alone the readers of his time. His works spoke about the impending dangers of nationalism among other relevant social evils. His novel 'ShesherKobita' narrated its story through poems and rhythmic passages of the main protagonist. He also gave a satirical element to it by making his characters take jibes at an outdated poet named Rabindranath Tagore! Other famous novels of his include 'Noukadubi', 'Gora', 'Chaturanga', 'GhareBaire' and 'Jogajog'.

Poems – Rabindranath drew inspiration from ancient poets like Kabir and Ram Prasad Sen and thus his poetry is often compared to the 15th and 16th Century works of classical poets. By infusing his own style of writing, he made people to take note of not

only his works but also the works of ancient Indian poets. Interestingly, he penned down a poem in 1893 and addressed a future poet through his work. He urged the yet to be born poet to remember Tagore and his works while reading the poem. Some of his best works include 'Balaka', 'Purobi', 'Sonar Tori' and 'Gitanjali'.

Tagore as an Educationist

Rabindranath Tagore on education. As one of the earliest educators to think in terms of the global village, Rabindranath Tagore's educational model has a unique sensitivity and aptness for education within multi-racial, multi-lingual and multi-cultural situations, amidst conditions of acknowledged economic discrepancy and political imbalance. Kathleen M. O'Connell explores Rabindranath Tagore's contribution.

Tagore as a Philosopher

This April, the OUP Philosophy team honours Rabindranath Tagore as its Philosopher of the Month. Tagore (1861-1941) was a highly prolific Indian poet, philosopher, writer, and educator who wrote novels, essays, plays, and poetic works in colloquial Bengali. He was a key figure of the Bengal Renaissance, a cultural nationalist movement in the city. Born in Calcutta in 1861 into a distinguished, intellectual and artistic family that played an important part in the economic and social activities of Bengal, he was the son of Debendranath Tagore, an important Hindu religious leader and a mystic.

Tagore's Stint as an Actor

Tagore wrote many dramas, based on Indian mythology and contemporary social issues. He began his drama works along with his brother when he was only a teen. When he was 20 years old, he not only did pen the drama 'ValmikiPratibha', but also played the titular character. The drama was based on the legendary dacoit Valmiki, who later reforms and pens down one of the two Indian epics – Ramayana.

EDUCATIONAL THOUGHTS OF AUROBINDO GHOSH

Aurobindo as an Educationist

Aurobindo Ghosh was an Idealistic to the core. His Idealistic philosophy of life was

based upon Vedantic philosophy of Upanishad. He maintains that the kind of education, we need in our country, is an education “proper to the Indian soul and need and temperament and culture that we are in quest of, not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming-self creation, to her eternal spirit.”

Aurobindo’s Aims of Education

Shri Aurobindo emphasized that education should be in accordance with the needs of our real modern life. In other words, education should create dynamic citizen so that they are able to meet the needs of modern complex life. According to him, physical development and holiness are the chief aims of education. As such, he not only emphasized mere physical development, but physical purity also without which no spiritual development is possible. In this sense physical development and purification are the two bases on which the spiritual development is built. The second important aim of education is to train all the senses hearing, speaking, listening, touching, smelling and tasting. According to him these senses can be fully trained when nerve, chitta and manas are pure. Hence, through education purity of senses is to be achieved before any development is possible. The third aim of education is to achieve mental development of the child. This mental development means the enhancement of all mental faculties’ namely-memory, thinking, reasoning, imagination, and discrimination etc. education should develop them fully and harmoniously.

Curriculum Transaction

Aurobindo prescribed free environment for the child to develop all his latent faculties to the maximum and suggested all those subjects and activities should possess elements of creativity and educational expression. He wished to infuse a new life and spirit into each subject and activity through which the development of super human being could become possible. He laid down the following principle for curriculum-

- Curriculum should be in such a way which child find as interesting.
- It should include those entire subjects which promote mental and spiritual development.

- It should motivate children towards the attainment of knowledge of the whole world.
- It should contain creativity of life and constructive capacities

Teacher-Taught Relationship

Aurobindo enunciates certain sound principles of good teaching, which have to be kept in mind when actually engaged in the process of learning. According to Sri Aurobindo, the first principle of true teaching is “that nothing can be taught.” He explains that the knowledge is already dormant within the child and for this reason. The teacher is not an instructor or task-master; “he is a helper and a guide.” The role of the teacher “is to suggest and not to impose”. He does not actually train the pupil’s mind, he only shows him how to perfect the instruments of knowledge and helps him and encourages him in the process. He does not impart knowledge to him; he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface.

School

Sri Aurobindo’s philosophy of education aims at modifying the school curricula, maximizing the learning modalities, helping the child to achieve his potentiality at his own pace and level and devote his time to discover himself. This kind of schooling is seen as an anti-thesis of an imposed uniformity of prescribed courses and teaching which the traditional schools purport to do and can be linked to what was taught in schools under the colonial rule. The type of schooling visualized by Sri Aurobindo is seen as aiming to bridge the gap between the child’s life at school and that at home.

Spiritual Vision

Sri Aurobindo's concept of the Integral Yoga system is described in his books, *The Synthesis of Yoga* and *The Life Divine*. *The Life Divine* is a compilation of essays published serially in *Arya*.

Sri Aurobindo argues that divine Brahman manifests as empirical reality through Lila, or divine play. Instead of positing that the world we experience is an

illusion, Aurobindo argues that world can evolve and become a new world with new species, far above the human species just as human species have evolved after the animal species.

Supermind

At the Centre of Aurobindo's metaphysical system is the supermind, an intermediary power between the unmanifested Brahman and the manifested world. Aurobindo claims that the supermind is not completely alien to us and can be realized within ourselves as it is always present within mind since the latter is in reality identical with the former and contains it as a potentiality within itself. Aurobindo does not portray supermind as an original invention of his own but believes it can be found in the Vedas and that the Vedic Gods represent powers of the supermind.

RELEVANCE OF EDUCATIONAL THOUGHTS OF RAJA RAM MOHAN ROY

Relevance of Raja Ram Mohan Roy in Present Time

- i. Raja Ram Mohan Roy was the first Indian who founded a reformist movement in India. He wanted to modernize India as early as possible; therefore, he was called the 'representative of the modern age'. In fact, Raja Ram Mohan Roy played a significant role in the progress and development of social and religious movements. He was a great reformer, politician, editor, theologian and a literary person. He played a prominent role in the modernization of India.
- ii. Raja Ram Mohan Roy was a learned and educated person, so he made development of education and literature the aim of his life. Hence he opened schools and colleges at several places, Vedanta College, the English School and City College of Calcutta were the results of his efforts. All these educational institution so really contributed towards the modernization of India.
- iii. He made his newspapers 'SainvadKaumudi' and 'MiratulAkhbari' vehicles to carry his thoughts to the people. He was also in favour of making all education and literature free from any restrictions.

- iv. He believed education to be an implement for social reform. Without proper education we cannot reform our society. Education is an instrument for social change. Roy believed that modern education was an important vehicle to carry social reforms and enlighten people about their rights.
- v. He insisted that his teaching of monotheistic doctrines be incorporated with “modern, western curriculum”. He supported induction of western learning into Indian education.
- vi. He was a scholar and a great educationist who had detailed knowledge of Sanskrit, Persian, English, Arabic, Latin and Greek. He supported English as a medium of teaching in India as he believed that teaching through English language was superior to traditional Indian education system.
- vii. Raja Ram Mohan Roy may rightly be called the precursor of the modern system of education in India. His moral earnestness and untiring energy, his boldness of imagination and firm grasp of first principles mark out Raja Ram Mohan Roy not merely as a great educational reformer but as a nation builder. It is for these and other valuable services that Raja is rightly called as "the maker of modern India".
- viii. He was equally and strongly against such other social evils as child-marriage, casteism, polygamy and exploitation of women. He was appalled to see the miserable condition of Hindu widows many of whom were young ladies.
- ix. His advocacy of religious universalism is of great relevance even today as a social and religious counterpart of political secularism.

RELEVANCE OF EDUCATIONAL THOUGHTS OF RABINDRANATH TAGORE

The aims of education as reflected in educational institution founded by Rabindranath Tagore in Shantiniketan are as follows:

- i. Self-Realization: Spiritualism is the essence of humanism; this concept has been reflected in Tagore's educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and

spiritual knowledge of individual.

- ii. Intellectual Development: Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.
- iii. Physical Development: Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. There were different kinds of exercises. Yoga, games & sports prescribed in Shantiniketan as an integral part of the education system.
- iv. Love for humanity: Tagore held that the entire universe is one family. Education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhood is another important aim of his educational philosophy. The feeling of oneness can be developed through the concepts like fatherhood of God and brotherhood of man all creatures are equal on this earth.
- v. Establishment of relationship between man & God: Man bears the diverse qualities and potentialities offered by God. These qualities are inborn and innate. The relationship between man and God is strong and permanent. However the dedication to spiritualism and sacredness will lead to the harmonious relationship with man, nature and God.
- vi. Freedom: Freedom is considered as an integral aspect of human development. Education is a man-making process, it explores the innate power exists within the man. It is not an imposition rather a liberal process that provides utmost freedom to the individual for his all-round development. He says, Education has leaning only when it is imparted through the path of freedom".
- vii. Co-relation of Objects: Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be

established.

- viii. Mother tongue as the medium of Instruction: Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child's education.
- ix. Moral and Spiritual Development: Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation and love fellow feeling and sharing among the students in educational institutions.
- x. Social Development: According to Tagore, "Brahma" the supreme soul manifests himself through men and other creatures. Since He is the source of all human-beings and creatures, so all are equal. Rabindranath Tagore therefore said, "service to man is service to god". All should develop social relationship and fellow-feeling from the beginnings of one's life. Education aims at developing the individual personality as well as social characters which enables him to live as a worthy being.

RELEVANCE OF EDUCATIONAL THOUGHTS OF AUROBINDOGHOSH

Aims of Education

Sri Aurobindo suggested activity method, observation, self-discovery, discussion method, learning by doing, learning by self-experience during teaching learning process. Sri Aurobindo enumerated three principles of teaching.

- i. **To Work from the Known to the Unknown:** The third principle of teaching is to work from the near to the far, from the known to the unknown. Man's nature is mold by his soul's past his heredity and his environment. The past is the foundation, the present is the material and future is the aim – and each must find its due and natural place in any national system of education.
- ii. **Mind has to be Consulted In Its Growth:** The second principle is that the mind has to be consulted in its growth. "The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition."

iii. **Nothing Can Be Tough:** The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task master he is a helper and guide. The teacher's work is to suggest and not to impose on the mind of the student but helps him to perfect his mind, the instrument of knowledge and encourages him every way in this process.

iv. **Role of Teacher**

Sri Aurobindo has given a very respectable and very a responsible job for the teacher because in his system, activity more on the part of the people was needed. So the teacher should be careful enough to observe the working of the student minutely so that he could guide those students who were going on wrong track. Sri Aurobindo suggested the he should not teach but suggest, organize their work and show them the direction to responsibility, and to help them to find out inner guidance.

Curriculum

Sri Aurobindo prescribed free environment for the child to develop all his latent faculties to the maximum and suggested all those subjects and activities should possess elements of creativity and educational expression. He laid down the following principle for curriculum. "Curriculum should be in such a way which child find as interesting. It should include those entire subjects which promote mental and spiritual development. It should motivate children towards the attainment of knowledge of the whole world. It should contain creativity of life and constructive capacities."

Curriculum for different stages of education–

At Primary Stage - Mother tongue, English, French, Literature, National History, Art, Painting, General Science, Social Studies and Arithmetic.

At Secondary Stage- Mother tongue, English, French, Literature, Arithmetic, Art, Chemistry, Physics, Botany, Physiology, Health Education, Social Studies.

At University Level - Indian and Western Philosophy, History of Civilization, English Literature, French, Sociology, Psychology, History, Chemistry, Physics, Botany.

At Vocational Level - Art, Painting, Photography, Sculptural, Drawing, Type, Cottage

Industries, Mechanical and Electrical Engineering, Nursing etc.

Aurobindo's School

Sri Aurobindo's philosophy of education aims at modifying the school curricula, maximizing the learning modalities, helping the child to achieve his potentiality at his own pace and level and devote his time to discover himself. This kind of schooling is seen as an antithesis of an imposed uniformity of prescribed courses and teaching which the traditional schools purport to do and can be linked to what was taught in schools under the colonial rule. The type of schooling visualized by Sri Aurobindo is seen as aiming to bridge the gap between the child's life at school and that at home.

Discipline According to Aurobindo

Children should be provided with a free environment so that they are able to gain more and more knowledge by their own efforts. According to him any retrained and imposed environment stunt the growth and natural development. Sri Aurobindo propagated the concept of self-discipline which was the cure of impressionistic discipline.

SUGGESTIONS AND IMPLICATIONS

SUGGESTIONS

1. Research can be conducted to compare the education philosophy of the Raja Ram Mohan Roy's, Tagore's and Aurobindo's of teacher of different level of education.
2. Research can be conducted to the study relationship between the philosophy of Raja Ram Mohan Roy's, Tagore's and Aurobindo's at achievement motivation of secondary school student.
3. Research can be conducted to compare the education philosophy of Raja Ram Mohan Roy's, Tagore's and Aurobindo's of teachers from different boards.

RECOMMENDATIONS

To modern education system should be based on self-expression creativity and activity as recommended by Raja Ram Mohan Roy's, Tagore's and Aurobindo's

The most important element which is missing in our modern education is that we are moving away from activity communication with nature. We learn from Raja Ram Mohan Roy, Rabindranath Tagore and Aurobindo Ghosh's to be near nature which teaches us patience, quietness and peace.

Modern education system should be free from evils, which are still prevailing in society. Hence modern education system should be based on Raja Ram Mohan Roy's, Tagore's and Aurobindo's of social experience and social utility.

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