

CHAPTER -2

REVIEW OF THE RELATED LITERATURE

2.0 Introduction

A review of related literature is an important aspect of any research, as it helps the researcher to examine whether the problem selected or any aspects of the problem have been dealt with previously. As related literature on the theme of the research was rather scarce in the College and University libraries, the researcher visited several Don Bosco communities and was fortunate to find one study containing Don Bosco's approach of education in the midst of students i.e. the influence of the teacher's presence in Don Bosco's system of education on the development of the personality of students as compared to other educational institutions.

2.1 Studies Conducted Abroad

Tracy(2008) explored the early twentieth century, or the "Progressive Era" as a foundational moment for distinctly modern and enduring forms of governance, political action and social movements. Major findings are: despite the breadth of existing literature, there has been virtually no comprehensive attempt to explore the nation-wide initiatives to reform the one public institution that arguably touched more people's lives in more systematic ways than any other at the birth of modern America: the public school. Furthermore, she argues that in ways seldom acknowledged, schools became major instruments of state policy and social policing as new forms of regulation, surveillance and welfare were attached to children and their families in the compulsory school.

2.2 Studies Conducted In India

Vyaas (1953) in his report entitled "Tribal Education in Orissa", has given an account of the educational development by tracing its history and dealt with Ashram Shalas and Sevashrams. He focused on the problems of students and found that way ward nature and apathy of guardians' problems of language, want of co-operation from the public and paucity of funds were the problems associated with tribal education.

Mehta (1955) studied Maharaja Sayajirao III as an educationist. Objective of the study was: to study Maharaja Sayajirao III as an Educationist. His major findings include the important works of Maharaja enumerated in the field of primary, secondary, higher, technical and women education. He also has discussed how Maharaja Sayajirao gave impetus to education of backward classes, oriented learning and training of teachers. A comprehensive sketch of Baroda and Maharaja's life are also highlighted. It is basically a library research.

Maliakal (1960) conducted a study on appraisal of educational institution run by society of Jesus and Mary in Andhra Pradesh and objectives were:

1. To prepare an instrument for the appraisal of Schools and a questionnaire to collect supporting data.
2. To undertake an evaluation of Jesus and Mary Schools, bringing out the significance of their strengths and weaknesses.
3. To study critically the aspects in the different schools and to draw a profile, aspect wise of each School.
4. To examine in greater detail the aspects of innovativeness and investment.
5. To do the case studies of a few Schools.
6. To suggest a programme for the improvement of Jesus and Mary Schools.

Findings were:

- Needs a radical change.
- Considerable efforts are made in the direction of physical and human resources necessary for the School.
- The High School leavers and new entrants to college and University, have yet to show unchallengeable evidences hike in Jesus and Mary school quality.
- The exam results are good yet many of the High School and Higher Secondary School products do not satisfy the country's growing qualitative man power needs.
- New School avenues and strategies will have to be found.
- The traditional Jesus and Mary life is apparent though its original spirit is different.
- Available resources are not fully tapped.
- The Staff morale is low.

- The involvement of the Staff is not adequate.
- The Staff is trained and adequately selected.
- The classroom climate is friendly.
- Scope for activities are provided.
- The pupil welfare services are good.
- The School does not see its role in community building.
- There is a dissonance between the teaching and living of the Christian message.
- There is an attempt to beautify the premises, but little real contact with majority of people.

Rasool (1968) studied the educational aspects of the thoughts of Maulana Abdul Kalam Azad. Objective of the study: to study the educational thoughts of Maulana Abdul Kalam Azad. The major findings are: the core of Azad's philosophy comprising God, Universe and Man primarily laid its importance in building the metaphysics of his educational system. The ultimate objective of the education was embodied in the ideal of fulfillment on the part of man as God's viceroy; along with others this goal sets a definite purpose to man's achievements in science and technology. Azad observed well, truth, beauty, benevolence and justice as the values to be inculcated through education. To widen the concept of the education in its scope he introduced Quranic term "Tadhkiya" which identifies education as a process of "social integration". Any system of education for its success depends on a band of efficient, industrious and devoted teachers. To make a good teacher humane understanding is equally important. The four important goals of education in New India according to Azad were democratization of education, maintenance of educational standards, broadening of educational outlook and promotion of mutual understanding.

Charlu (1971) studied the educational philosophy of Bhagvad Gita and the major findings are: education is found to mean the complete development of man through the four successive stages of life and the preparation for life. It connects the exercise of hand, head and heart with a view to develop a synthesis of matter and spirit. The educative process is a harmonious development of physique, intellect, social efficiency and character. Education according to the Gita consists

in the co-operation of both the teacher and the pupil in order to gain the knowledge of the supreme. The Gita holds the thesis that knowledge and selfless action are the instruments to serve God. True education is evaluated by the actions of the learner not by his knowledge alone.

Sharma (1972) investigated into the philosophy of Tulsidas. Objective of the study: to study the educational philosophy of Tulsidas. He found that the teacher is the principal and most important ingredient of teaching learning process. He is compared to Lord Shiva and it is this Guru who enlightens and broadens the boundaries of heart. Guru should not only be the image of God on earth but must also be kind-hearted. Guru must be learned, must be proficient in the science of teaching and must be away from all the worldly attachments. Tulsidas emphasizes character of the Guru. In the period of Tulsidas, the standard of teacher-pupil relations had fallen down. Hence gave 'Trisutri formula' for redefining the same. According to him, Guru himself is an institution. He emphasized in service education and has discussed curriculum teaching methods. Tulsidas gave top priority to Bhakti among all the subjects of teaching. He accepted Arbi, Farsi and Turki along with Sanskrit and Janbhasha as a medium of instruction. Tulsidas has also appreciated the importance of regional language as media of instruction in manas.

Bhatt(1973) studied the educational philosophy of VinobaBhave in the context of his philosophy of life. The objectives of the study were: 1) to analyze VinobaBhave's educational philosophy in the light of other schools of philosophy,2)to find out how far Vinoba's educational thoughts could fit in with the existing situation in India. He found that a) education for life is not merely a process but a process with a goal,b) curriculum was to have life orientation, labour orientation and usefulness ,c) the method of teaching should lay great stress on the spiritual leadership of teacher.

Abbasi (1980) Objective of the study: to study the educational views of Jawaharlal Nehru. The major findings are: According to Nehru, the aim of education should be to develop a child for life, to develop human society and to broaden its outlook, to improve rigidities and to help in the growth of economy. The education of little children should be of non-formal type to develop their

aesthetic sense and to train them in delicate manners. Primary education should be given for the spread of literacy, democratic understanding, self-control and tolerance and for bringing about economic and agricultural revolution. Secondary education should be vocationalized to solve the problems of unemployment and to check university enrolment. Women should be educated to raise them to the Level of men and to enable them to fight for their rights and to help them in looking after their children's education, their family and society. Education for national integration is necessary to strengthen the roots of secular democracy. Education for international understanding was required to broaden the vision of students. Students and youth should prepare themselves of the responsible citizenship of tomorrow. A teacher was a producer of proper man power for the nation. The mass media played a vital role in educating the students and masses. More amount of money should be spent on teachers' welfare than on building furniture and equipment.

Chauhan (1981) studied the educational philosophy of Swami Dayananda. The objectives of the study were : 1) to study the philosophical thoughts of Swami Dayananda according to his own Granths and BhasyaGranths and many other writings on him,2) to study the educational philosophy in the background of his philosophical thoughts,3)to find out the nature of education on the basis of Granths and literature,4) to study the aims of education and teaching methods and techniques in the background of the aims of life propounded by Swami Dayananda,5) to study the nature of the teacher and taught, their duties and role as viewed by him in his Granths. The study revealed that Swami was not only a philosopher or a religious reformer but also a great educationalist. He was a nationalist educator, being a follower of real swaraj. He was the first to suggest a national system of education. He denounced the present caste system based on birth and untouchability. His concept of education was spiritual, religious, social and knowledge oriented. His idea on education was that the physical, social, religious, spiritual education should be essential part of educational system. He advocated love and service, inner discipline , self realization and truth as the ultimate goals of life and education. He suggested physical development which generated a healthy life. His system of education was democratic, based on equality. He advocated the need of well-defined curriculum for teacher and taught.

He suggested the relationship of the teacher and the taught as of father and son based on love and respect.

Desai and Patel (1981) conducted an evaluative study on Ashram Schools. The sample of the study consisted of 22 Ashram Schools from 8 different districts of Gujarat. Information was collected by visits to the Ashram Schools. Information was also obtained through questionnaire and interviews. From their study it was found out that the overall wastage rate was 44.42% in those Ashram Schools and average rate of stagnation was 7.01%. In the case of boys, it was found to be higher than of the girls. Most of the tribal parents opined that the education provided in those schools was not relevant.

Kaur (1983) conducted a critical study of the educational philosophy of Sikh Gurus. The main objective of investigation was to study in perspective of the evolution of the educational philosophy of the Sikh Guru Nanak to Guru Gobind Singh. He found that a) Education is self-realization in all its powers and potentialities, b) reading without understanding and realization is useless, c) education is a dynamic force in the life of an individual influencing his physical, mental emotional, social and spiritual development, d) the main aims of education are individual development, social development and preparation for a life for action, e) contents of education include religious education, study of biographies, teaching of the mother tongue, calligraphy, arithmetic and book keeping, manual labor, arts and crafts, music, poetry, training in arms, study of history and politics.

Chandra (1984) studied the educational philosophy of Aurobindo. Objective of the study: to study the educational philosophy of Aurobindo and highlight the salient features, present systematic outline, to show how far his educational thoughts indicate the future philosophy of education and assess it in transforming the character of Indian education through critical analysis. The historical methods along with construction through criticism were followed in the study. Major findings include: a) the concept of internal education aimed at all-round development of personality and realization of self through the development of physical, vital, mental and psychic faculties, b) his scheme of education was an integral one, c) physical education was to be based on Yoga, d) his philosophy of

education was a happy synthesis of idealism, spiritualism, naturalism, realism, individualism and socialism.

Gupta (1985) studied the educational Swami Vivekanand to examine their usefulness for the recognition of the educational system. He found that a) Swami Vivekanand laid stress on physical and mental development of students b) education should be preparation for life, c) education should develop a feeling of nationalism and international understanding, d) education should be free and compulsory, e) education should lead to development of character f) mother tongue should be the medium of instruction ,g) education should make students self dependent, h) there should be no state control over education, i) there should equality of education opportunity for all, j) education should be according to the aptitudes of the students.

Jha (1985) conducted a study entitled “An Evaluation Study of the Hostels and Ashrams for Tribal Girl Student”. The findings of the study were as follows: (i) Like most of the other beneficiary schemes meant for tribal, mostly the rich amongst the tribal community availed of the facilities like toilet rooms, bathrooms, water and electricity. (ii) The amount of scholarship given to tribal girl students was quite inadequate. The measures suggested to overcome problems faced by students were: (a) Tribal girl hostels should be established in only those areas where there was a large concentration of tribal population, (b) Basic facilities and sports material should be available in the hostels, (c) Training in some more skills like embroidery, tailoring and painting should be introduced.

Singh (1985) undertook a critical study of the educational thought of Dr. Zakir Husain. Objective of the study: to study the educational thoughts of Dr. Zakir Husain. The major observations of the study were that there seems to be a general consensus that Dr. Zakir Husain was an outstanding creative thinker on education in India. He always realized the urgency of educational reform and therefore deeply involved himself in evolving a scheme of national education. He always felt the need to reconstruct education in order to meet the social and political aspirations of the people. To him religion and nationalism could never be antithetical. His educational philosophy allows new ideas and knowledge to enter his mind from all directions in order to fit them all into the Indian scheme of

things and culture. He believed that curriculum should not only be organic but should also be related to the real life of educands. He never considered a university degree or a school leaving to be an indication that one's education has come to an end.

Joshi (1987) conducted a study in Primary Education by comparing the Education in Ashram Schools and Non-Ashram schools in Gujarat. The study pointed out that most of the primary schools of Dharampur taluka did not have the facility of toilets and bathrooms. The Ashram schools of Dharampur taluka, had teaching aids and agricultural equipment of very poor quality. Most of the Ashram schools shared facility of electricity. The students faced difficulty in speaking, writing and understanding Gujarati language. Suggestions were also given by the principals and the educational officers, which emphasized that the text book for Standards I to VI should be printed in the tribal language.

Purandare (1987) conducted a study entitled "A study of Progress and Problems of Ashram Schools of Thane District". The major findings were: (i) State and Central governments provided financial assistance to these schools. (ii) The students were provided books, school uniforms and medicines along with an allowance for lodging and boarding in the hostel. (iii) Ashram Schools did not get equipment due to administrative delays; there were some difficulties in admitting the students to these schools. (iv) All the equipment, books and uniforms were not given to the students in the month of June every year.

Bhagwanti (1988) studied the educational philosophy of Dr. Radhakrishnan. Objective of the study: to study the educational philosophy of Dr. Radhakrishnan and its relevance for social change. Major findings include that philosophy is an art and a way of life and it is based on spiritual consciousness. The study states that education must be based on the cultural values of the Indian heritage. Dr. Radhakrishnan pleaded for unifying the Western and the Indian ideologies as he recognized man as the supreme creation and felt that his harmonious development depends on cultural development. Finally, he said that education should be organized in a logical sequence.

Pereira (1988) studied on Narayan Guru as a social educator. Objective of the study: to study the educational thoughts of Narayan Guru. He found that a) his programmed of social education was mainly through his poems, dialogues and writings. Education, according to him, was essential for getting individual freedom of three kinds-political freedom, freedom of thought and freedom of action, b)all sections of the society should receive at least elementary education. Motivation was necessary in the case of social education provided to the poor sections of the society only education could make poor people strong enough to complete with the privileged classes in all walks of life, c) through education he aimed at removing untouchability. Again through education, he sought to develop habits of cleanliness, d) education was necessary to achieve the progress of society. According to him bright and intelligent student should never be deprived of educational opportunities just because their economic poverty, e) according to him, the aims of education not merely material. They were also spiritual in content.

Mathur and Suman (1989) studied the relevance of the educational ideas of Atharva Veda. The major findings are: universe is made of three elements-Brahman(God), Jeeva (Individual),and Prakriti(Nature), if the basic ideals of the philosophy(Metaphysical, epistemological and axiological) as mentioned in Atharva Veda are followed, development of a complete ideal man is possible, knowledge must be constructive and related to life, man should take simple food for acquiring pure knowledge.

Dhal (1990) carried out a comparative study of the educational philosophies of Rabindranath Tagore and MaharshiAurobindo. The study compares the educational philosophies of Tagore and Aurobindo especially with reference t the nature of education, aim, curriculum, teaching methods etc. Analytical and comparative study of the literature works of Tagore and Aurobindo. Is also of certain other thinkers were taken up.

Samadder (1990) studied the educational contribution of Pandit Ishwar Chandra Vidyasagar. Objective of the study: to study the educational philosophy of Pandit Ishwar Chandra Vidyasagar with reference to humanism, materialism and scientism. Major findings include that Pandit Ishwar Chandra Vidyasagar was a

radical educationist and was the founder of vernacular education, mass education, women's education and teacher education in Bengal. He was a radical reformer and journalist educator and rejected the teaching of Hindu philosophy and opted for post-renaissance utilitarian philosophy and achievements of modern science.

Dutta (1991) compared the Upanishadic philosophy of education and Vivekananda's philosophy of education. The study compares the Upanishadic philosophy with the Neo Vedantic philosophy and educational ideas of Vivekananda. Comparative and analytic study of the literature on philosophy with particular emphasis on the educational philosophy of Upanishads and that of Vivekananda was conducted.

Dwivedi (1991) carried out a comparative study of the educational philosophy of Gandhiji in the world perspective. The study compares the educational thoughts of prominent educational thinkers of the world. It is a philosophy inquiry using an analytical approach involving critical interpretation of abstract and subtle ideas contained in the original works of Gandhiji and also certain other great educational thinkers.

Nand (1992) studied the educational ideas of Dr. Rajendra Prasad. Objective of the study: to study the educational philosophy of Dr. Rajendra Prasad and its relevance to Modern India. She found that a) Dr. Rajendra Prasad pleaded for healthy nationalism and preparation of an education system for the country; b) Dr. Rajendra Prasad's ideas reflect a deep desire to improve the education system in general and educational standard in particular.

Sharma (1992) studied J. Krishnamurti's thoughts on education. Objective of the study: to study and evaluate the educational philosophy of J. Krishnamurti. He found that a) J. Krishnamurti has denied the existence of a permanent soul and holds the view that the ultimate reality is homeless immensity, akin to energy discovered by science. His views about religion and God are unsecular, b) the truth is a pathless land and one has to achieve it by understanding the self, unconditioning the mind from false propaganda, beliefs, dogmas, conditions and ideas and by being psychologically free from greed, anger, jealousy, violence, ambitions, etc. c) education means understanding of life and self to see the

significance of life as whole, 'Flowering of Education' should help the individual to see life as it is at the present moment with total attention and choice less awareness of reality, d) the school should be a home for the student where he can flower in the environment of fear, competition, comparison, ambition and reward. It should not create jealousy, envy, hatred and wars in the long run, e) the teacher and student should function at the same level communicating through questioning and counter questioning. There should be no Guru Shishya but both should learn at the same level, f) the teacher should be physically and economically secure in the school and free from all personal problems. He should be devoted and must take teaching as a way of life and not as a profession.

Singh (1992) studied the contribution of Bhagad Bani to philosophy of education. The major findings are that the metaphysics of Bhagad Bani is primarily concerned with the fundamental questions about the mystery of life, death, suffering, truth, soul, God, nature and the universe. It analyses the cause of evil and falsehood by presenting living examples concerning the model of an ideal life. The philosophy of Bhagad Bani offers a unique concept of education i.e. upliftment of individual through moral and spiritual elevation and purification of human life through transformation and regeneration of the individual psyche. It is a complete philosophy of life which aims at conceiving formulating and implementing multiple aims of education which are identical with those proposed by the latest Education Commissions and NPE's. The views on education for humanity and self-improvement as entailed in Bhagad Bani are relevant in present day society.

Jamkar (1994) studied Sant Tukdoji Maharaj. Objective of the study: to study the educational philosophy of Sant Tukdoji Maharaj. Major findings are: the character of the teacher is the most important factor in the present social condition. The parents are fully responsible for the development of their children. Human life and education are related in curriculum. Women education is the most important in the present social condition. Nationality is developed through education.

Rajhans (1996) studied Ambedkar's education thoughts. Objective of the study: to study the educational thoughts of Ambedkar. The works discovered endorsement to few statements on education like: 'Life without education is a

great loss.’ ‘Progress follows at the wake of education.’ ‘Modernization in education is a must.’ ‘Social milieu is necessary for educational development.’ ‘Women should be educated.’ ‘Formal education helps to transmit all the resources and achievement of a complex society.’ ‘Educated person should have a character.’ ‘World literature should be preserved.’ ‘Scheduled castes should concentrate on education.’ ‘Technical education is necessary, it makes man efficient.’

Krishnan (1998) conducted a study on Swami Vivekananda’s philosophy for teacher education. The objectives of the study were to survey the idea of Swami Vivekananda on education and to draw implications for teacher education. The study focused on all- round development and women’s education.

Thomas (2002) conducted a study on the influence of the teacher’s presence in Don Bosco’s system of education on the development of the personality of students as compared to other educational institutions. It is a comparative study. Objectives were

1. To study some specific features of Don Bosco’s method of education.
2. To delineate the significance of the ‘presence’ of the teacher with the students according to Don Bosco’s method of education.
3. To determine whether there is a difference in the behavior of Don Bosco teachers and non-Don Bosco teachers regarding ‘presence’(according to Don Bosco’s method of education)
4. To discover whether there is a difference in the personality adjustment of the students of Don Bosco and non-Don Bosco schools
5. To determine further the factors responsible for the difference of the personality adjustment, if any, according to the investigation.

The Sample consisted of 40 class teachers and 1600 students

The hypotheses were:

1. There are no specific factors responsible for the difference in the personality adjustment of Don Bosco and Non-Don Bosco students.
2. The ‘presence’ of teacher among the students in Don Bosco schools is not different from that in Non-Don Bosco schools.

Adjustment inventory and Questionnaire were used to collect data and Chi-square, Frequency percentage and Ratio were used to analyze the collected data. The findings revealed:

1. Teachers in Don Bosco schools practice the Don Bosco method of education better than the teachers of Non-Don Bosco schools.
2. The students of Don Bosco schools as a group are better adjusted in personality than the students of Non-Don Bosco schools.
3. There are major areas in which Don Bosco teachers' behavior differs significantly from the other group of teachers. These are:
 - ⇒ Loving kindness
 - ⇒ Personalized education
 - ⇒ Groups and associations
 - ⇒ Punishments
4. Therefore, these are the four major influences that have helped towards a better adjustment of personality in the students of Don Bosco schools.
 - ⇒ The loving and kindly approach of the teachers towards their students.
 - ⇒ The personal way the teachers deal with the students.
 - ⇒ The interaction that goes on in groups and associations among the students and between teachers and students.
 - ⇒ The factor of punishment: whether it is reasonable and given out of love or out of revenge.

Prasad (2005) conducted a study of the implementation of Swami Vivekanand's educational approach in the Ramakrishna mission. The objectives of the study were to survey the educational philosophy of Swami Vivekananda and to study the educational implications of Swami Vivekananda's educational approach in the Ramakrishna mission. Unstructured interview schedule and questionnaire were used for the study.

Rao (2010) conducted a study on the educational philosophies of Mahatma Gandhi and Swami Vivekananda. The objectives were:

1. To study the educational philosophy of Mahatma Gandhi.
2. To study the educational philosophy of Swami Vivekanand.

3. To compare the educational philosophies of Mahatma Gandhi and Swami Vivekanand.
4. To study the educational philosophies of both in context with the present educational scenario.

The Conclusions were:

- ⇒ Both are great philosophers.
- ⇒ Both propagated activity based/oriented education, holistic development of the child, dignity of labour, spirituality, less theoretical and more practical education, role of teacher as friend, philosopher and guide and principle of utility.
- ⇒ Problem of indiscipline can be solved by activity based education

2.3 Implication for the Study

The systems of Vedic/Non-Vedic, Jain and Sankhya- Yoga and Vedas (Mathur - 1989) have been contemplated upon for their directional guidance for education. Epics like Srimad Bhagvad Gita (Charlu 1971), the Mahabharat, the Quran, Bhagad Bani (Singh 1985) and spiritual gurus like Sri Sankracharya, Mahavir, Sikh Gurus (Kaur 1983) have been studied to draw essentials for education. The ideology of spiritually renowned personalities like Sri Ramkrishna Paramhansa, Acharya Vinoba Bhave, Thiruvalluvar, Maharishi Aurobindo, Swami Vivekanand, Sant Kabir, Saint Tukdoji (Jamkar 1994), Tulsidas (Sharma 1972) have attempted to analyze and draw implications for education. Other famous philosophers who have contributed to education immensely with their philosophies are Dewey, Russell, Rousseau, Tagore and J. Krishnamurthy (Sharma 1992). Historically significant personalities like Mahatma Gandhi, Jawaharlal Nehru (Abbasi 1980), Dr. Rajendra Prasad (Nand 1992), Maulana Abdul Kalam Azad (Rasool 1968), Dr. Zakir Husain (Singh 1985), Ishwar Chandra Vidyasagar (Samadder 1990) and Ambedkar (Rajhans 1996) have been studied to get an insight of their educational thoughts. Most of the belief systems , epics , spiritual and religious personalities, renowned people like Gandhiji , Tagore , Vivekanand , Vinoba Bhave, Swami Dayanand, and Saint Kabir, comparison of Rabindranath Tagore and Maharshi Aurobindo; Upanishads and Swami

Vivekananda and Gandhiji and other thinkers have been studied for their contributions to education.

There are also studies on Ashramshalas and Gurukul run schools which describe its origin, history, growth, development, facilities and activities. Though the researcher has come across several writings on Don Bosco's Preventive system in the form of books and booklets, he has found only one study related to one factor of Don Bosco's educational approach i.e. presence of teachers. He has not found any study on Don Bosco's educational approach in depth and hence a research gap has been found. There is a study on the Appraisal of Jesus and Mary Schools, but no such study on the Don Bosco Schools.

2.3.1 Research Gap and Relevance of the Study

- ⇒ The researcher has reviewed 33 studies conducted in India
- ⇒ Most of the studies are based on library work.
- ⇒ 24 studies are conducted on different religious persons, saints, educational thinkers and their educational philosophies and all are based on library work, out of 24, 2 studies are comparative in nature .
- ⇒ Five studies are conducted on ashram schools and problems of the education of tribal students.
- ⇒ One study is on an aspect of Don Bosco's educational approach i. e. teacher's presence.
- ⇒ One survey type study is based on the influence of Swami Vivekanand in teacher education.
- ⇒ One study is conducted on the implementation of Swami Vivekanand's approach in Ramkrishna Mission. Interview schedule and questionnaire were used.
- ⇒ One study is on the evaluation of educational institutions run by Jesus and Mary in Andhra Pradesh.

Thus, the researcher is keenly interested to study the system as practiced in reality in the Don Bosco Schools of the Western Region and find out its coherence.