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Towards a Meaningful Education System: Exploring Holistic, Inclusive, and Transformative Pedagogies

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ABSTRACT:

This study explores the educational thoughts of Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo, Nel Noddings, and Mary Wollstonecraft to imagine a better and more meaningful education system. Although India's education system has changed over time, it still often focuses too much on memorization and exam results, ignoring important values like empathy, moral growth, and creative thinking. Even with policies like NEP 2020, values such as equality, care, and social responsibility are not always seen in real practice. Vivekananda stressed the need for strong character and social upliftment, Tagore promoted joyful and creative learning, and Aurobindo believed in developing the whole person-body, mind, and soul. Noddings added the idea of caring and emotional connection in education, while Wollstonecraft focused on equal education for girls and breaking gender barriers. Together, their ideas offer a powerful vision of education that helps both individuals and society grow. By following their philosophies, we can build an education system that is kind, fair, thoughtful, and ready to face today's challenges.

Keywords: Holistic Education, Equality, Care, Moral Values, Character Building, Inclusive Learning

Introduction

India's education system is built on a strong cultural and historical background. It has changed a lot over the years by mixing old traditional methods with modern ways of learning. But today, the system mostly focuses on memorizing facts and scoring high marks. This often leaves out important values like kindness, thinking deeply, and learning right from wrong. Even though our books talk about unity, respect, and equality, these ideas don't always show up in everyday school life. Because of the pressure to succeed in exams and careers, students may lose their natural interest and moral learning. The New Education Policy (NEP) 2020 has made some good changes, but more needs to be done to make sure education helps build a better, fairer, and more caring society.

Methodology:

This study employs a qualitative, philosophical, and analytical research methodology to examine the educational philosophies of Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo, Nel Noddings, and Mary Wollstonecraft. It is non-empirical in nature and based on documentary analysis of primary sources (e.g., writings, speeches) and secondary literature (e.g., scholarly articles, biographies). Key educational themes – such as moral education, gender justice, empathy, and holistic development were extracted through textual and philosophical analysis. Each thinker's views were interpreted within their historical and socio-political context. A comparative approach was applied to identify similarities and differences among them. The ideas were organized into thematic categories like experiential learning, character-building, and spiritual education.

Literature Review:

Numerous scholarly works have examined Swami Vivekananda's philosophy of education and its profound implications for individual development and social transformation. Across these studies, a common thread emerges – Vivekananda envisioned education not merely as the transmission of knowledge but as a holistic and transformative process that fosters moral strength, spiritual depth, and social responsibility. Singh (2025) explores Swami Vivekananda's educational philosophy addresses modern challenges by promoting holistic development-blending knowledge, values, and practical skills. His approach emphasizes moral growth, independence, and social responsibility alongside academic learning. To apply his vision, educational methods must evolve to balance theory with real-world application and ethical training. Such reform can create a system that nurtures well-rounded individuals ready for today's complex world. Shukla and Singh (2020) offered a comprehensive exploration of Vivekananda's core teachings, emphasizing his belief in spiritualism, universal values, and the integral role of character building in education. Their research revealed that Vivekananda viewed education as a powerful means to awaken the innate divinity in individuals, encouraging them to realize their highest potential. They stressed that intellectual growth alone was insufficient; true education, according to Vivekananda, must cultivate ethical consciousness and inspire active participation in societal

betterment. In this light, the development of a strong moral compass was central to his educational philosophy. Kumar (2019) explored that Swami Vivekananda believed that true education develops the body, mind, and spirit together. His philosophy focuses on character building, moral values, and spiritual growth. He emphasized the unity of all life and the importance of holistic development. This approach continues to guide educators seeking to nurture the whole person. Mondal (2024) found that Swami Vivekananda's educational philosophy emphasizes holistic development through self-realization, character building, and moral growth. He believed in nurturing each child's inner potential in a value-based environment. His ideas promote a balance between intellect, ethics, and practical skills. Even today, his vision guides efforts to create meaningful and transformative education. Bhat (2016) investigated Vivekananda's advocacy for a balanced and holistic education that synthesizes both Indian spiritual heritage and Western scientific rationalism. This fusion of ideals, as Bhat noted, was central to Vivekananda's vision for a progressive society. In particular, he emphasized the empowerment of women through education, acknowledging their pivotal role in nurturing enlightened families and shaping the moral fabric of society. Bhat argued that Vivekananda's emphasis on women's education reflected his broader commitment to social justice and reform, where character development and ethical education stood at the core of the learning process. In a more contemporary context, Bharadwaj and Devadasan (2023) analysed the resonance of Vivekananda's educational thought with the principles enshrined in India's New Education Policy (NEP) 2020. They pointed out that the NEP's emphasis on lifelong learning, patriotism, and holistic development echoes Vivekananda's vision of education as both a personal and national endeavour. Their study illustrated how Vivekananda's philosophy provides a timeless framework for educational reforms aimed at nurturing responsible, self-aware, and civically engaged citizens. Through education, he sought to awaken a sense of national identity, pride, and unity that could catalyse nation-building efforts. Gohain and Borgohain (2022) focused on the empowering dimension of Vivekananda's educational philosophy, highlighting his emphasis on self-reliance and inner strength. Their study explored how Vivekananda encouraged individuals to develop resilience and the capacity to face life's challenges with courage and independence. This vision of education was rooted in the belief that true learning equips individuals not only with knowledge but also with the confidence and discipline to serve society effectively. By promoting self-reliance, Vivekananda underscored the transformative power of education in enabling personal growth and societal contribution. Rubi (2023) explores that Swami Vivekananda emphasized education as a powerful tool for nation-building and individual growth. He believed in a holistic approach that develops body, mind, and soul through character-building and self-realization. His vision of man-making education remains deeply relevant in today's competitive and value-deficient world. This paper highlights the significance of his educational philosophy in 21st-century India. Banerjee (2024) portrayed Swami Vivekananda as a pivotal figure in the revitalization of India's spiritual and cultural identity during a time of national crisis. Her study detailed how his educational ideals bridged ancient traditions with modern aspirations, advocating for a globally relevant yet culturally grounded education. Banerjee emphasized that Vivekananda's teachings inspired movements for equality, justice, and human dignity, thus positioning education as a cornerstone of progressive social change. His ideas promoted a forward-looking yet value-oriented approach to human development and societal reform. In a related study, Bhat (2021) highlighted Vivekananda's commitment to cultural pride, religious tolerance, and social reform. His educational framework encouraged learners to appreciate cultural diversity and work toward the elimination of social evils such as caste-based discrimination. Bhat underscored how Vivekananda's inclusive ideals contributed to the creation of a socially just and egalitarian society. His emphasis on mutual respect among religious and cultural communities laid the foundation for an education system that fosters peace, pluralism, and ethical citizenship. Bhat and Chahal (2024) contributed to this discourse by examining how Vivekananda's holistic educational ideals supported the development of creative and resilient individuals. They explored the ways in which his educational framework promoted qualities such as problem-solving, emotional strength, and cultural rootedness. According to their findings, Vivekananda believed that true education must go beyond textbooks to cultivate qualities that prepare learners for real-life challenges. His model of education sought to balance intellectual excellence with emotional and moral maturity, making it deeply relevant for today's dynamic world. Asore (2014) delved into Vivekananda's concept of "Man-Making Education," a learner-centered approach that emphasized self-discovery and character formation. Education, in this vision, was seen as a journey toward realizing one's full human potential. Asore stressed that Vivekananda did not view students as passive recipients of information, but as active participants in their moral and intellectual growth. His pedagogy encouraged reflection, self-discipline, and a commitment to societal well-being, making education a transformative force for both the individual and the community. Roy (2015) focused on the synthesis of traditional and modern values in Vivekananda's educational philosophy. He highlighted how Vivekananda skilfully merged the spiritual depth of ancient Indian wisdom with the pragmatism and scientific temper of the modern age. According to Roy, these fusion prepared individuals to meet the demands of contemporary life while remaining grounded in cultural ethics and spiritual integrity. Vivekananda's vision was thus both timeless and adaptable, offering a model of education that is deeply rooted yet dynamically responsive to changing societal needs. Lastly, Barman (2016) explored the unifying role of education in Vivekananda's thought. His study emphasized the inclusivity of Vivekananda's educational ideals, which aimed to transcend social, economic, and cultural barriers. Barman argued that Vivekananda saw education as a means of building collective harmony and national integration. By promoting unity, respect, and mutual cooperation among individuals from diverse backgrounds, his philosophy laid the groundwork for a more compassionate and cohesive society. The body of research on Swami Vivekananda's educational philosophy reveals a rich, multifaceted vision that continues to influence contemporary educational thought. His emphasis on character building, self-realization, cultural pride, gender equality, social reform, and national unity provides a comprehensive framework for educational transformation. The relevance of his ideas in today's global and multicultural context remains undiminished, offering valuable insights for educators, policymakers, and reformers seeking to build an inclusive and empowered society through education.

Expanding on the research presented, Swami Vivekananda's multifaceted contributions have been the subject of significant inquiry by other prominent scholars, including: Roy and Saha (2021); Banerjee (2007); Umashankar and Charitra (2021); Singh (2018); Mondal and Mete (2012).

The educational philosophy of Rabindranath Tagore, highlighting its multidimensional nature and enduring relevance. Mondal (2019) emphasized Tagore's unique synthesis of Indian and Western educational ideals. According to Mondal, Tagore did not see these traditions as oppositional but rather complementary, advocating for a harmonious fusion that would nurture both the intellectual and spiritual dimensions of learners. He placed a strong emphasis on the role of nature and creativity, believing that education should be a liberating process that connects individuals with their natural

surroundings and inner potential. Biswas (2022) extended this understanding by drawing attention to Tagore's focus on experiential learning, critical thinking, and self-realization. Tagore's pedagogy, as noted by Biswas, stressed learning through activity and reflection, moving beyond rote memorization to cultivate independent thought. His model encouraged students to explore and question, laying the foundation for a lifelong pursuit of knowledge and self-awareness. In a similar vein, Awal (2019) delved into Tagore's humanistic educational philosophy, which sought to promote values of peace, love, and harmony. Awal highlighted that Tagore envisioned education not merely as a formal process, but as a means of nurturing humane qualities and fostering a global sense of brotherhood. His emphasis on empathy, dialogue, and non-violence reflected a broader commitment to building a more inclusive and compassionate world. The contemporary relevance of Tagore's ideas was explored by Pathak and Saxena (2023), who connected his educational principles with the foundational elements of India's National Education Policy (NEP) 2020. They argued that Tagore's advocacy for holistic development, critical thinking, experiential learning, and ethical grounding resonates strongly with NEP's objectives. This alignment, they asserted, validates the continuing importance of Tagore's legacy in shaping progressive educational reforms in India. Bhattacharjee (2014) offered a critique of the prevailing education system, which is often dominated by rigid structures and examination-centric approaches. Bhattacharjee argued that such methods stifle creativity and intellectual curiosity, both of which were central to Tagore's vision. He advocated for a return to Tagore's educational ideals, where learning is viewed as a joyful, liberating, and creative experience. Banga (2023) focused on Tagore's cosmopolitan worldview and his concept of universality in education. According to Banga, Tagore believed in transcending national and cultural boundaries to nurture a sense of global citizenship rooted in moral and spiritual development. His institutions, such as Visva-Bharati, were designed to reflect this global perspective, promoting mutual respect, cultural exchange, and ethical living. Pushpanathan (2013) examined the spiritual dimensions of Tagore's educational thought. He emphasized that Tagore saw education as a path to self-realization, deeply influenced by the spiritual traditions of India. For Tagore, true learning involved an inward journey - an awakening of the soul through contemplation, aesthetic appreciation, and moral discipline. Chinthakindi (2022) highlighted Tagore's commitment to fostering social harmony and environmental awareness. According to the study, Tagore's educational model encouraged learners to develop a sense of responsibility towards both humanity and the natural world. His emphasis on simplicity, sustainability, and peaceful coexistence makes his philosophy highly relevant in today's context of ecological crisis and social unrest. Das and Bera (2021) explored the idea of holistic development in Tagore's educational framework. Drawing from the practices at Visva-Bharati, they illustrated how Tagore's integration of nature, art, and community life supported the all-round growth of students. His approach nurtured not only intellectual abilities but also emotional, physical, and ethical dimensions, aligning with contemporary ideas of whole-child education. Goswami and Malviya (2016) affirmed the global applicability of Tagore's pedagogical ideas, particularly his stress on nature-based and creative teaching methods. Their work argued that in an age of standardized curricula and digital overload, Tagore's emphasis on freedom, imagination, and ecological learning offers an inspiring alternative for educators worldwide. Sen (2010) highlights how Tagore's vision of education was built on freedom, creativity, and respect for the child's individuality, contrasting sharply with rigid schooling models. Barik (2024) explores Tagore's educational philosophy emphasizes creativity, critical thinking, and holistic development, which remain highly relevant today. His approach links education with nature and culture, promoting inclusive and enriching learning. In contrast to rigid, exam-driven systems, Tagore's ideals inspire more humane and balanced education. Thus, his methods continue to guide global educational reforms focused on overall human development. Das (2022) Rabindranath Tagore was a pioneering educator like Rousseau, Froebel, and Montessori, who championed non-authoritarian, child-centered learning. He promoted a humanistic approach that integrated nature with education to nurture the whole person. Through Shantiniketan, he introduced one of South Asia's earliest coeducational systems and emphasized learning in the vernacular. His founding of Visva-Bharati and Sriniketan marked significant innovations in rural education and cultural development.

Beyond the aforementioned research, significant studies on Rabindranath Tagore's educational philosophy have also been conducted by other prominent scholars, including: Saha and Maji (2012); Mondal and Gayen (2021); Roy et al. (2023); Ansary et al. (2023); Chatterjee (2025); Atkinson (1984); Dutta (2021); Rahman (2006); Sharma (1994); Sen (2022).

A considerable body of scholarly work has been devoted to examining the rich and multifaceted educational and philosophical contributions of Sri Aurobindo, with particular focus on his vision of spiritual nationalism and the doctrine of integral education. These studies collectively present Sri Aurobindo not merely as a nationalist thinker or educationist but as a profound visionary whose ideals encompass the holistic upliftment of humanity, grounded in both spiritual and pragmatic domains. Sarkar (2021) offers a profound exploration into Aurobindo's notion of spiritual nationalism, arguing that his vision for India's independence extended far beyond the narrow confines of political sovereignty. For Aurobindo, national liberation was intrinsically linked with a larger spiritual awakening that would ultimately contribute to the evolutionary destiny of humankind. Sarkar emphasizes that Aurobindo viewed India's freedom as a divine mission- a necessary step toward realizing a global spiritual renaissance. Though his ideas were at times critiqued for being utopian or impractical, Sarkar highlights how Aurobindo's conception of freedom was deeply rooted in spiritual evolution, transcending mere territorial or political boundaries. Building upon the spiritual dimension of Aurobindo's educational philosophy, Gorain and Gayen (2023) delve into his ideal of integral education, stressing the harmonious integration of the material, spiritual, intellectual, and social aspects of human development. They argue that Aurobindo did not perceive education as an isolated cognitive activity, but rather as a comprehensive process aimed at uncovering the divine essence latent within each individual. According to their interpretation, Aurobindo's educational vision seeks to foster a deep sense of universal unity, transforming both the learner and the world around them. Balasubramanian and Venkatraman (2022) further elaborate on the synthesis between Aurobindo's philosophy and militant nationalism, observing how his ideals found practical expression in educational institutions such as the Sri Aurobindo International Centre of Education. They assert that this institution stands as a living embodiment of Aurobindo's principles, where learning is not confined to textbooks but involves the balanced development of physical, emotional, mental, and spiritual faculties. Through such an environment, students evolve into self-aware, well-rounded individuals capable of contributing meaningfully to society. Sharma (2016) provides an interdisciplinary analysis of Aurobindo's thought, particularly emphasizing his intellectual synthesis of Eastern metaphysical insights and Western rationalist traditions. According to Sharma, this unique fusion allowed Aurobindo to construct a universal framework of education that addresses the full spectrum of human potential. His philosophy, Sharma argues, bridges spiritual transcendence with logical reasoning, offering a model of education that is not only inclusive

but also universally applicable. In alignment with this spiritual orientation, Ghosh and Saha (2024) commend Aurobindo's educational approach for its soul-centric character. They assert that his model of integral education is fundamentally concerned with awakening the inner being, enabling learners to ascend to higher planes of consciousness. Education, in this light, becomes a sacred journey toward self-discovery and divine realization, going beyond academic success to align with life's ultimate purpose. Seikh (2020) turns attention to the child-centric nature of Aurobindo's pedagogy, highlighting its emphasis on self-learning, introspection, yogic discipline, and ethical development. According to Seikh, Aurobindo firmly believed that every child possesses a unique inner potential that must be respected and nurtured. His educational methods therefore reject one-size-fits-all approaches, advocating instead for a personalized and spiritually attuned learning process that honours the individuality of each student. Echoing this transformative vision, Das (2020) explores how Aurobindo conceived education as a sacred vehicle for the spiritual evolution of humanity. Das emphasizes that Aurobindo saw the classroom not as a place for rote learning but as a sanctified space where students could awaken their higher consciousness. By tapping into the latent spiritual capacities within every learner, education becomes a means for personal enlightenment and collective progress. Sultana and Pandey (2023) similarly underscore the importance of fostering individuality and creativity within Aurobindo's educational paradigm. They argue that his system promotes not only cognitive development but also emotional and moral refinement. By encouraging self-expression, ethical introspection, and a sense of compassionate responsibility, Aurobindo's approach lays the groundwork for nurturing humane and visionary citizens. Behera (2021) brings further attention to the holistic development aspects of Aurobindo's vision. He focuses on how the integral education model cultivates the psychic, mental, and spiritual dimensions of students. This multi-faceted process ensures that learners grow into integrated human beings, capable of inner harmony and outer effectiveness. According to Behera, this balanced cultivation is crucial for navigating the complexities of the modern world with wisdom and poise. Debbarma (2017) evaluates the practical relevance of Aurobindo's educational methods in the context of contemporary pedagogical practices. Debbarma highlights the model's emphasis on experiential learning, collaborative teacher-student relationships, and hands-on activities that make learning meaningful and dynamic. He asserts that such methods not only remain pedagogically sound in modern times but also resonate deeply with current educational reforms that seek to make learning more engaging and holistic. Collectively, these scholarly reviews illuminate the profound and enduring relevance of Sri Aurobindo's educational philosophy. Far from being a relic of the past, his vision continues to offer transformative insights for addressing contemporary educational challenges. Rooted in a deep understanding of the human spirit and the interconnectedness of all life, Sri Aurobindo's approach fosters both individual awakening and collective upliftment. It is a call to reimagine education not just as a tool for knowledge transmission but as a spiritual endeavour that nurtures the soul, develops the mind, and uplifts the world.

In addition to the studies previously highlighted, other prominent researchers have undertaken notable investigations into Sri Aurobindo Ghosh's work, such as: Kuchuk (2022); Swarup (2001); Kundu and Mahato (2025); Ghosh and Roy (2023); Saha and Maji (2013).

The body of literature surrounding Nel Nodding's educational philosophy reveals the transformative impact her work has had on the field of education, particularly through her development of the ethics of care as a foundational framework. Her ideas have shaped a broad spectrum of academic inquiries and pedagogical reflections, influencing how educators and theorists conceive of moral education, teacher-student relationships, curriculum design, and social justice. Scholars have consistently acknowledged Nodding's as a pioneering thinker whose philosophy challenges conventional educational paradigms and redirects attention toward relational, empathetic, and context-sensitive approaches to learning. Ammarul (2024) provided a comprehensive examination of how Nodding's ethics of care interrogates dominant educational discourses, especially those that uphold rigid, performance-oriented structures. By foregrounding care as a central ethical and pedagogical commitment, Nodding's introduces a radical rethinking of educational priorities. Ammarul emphasized that Nodding's philosophy transcends mere interpersonal interactions; it calls for systemic changes that support inclusive education, community well-being, and social equity. Through a detailed analysis, the study argued that care must be embedded in institutional practices and not remain limited to teacher-student dynamics. It asserted that Nodding's offers an actionable framework for transforming schools into community-centered spaces that recognize and respond to the needs of all learners. Adhikari and Saha (2021) reinforced these ideas by focusing on Nodding's belief in the centrality of human relationships within educational settings. Their research underlined the necessity of emotional connectedness and mutual respect in creating positive learning environments. They asserted that such environments promote students' sense of belonging and well-being, ultimately leading to enhanced academic and personal development. The study concluded that educational success cannot be divorced from emotional engagement, and thus, the ethics of care provides a foundational lens for reimagining educational interaction. Saha et al. (2023) offered a critical engagement with Nodding's rejection of standardized educational models. They examined her opposition to rigid curricula that often fail to accommodate student diversity. The researchers illustrated how such standardized practices marginalize learners whose experiences and capabilities do not conform to normative expectations. Drawing on Nodding's work, they advocated for curriculum designs that are flexible, responsive, and rooted in a deep understanding of student individuality. Their findings emphasized the transformative potential of care-oriented pedagogy to dismantle exclusionary practices in education. Adhikari et al. (2023) further explored the ethical dimensions of care by analysing the complex interplay between emotional sensitivity and professional responsibility. Their study stressed that while care ethics encourages empathy and compassion, educators must avoid emotional over-involvement or bias. Instead, care should be demonstrated through equitable, fair, and reflective decision-making. Their analysis brought forward a nuanced understanding of how teachers can embody care without compromising professional boundaries or academic standards, thus offering a balanced interpretation of Nodding's ideas. An earlier contribution by Bergman (2004) remains influential in the discourse on moral education through the lens of care ethics. Bergman proposed that Nodding's philosophy marks a paradigm shift in ethical education by replacing abstract, rule-based moral reasoning with relational, context-sensitive approaches. He emphasized that students learn moral behaviour not through codified instruction but through meaningful interactions that model ethical responsiveness. Bergman's work highlighted how Nodding's ideas challenge the traditional hierarchies of moral authority and instead promote a participatory, dialogic, and empathetic understanding of morality. Expanding the practical implications of care ethics, Xia (2023) examined how Nodding's framework aligns with service-learning and experiential education. The study found that when students are engaged in real-world, community-based learning experiences guided by the ethics of care, they develop deeper civic consciousness and a sense of shared social responsibility. Xia argued that care ethics provides a powerful rationale for integrating personal growth with public engagement, fostering students' development as compassionate

and active citizens. Singh (2021) brought a feminist perspective to the discussion by connecting Nodding's ethics of care to feminist epistemology. She critiqued dominant educational practices that privilege objectivity, detachment, and linear reasoning, arguing that such norms often marginalize emotional and relational knowledge. Singh contended that Nodding's redefines valid knowledge by emphasizing empathy, lived experience, and subjectivity. Her research encouraged educators to recognize multiple ways of knowing and to validate student voices that reflect diverse cultural, emotional, and experiential backgrounds. A comparative study by Mondal (2023) deepened the theoretical conversation by juxtaposing the philosophies of Nel Nodding's and Carol Gilligan. While both scholars centre care and relational ethics in their work, Mondal highlighted that Nodding's uniquely embeds care within institutional and pedagogical structures. According to this analysis, Nodding's contribution lies in her sustained effort to integrate moral philosophy with educational policy and practice, envisioning care as a systemic orientation rather than merely an interpersonal ethic. The study offered an important clarification of the theoretical foundations and implications of care ethics across educational contexts. Methodological concerns were addressed in Bergmark's (2020) research, which linked care ethics with participatory action research. Her study illustrated how incorporating care into the research process fosters mutual trust, shared authority, and ethical responsibility between researchers and participants. Bergmark argued that care-based methodologies can lead to more authentic, respectful, and impactful research outcomes. By framing inquiry as a relational endeavour, her work highlighted the broader applicability of Nodding's philosophy beyond teaching and curriculum to the very conduct of educational research. Most recently, Mondal and Ghosh (2025) advocated for an educational model that embeds care ethics into every layer of pedagogy, from curriculum development to daily classroom interactions. They proposed a framework for "care-centered pedagogy" that cultivates empathy, attentiveness, and social accountability among students and teachers alike. Their work emphasized that care is not a peripheral value but a central educational goal. By institutionalizing care as a guiding principle, schools can become spaces of transformation that nurture holistic growth, mutual respect, and ethical engagement.

Adding to the rich tapestry of understanding, Nel Noddings's expansive contributions have, with great appreciation, also been a focal point for inquiry among other distinguished scholars, like: Ghosh (2024); Gayen and Gayen (2023); Noddings (1998, 2010).

Mary Wollstonecraft is a feminist her philosophy with particular attention to her trenchant critique of patriarchal norms and her visionary advocacy for educational reform. Among the most notable contributions to this discourse is Duman (2012), who provides a foundational exploration of Wollstonecraft's Enlightenment-inspired arguments. Duman foregrounds her radical stance on gender equality and contends that Wollstonecraft's call for state-supported education was not merely a reaction to the gendered injustices of her time but a visionary framework that still resonates with current feminist debates. His analysis positions Wollstonecraft as a thinker far ahead of her era, whose insistence on rationality, moral development, and civic participation for women laid the groundwork for the broader feminist intellectual tradition. Building upon this intellectual foundation, Adhikari and Saha (2022) investigate how Wollstonecraft's feminist philosophy has profoundly influenced subsequent generations of feminist theorists, including revolutionary figures such as Emma Goldman and literary icons like Virginia Woolf. Their research demonstrates that Wollstonecraft's writings, especially *A Vindication of the Rights of Woman*, have served as a crucial point of departure for critiques of entrenched gender inequalities. Adhikari and Saha argue that her contributions extend well beyond the eighteenth century, shaping feminist consciousness and theory in the modern era. They situate Wollstonecraft within a broader historical continuum, showing how her ideas provided the impetus for systemic interrogations of gendered power and remain central to the intellectual scaffolding of feminist movements. Continuing this trajectory, Adhikari and Saha (2023) provide a nuanced reading of *A Vindication of the Rights of Woman* by focusing on its core themes - gender equality, motherhood, and the ideological subjugation of women in a patriarchal society. Their analysis unpacks Wollstonecraft's sharp critique of how women were denied intellectual development and were instead reduced to ornamental roles within both domestic and public spheres. They interpret her work not only as a feminist polemic but also as a deeply ethical and pedagogical intervention, urging the recognition of women's rational capacities and their potential to contribute meaningfully to society when given equal educational opportunities. Another significant contribution by Adhikari and Saha (2023) explores the deeply autobiographical elements within Wollstonecraft's oeuvre. They examine the intricate interplay between her lived experiences - particularly her emotional struggles and social marginalization and her intellectual output. This study argues that Wollstonecraft's impassioned arguments for the moral and intellectual elevation of women are inextricably linked to her own confrontations with societal rejection and personal trauma. Her work thus becomes a form of feminist resistance that validates subjective experiences while challenging the structures that delegitimize them. This personalized lens enriches scholarly appreciation of Wollstonecraft as not just a theorist but also as an individual whose life story animated her politics and philosophy. Extending the feminist conversation into the realm of educational thought, Saha and Adhikari (2023) undertake a comparative analysis of Wollstonecraft and contemporary educational philosopher Nel Nodding. Despite their differing historical and cultural contexts, both thinkers, the authors argue, share a commitment to exposing the injustices embedded in traditional education systems and to promoting alternative frameworks grounded in care, empathy, and moral agency. Their study reveals significant pedagogical affinities, suggesting that Wollstonecraft's early vision of nurturing, morally-centered education finds a powerful contemporary echo in Nodding's ethics of care. This dialogical approach bridges Enlightenment-era feminist thought with modern educational philosophy, reinforcing Wollstonecraft's relevance in today's academic discourses on inclusive and ethical education. Adding yet another dimension to the discourse, Adhikari et al. (2023) delve into *Maria; or The Wrongs of Woman*, reading the novel through the lens of trauma studies. This analysis highlights how Wollstonecraft constructs fragmented narrative voices and disjointed temporalities as narrative strategies to represent female suffering, survival, and resistance within a patriarchal world. The study illustrates how the text becomes a powerful indictment of gendered oppression, revealing the psychological toll of institutionalized injustice on women. By situating Maria within trauma discourse, the researchers underscore Wollstonecraft's literary innovation and her ability to engage with complex emotional and sociopolitical realities that remain profoundly resonant in feminist literature today. Revisiting the educational themes in Wollstonecraft's thought, Adhikari and Saha (2022) further emphasize her pioneering stance on coeducation - a revolutionary idea at the time. They argue that her belief in the coeducational model was not simply about logistical inclusion but was grounded in a deeper ethical and social vision of equality, citizenship, and mutual respect between the sexes. Their study positions education as the cornerstone of Wollstonecraft's broader agenda for social reform, highlighting how her radical ideas continue to inspire contemporary efforts to dismantle educational disparities and gendered hierarchies. In alignment with this view, Ahmed (2023) frames Wollstonecraft as a courageous and prophetic figure whose advocacy for women's autonomy, intellectual freedom,

and social agency remains foundational for feminist praxis in the twenty-first century. In an interdisciplinary and comparative gesture, Adhikari and Saha (2023) investigate the philosophical intersections among Wollstonecraft, Maria Montessori, and Nel Noddings. Their study identifies a shared commitment to child-centered learning, the nurturing of autonomy, and the development of moral reasoning. The authors argue that despite differing theoretical orientations, all three thinkers advocate for educational paradigms that value care, ethical engagement, and emotional intelligence. This triadic comparison not only enhances our understanding of Wollstonecraft's pedagogical foresight but also underscores her ongoing relevance in shaping modern educational theories that prioritize emotional well-being and moral development alongside intellectual growth. Adhikari and Saha (2022) contribute a compelling cultural critique by examining Wollstonecraft's opposition to so-called "Gothic Manners" and performative gallantry. They contend that such codes of conduct, while superficially chivalrous, ultimately reinforced women's dependency and sustained patriarchal norms. Through her incisive critique, Wollstonecraft challenged the legitimacy of these social rituals and instead called for authentic respect rooted in equality, moral recognition, and human dignity. This analysis demonstrates her refusal to accept socially sanctioned behaviours that masked deeper systems of oppression, thereby affirming her role as a visionary critic of cultural as well as political inequality.

Numerous prominent researchers have also conducted significant studies on Mary Wollstonecraft's work, like: Adhikari and Saha (2022, 2023); Coffee (2012); Peter (2023).

Conclusion: The changing context of education, as reflected in the philosophies of Swami Vivekananda, Tagore, Shri Aurobindo, Nel Noddings and Mary Wollstonecraft, highlights the enduring relevance of holistic, inclusive, and transformative approaches to learning. These thinkers emphasized education not merely as an accumulation of knowledge but as a means of personal empowerment, moral development, and societal progress. Swami Vivekananda's emphasis on "Man-Making Education" inspires a system rooted in character building, self-reliance, and social justice, promoting inclusivity and equality. Tagore's focus on creativity, joy and experiential learning advocates for freedom and self-expression while balancing local traditions and global perspectives. Shri Aurobindo's holistic model nurtures the physical, mental, and spiritual dimensions of learners, offering a vision of education that fosters individual potential and global unity. Nel Noddings' care ethics reframes education as a rational act of empathy, urging educators to prioritize emotional intelligence, ethical awareness, and social responsibility. Lastly Mary Wollstonecraft's advocacy for gender equality and coeducation underscores the transformative power of education to dismantle systematic barriers and promote equity and virtue. Together, their philosophies provide a timeless framework for reimagining education in response to contemporary challenges. By integrating their insights, education can evolve into a tool for cultivating critical thinking, ethical integrating, and inclusive society, empowering individuals and communities alike.

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