



The Contribution Of The Educational Philosophy Of Sri Aurobindo Ghosh In The Present System Of Education.

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1 INTRODUCTION

All the problems that India is facing today, they are probably not so pressing, not as urgent as the problem of educational reconstruction. So keeping in the mind this challenge, certain educational measures are need for reconstructing Indian education on modern lines. The investigator hopes that the present study of the educational philosophy of Sri Aurobindo Ghosh will illumine the path and enlarge the scope of full thinking greatly along with new lines as this thinker has greatly contributed to the meaning and content of educational philosophy.

2 STATEMENT OF THE PROBLEM

THE CONTRIBUTION OF THE EDUCATIONAL PHILOSOPHY OF SRI AUROBINDO GHOSH IN THE PRESENT SYSTEM OF EDUCATION.

3 OBJECTIVES

1. To study the evolution of the thought process of Sri Aurobindo Ghosh.
2. To study the educational philosophy of Sri Aurobindo Ghosh.
3. Critically evaluate its relevance in the present system of education.

4 GENERAL PHILOSOPHY OF SRI AUROBINDO GHOSH

Sri Aurobindo believed that the highest truths, the truth contained of science and religion were already contained in Vedas. The Gita and the Upanishads are nothing but a logical continuation of the Vedas.

" He believes in traditional concept of man and accepts the classical views about the union of individual soul with supreme soul. Integralism is possible through transformation, according

to Sri Aurobindo. Yoga divides the whole man bringing down the super mind to transform the human mind, life and body. The moment this aims get fulfilled man becomes a superman.

Sri Aurobindo aimed at gradual spiritualization of the society. He welcomed an age of super mind where the realization of good freedom and unity will predominate in all social groups. We can achieve the unity will predominate in all social groups. We can achieve the unity of human race through integral living and through development of integral personality. Sri Aurobindo's philosophy is based on an experienced integralism. It is a synthesis of idealism, realism, pragmatism and spiritualism.

5 THE EVOLUTION OF THE EDUCATIONAL PHILOSOPHY OF SRI AUROBINDO GHOSH

The guiding principles of Sri Aurobindo's education philosophy was the awakening of the individual as a spiritual being. It should be related to life truth and self mastery by the child. Sri Aurobindo made a five-fold classification of human nature i.e. the physical, the mental, the psychic and the spiritual, corresponding to five aspects of education – physical education, vital education, mental education, psychic education and spiritual or supermental education.

Physical education includes control over physical functions, harmonious development of physical movements, over powering physical limitations and the awareness of body consciousness. Sri Aurobindo lays stress upon games and sports because he felt that these were essential for renewing energy.

Vital education was the most important point in integral education. Sri Aurobindo called the vital being of man – the life nature made up of desires, sensations, feelings, passions, reaction of the desire – soul in man and of all that play a possessive and other related instincts, anger, fear, speed etc. that belong to this field of nature.

Mental education included cognition, ideas and intelligence. The unique contribution of Sri Aurobindo regarding mental education was that ideas should be continually organized around a central thought.

Psychic education was the special contribution of Sri Aurobindo to education systems. The key to an integral personality was the discovery of man's psychic nature.

Spiritual and supramental education gives more importance to the growth of the spirit than intellectual, moral or even religious education.

The educational theory of Sri Aurobindo aimed at the development of the latent powers of the child, training of six senses, training of logical faculties, physical education, principle of freedom, moral and religious education and above all, training for the spiritualization of the individual.

6 CURRICULUM

Sri Aurobindo stresses integrated curriculum for the students which includes activities, subjects and spiritual experiences all in a unifying whole. Sri Aurobindo also suggested such subjects which could be helpful in all round development of the individual. Sri Aurobindo suggested reading, writing, geography, history, mathematics, psychology, overall view of modern science, speak at least one language etc. Sri Aurobindo recommended English and French.

7 METHODS OF TEACHING

Sri Aurobindo suggested activity method, observation, self discovery, discussion method, learning by doing, learning by self experience during teaching learning process.

8 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. Sri Aurobindo discarded the punishment and the stimulation of fear.

9 RELEVANCE OF THE MODERN SYSTEM OF EDUCATION

Although Sri Aurobindo had given his theory in 1910 and 1937 respectively, yet his theory is relevant to the modern system of education. Sri Aurobindo's theory is relevant in respect of all round development of the child, compulsory education at least upto the age of 6-14 years, life long and continuing education, vocational education, creativity, study of science and technology, literature etc. Sri Aurobindo's main contribution in future education that is to prepare for future life. Sri Aurobindo also gave preference to national integration, international integration, value education and non formal programs for rural and unorganized sectors.

10 DELIMITATIONS OF THE STUDY

The study in itself is broad and comprehensive. The limited time period necessitated delimitation of the problem. Sri Aurobindo was a rare combination of a philosopher, a yogi and educationist, a political leader and a spiritualist. As the philosophical contribution of Sri Aurobindo Ghosh has a wide range, but the investigator has delimited its study pertaining to the educational aspects which served as a backbone for the development of human

personality and nation building as a whole. As the methodology of research demand the problem needs to be aptly defined and specifically delimited. The investigator has delimited it to the contribution of Sri Aurobindo Ghosh in the field of education.

11 SUGGESTIONS FOR FURTHER RESEARCH

Research is a never ending process, every investigator completing his research inventory becomes aware in which further research may be taken up for further research. The following studies can be done on Sri Aurobindo Ghosh.

1. A critical study of Sri Aurobindo Ghosh's contribution to the field of education.
2. A critical study of Sri Aurobindo Ghosh's contribution to the field of yoga.
3. A comparative study of Sri Aurobindo Ghosh and Rabinder Nath Tagore with reference to conceptions of human nature and educational ideas.
4. A critical study of Sri Aurobindo Ghosh's contribution to the field of his concept of integral education

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