

## A STUDY ON SRI AUROBINDO AND HIS CONCEPT ON INTEGRAL EDUCATION

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### ABSTRACT

Sri Aurobindo Ghosh was not only a Mahayogi but a great educationist of his era. Among the contemporary Indian philosophers of education, Sri Aurobindo occupies a very important position particularly due to his wide knowledge of Eastern and Western, Ancient and Modern systems of education and principles of educational psychology. Shri Aurobindo emphasised that without moral and emotions development mental development becomes harmful to human progress. Integral education is nothing but education itself. It is the true education the term 'integral education' has not been used by Sri Aurobindo anywhere in his writings he only speaks of integral Yoga.

Keywords- Integral education and Shri Aurobindo.

### INTRODUCTION

The history of mankind has been a saga of struggle of human spirit to break tree of bondage mental, physical and spiritual and to seek out new realism of knowledge from the Neanderthal that man who hunted animal and ate raw meal to the modern day, city bead palm top carrying person mankind in its struggle is education. Education is a ladder of development. it is a base of all human resource Development a stepping stone for the on word march of culture; He bedrock of all human progress Education has become unanimous demand of time as it is an important social activity planned and shared by parents, teachers, school, committees and member of the community. Since aims of education differ from place and people to people. It meanings and interpretations and definitions are different for varied section of society, Education is essentially the building up of character and the development of the personality of the public. Education must train the student to think for themselves and to master a craft a subject, enrich their minds consciously and expeditiously, making them conscious of their duties towards the community; Side by side enabling them to discover something useful for themselves education is the process

of innate powers of man which according to Pestalozzi is nature harmonious and progressive. Education is the emancipation from ignorance. Let us then ponder upon the pros and cons the importance of education. Aurobindo is one of the greatest educators whose educational philosophy swayed the masses of India as never before. He engaged himself for forty five years out of his seventy eight years in the practice of yoga and developed a philosophy of complete affirmation, affirming the reality of the world from the ultimate stand point and the meaningfulness of socio-political action from the spiritual stand point. He dedicated his life to make all men travel towards divine perfection and to express the power, the harmony, the beauty and joy of Self-realization. According to Sri Aurobindo education means one that will offer the tools whereby one can live 'for the divine, for the country, for one self and for others' and this must be the ideal in every school which calls itself national. The guiding principle of the philosophy of education of Sri Aurobindo was the awakening of man as a spiritual being. According to him neither education nor religion in the past had changed man. Now it is the time to give a total spiritual orientation to the whole education and the life of the nation. This he called it an integral education. It imparts an integrated view of the universe to the learners and tries to bring about an all round harmonious balanced and integrated development of the learners. In the words of Sri Aurobindo, "there will be needed a yoga which shall be at once a yoga of integral knowledge, a yoga of integral will and it works, a yoga of integral love, adoration and devotion and a yoga of an integral perfection of the whole being and of all its Parts and states and power and motions". When the number of integral men is increased evil will disappear from ignorance, hatred, untouchability, slavery exploitation, people will be in a position to live of justice, equality, freedom, peace, love and brotherhood. Thus integral education will be able to produce Supermen having virtues of a super human being. In devising a true and living education, according to Sri Aurobindo three things should be taken into account. They are the man, the individual in his commonness and his uniqueness, the nation or people and universal humanity.

Integral education is nothing but education itself. It is the true education the term 'integral education' has not used by Sri Aurobindo anywhere in his writings he only Speaks of integral Yoga. An integral education which could with some variation, we adopted to all the nations of the world must bring back the legitimate authority of the spirit over a matter hilly developed and utilized.

Integral Education integrates all dichotomies. As mentioned earlier integral education aims at integrating the material and spiritual dimensions of the human personality. This in other words implies that integral education does not admit the differentiation between paravidya and

aparavidya. Well known is the fact that para-vidya or daivijnana stands for the higher spiritual knowledge that dawns on the horizon of self awakening while aparavidya or parthivajnana stands for the lower knowledge of the material world gained through the normal academic curriculum in arts and sciences. But the lower knowledge without the light and influence of the higher is nothing but avidya or false knowledge. The crisis that humanity passes through is mainly due to the havoc created by avidya. But para-vidya as such is not to be neglected, it is, however, to be guided and governed by para-vidya or true knowledge or knowledge by identity as discussed in the previous chapters.

### **OBJECTIVES OF THE STUDY**

1. To study the evolution of Aurobindo's method of teaching.
2. To make an appraisal of Aurobindo's contribution to present education system.
3. To identify the areas where Aurobindo's integral education may be found relevant in present educational settings.
4. To make suggestions for improvement in Indian Education System.

### **AIMS AND GOALS**

According to Aurobindo Ghosh, the aims of education are as under:

**Development of Senses-**The second aim of education is to train all the senses namely, hearing, speaking, listening, touching, smelling and tasting. According to Aurobindo these senses can be fully trained when nerve, china and manna (mind) are Pure. Hence, through education purity of senses is to be achieved before any other development is possible.

**Mental Development-**The third aim of education is to achieve mental development of the child. Mental development means the development of all mental faculties, namely, memory, thinking, reasoning, imagination and discrimination etc. Education should develop them fully and harmoniously.

### **INTEGRAL CURRICULUM**

Sri Aurobindo and other researchers on him have listed the principles of integral curriculum: all life is education i.e. curriculum is not confined to a limited syllabus and a few text books. Curriculum should be interesting. It is a means towards an end. Not an end by itself. The end

being the development of integrated personality. Flexibility to meet individual needs is another important aspect of good curriculum. It should provide for leisure pursuits. Adequate funds are required for curriculum development. Curriculum should involve creativity of life and constructive activities.

### **Place of Teacher:**

We have already said about it in the first principle of teaching. We repeat, The teacher is not instructor or task, master, he is a helper and guide. His business is to suggest and not to imposed. He does not actually train the pupil's mind, he only shows him how to perfect instruments of knowledge and help him and encourages him in the process.

### **Educational Problem:**

When educational philosophy of Sri Aurobindo is understood in correct perspective. It becomes evidently clear that he had also conceptualized the present day educational Problems and worked out their solutions. The lifelong education has been beautifully explained by him in his Integral Education and life.

## **SUGGESTIONS AND RECOMMENDATIONS**

### **Suggestions:**

1. A Comparative Study of the educational philosophy of Sri Aurobindo Ghosh and Dr. A.P.J Abdul Kalam may be conducted.
2. Investigation can be conducted on the literature designed by Aurobindo's such" Integral Education" and more such literature.
3. Investigation can be conducted on other philosophers and politicians.
4. In-depth study of Present investigation can be conducted for getting wide knowledge and ideas of Aurobindo's Philosophy of education which can be implemented in the modern scenario.
5. In-depth study can be conducted on the "INTEGRAL EDUCATION" carried out by Sri Aurobindo Ghosh.
6. Investigation can be conducted on the philosophy of Aurobindo Ghosh regarding education.
7. In-depth study can be conducted on contemporary aim of education, curriculum, discipline, method of teaching and educational problems of Aurobindo's time.

## **RECOMMENDATIONS**

Modern education should be based on self expression creativity and activity as recommended by Aurobindo.

The most important element which is missing in our modern education is that we are moving away from active communication with nature.

We learn from Aurobindo philosophy passion, kindness, peace, truthiness', goodness.

Modern education system should be free from evils which are still preventing in society. Hence modern education system should be based on Aurobindo's concept of social experience and social utility.

Modern education should be developed according to the changing needs of society and thinking process should be developed based on experimentation to that child's experience is enriched.

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