



Study of Educational and Philosophical thought of Aurbindo Ghosh and Its Relevance in Present Education Scenario

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Author's contribution

This work was carried out in collaboration between both authors. Both authors read and approved the final manuscript.

Short Research Article

**Received 02 May 2021
Accepted 09 July 2021
Published 16 July 2021**

ABSTRACT

The current paper concentrate on the Study of educational and philosophical thinking of Aurobindo Ghosh and its significance in contemporary education situation Aurobindo (1872-1950), a philosopher, is considered a renaissance man of the twentieth century. Aurobindo was born in Kolkata, India, and attended Cambridge University. He was a brilliant thinker who studied social evolution in depth. It discusses the significance of Aurbindo Ghosh's philosophy of education, teachers, discipline, and ultimately the relevance of Aurbindo Ghosh's philosophy of education in today's world. 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 up to the age of 6-14 years, lifelong and continuing education, vocational education, creativity, study of science and technology, literature etc.

Keywords: *Educational philosophy; aims; teaching method; discipline.*

1. INTRODUCTION

Aurobindo Ghosh was a firm believer in ideals. His idealistic life philosophy was founded on Upanishad vedantic philosophy [1-3]. He believes that the type of education we need in our country is "proper to the Indian soul and

need, temperament and culture that we in quest of, not indeed faithful merely to the past" "Sri Aurobindo 's [4] 2 concept of education is not only acquiring information, but the acquiring of various kinds of information; in Aurobindo's opinion, the destiny of man is dependent on a harmonious combination of various kinds of

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information; in Aurobindo's opinion, the destiny of Aurobindo Ghosh had a significant role in the rise of nationalism [5-7]. "The Life Divine," his principal literary work, deals with the theoretical aspects of integral Yoga. "It must be an education that, for the individual, makes the growth of the soul and its power and possibilities its central object, and for the nation, keeps first in mind the preservation, strengthening, and enrichment of the nation-soul and its Dharma, and raises both into powers of the life and ascending mind and soul of humanity," writes Aurobindo [8-10]. And it will never lose sight of man's ultimate goal, the spiritual awakening and growth of this being.

1.1 Objectives of the Study

To explain Aurbindo Ghosh's life.

To describe Shri Aurbindo's educational philosophy.

2. METHODS

There are a variety of research techniques that may aid in the discovery of a solution. There are two major kinds of philosophical research methods: under-research and over-research.

- i. Historical approach
- ii. The technique of philosophy.

Historical Method: This method entails researching, documenting, analysing, and interpreting historical events in order to cover, generalisations that are necessary for understanding, the past and the present, and to be limited, extend in participation in the feature. **Philosophical Method:** Now that we've seen what the term "research" means, it's time to look at what the term "philosophical method" means before proceeding to defend it. When we say "philosophical," we simply mean "of philosophy," which implies that we are inclined toward philosophy since philosophy deals with the abstract study of reality's basic essence. In a nutshell, philosophical technique refers to a philosophical approach to a problem. As a result, a philosophical research technique is clearly a philosophical approach of doing research.

3. SOURCE OF RESEARCH

In philosophical and Historical research there are two types of source of research.

3.1 Primary Source

3.1.1 Secondary source

Sources include historical and legal documents, eyewitness accounts, audio and video recordings, speeches, interviews, surveys, field work, and internet communication via mail, blog, and newsgroups. **Secondary Source:** A secondary source is a second-hand account that interprets or draws conclusions from one or more primary sources. It is an account of record of a historical event or circumstance that is more than one step removed from the original repository. Secondary sources interpret or critique primary sources, and they are second-hand accounts that interpret or draw conclusions from one or more primary sources. The researcher used philosophical method for the study. For this present study the researcher used secondary sources.

3.2 Aurbindo Ghosh's Philosophy in General

Shri Aurbindo felt that Veda already held all of science and religion's greatest truths. The Vedas are logically continued in the Gita and the Upanishads. He accepted the classical ideas on the connection of the individual soul with the ultimate soul and believed in the conventional notion of man. Shri Aurobindo Ghosh wanted to spiritualize society gradually. He looks forward to a supermind era in which the fulfilment of good freedom and oneness would reign supreme. True educations, according to Aurobindo Ghosh, provides a free and creative atmosphere for children to develop their creativity, mental, moral, and aesthetic senses, which leads to the growth of their spiritual strength. "That alone would be genuine and living education, which serves to bring out to full advantage everything that is in an individual man," says Shri Aurobindo.

3.3 Concept of Education

Sri Aurobindo Ghosh was a ferocious opponent of the prevailing educational system of his day. He has acknowledged that improvements in our educational system have happened since independence, but they are not in line with the mental and spiritual requirements of children or the expectations of the country. Our education, he believes, should be tailored to the demands of real-world contemporary living. To put it another way, education should produce active people capable of meeting the actual demands of

contemporary complicated life. "Education, to be genuine, must not be a machine-made fabric, but a true construction or live evocation of the capabilities of the intellect and spirit of human beings," Sri Aurobindo says.

3.4 Aurobindo Ghosh's Educational Philosophy

The mind, according to Aurobindo, is the tool of the educator. He separates the mind into four sections:

- Citta means "storehouse" in Latin.
- Manas is a Hindu god who lives in India.
- Intelligence or buddhi?
- Currently in the development stage.

Citta, or storehouse: This layer serves as the basis for the other three levels. Every event is stored in our minds as a passive or prospective memory.

Manas: The mind's job is to absorb pictures of objects that are converted into sight, hearing, smell, taste, and touch via the five senses, and then to transform these images back into thought-sensation.

Buddhi or Intellect: It is the true instrument of thought, and it is it that organises and disposes of the information gained by the machine's other components. The fourth layer is that capacity in man that, according to Aurobindo, has not yet fully evolved. The true of education, according to Aurobindo, is the study of the human, mind, infants, adolescent, and adult. Shri Aurobindo, like any ardent rationalist, has always embraced reason in his worldview.

3.5 The purpose of Education

The primary goal of education should be to assist the developing soul in identifying what is finest and perfecting it for a noble purpose. The following items should be included: Studies on physical development.

- Studies on mental development
- Cultural development research
- The science of vitality is concerned with the maintenance of the human organism.
- Vocational development studies are a kind of research that focuses on the development of a person
- Programs that promote international understanding,

3.6 Sri Aurobindo's Education Contribution Aurobindo Ghosh Made a Significant Impact with the Ashram school

- The International Education Centres.
- To emphasise the interconnectedness of all knowledge.
- To cultivate a feeling of one primary kind.

3.7 Importance of Aurobindo Ghosh's Educational Philosophy in Today's Educational System

School: Shri Aurobindo 's educational philosophy aims to adapt school curriculum, maximise learning modalities, and assist the kid in realising his full potential at his own pace and level while devoting his time to self-discovery. In contrast to Sri Aurobindo's educational idea, India's current educational system is purely an instruction of information enterprise, supported by subject time bound curriculum that neither relates to the needs or abilities of the child. Subject oriented, the school focuses on competition 8 with other mastery of subject matter for better marks or grades than on learning.

Teaching Techniques: Aurobindo recommends the activity and observation methods. Self-discovery, conversation methods, hands-on learning, and so on. DISCIPLINE Children should be allowed to grow up in a free atmosphere where they may learn more and more on their own. Any preserved and enforced environment, he claims, stifles growth and natural development.

Teaching Methods according to Aurobindo

Gosh: Nothing can be taught, according to the fundamental premise of teaching." Sri Aurobindo's statement condenses a plethora of educational ideas and a new type of pedagogy that is closer to an integrated approach to education. Learning becomes a self-starting, self-propelled process. It transforms the teacher's position from that of a simple information provider to that of a facilitator and guide for the student. The technique of teaching by snippets is a unique aspect of contemporary training that has been exposed to a reductio ad absurdum in India. A subject is taught a little at a time, in conjunction with a variety of other subjects, with the result that what could be learned well in a single year is poorly learned in seven, and the boy leaves ill-equipped, served with imperfect

parcels of knowledge, and master of none of the great departments of human knowledge. The National Council's educational system, an amphibious and twy-natured invention, aims to elevate this technique of teaching by tidbits at the bottom and centre, then abruptly transform it to a grandiose specialty at the top. This is done in the hopes that the triangle will stand on its apex.

Sight, hearing, smell, touch and taste, and thinking are the six senses that minister to knowledge, and all of them save the last gaze outward and collect the material of thought from outside via the physical nerves and their end organs, eye, ear, nose, skin, and palate. One of the primary concerns of the instructor must be the perfection of the senses as ministers of thinking. Accuracy and sensitivity are the two qualities that the senses need.

Teacher: Aurobindo has given the instructor a highly prestigious and important position. Aurobindo advised the instructor not to educate, but rather to propose, arrange, and demonstrate those routes to responsibility, as well as to assist people in discovering inner guidance.

Teacher Taught Relationship: Aurobindo enunciates certain basic teaching concepts that must be kept in mind while actively engaged in the learning process. The fundamental premise of genuine teaching, according to Sri Aurobindo, is that "nothing can be taught." He adds that the child's knowledge is already latent for this reason. "He is an aid and a guide," says the teacher, who is neither an instructor nor a taskmaster. The teacher's job is to "suggest rather than enforce." He does not really educate the pupil's intellect; instead, he shows him how to master the tools of knowledge while also assisting and encouraging him. He does not teach him information; instead, he teaches him how to learn for himself. He doesn't summon the knowledge that is within him; instead, he demonstrates where it is hidden and how it may be trained to come to the surface.

3.8 Current Education System

Our current situation in the field of education is purely biased on new educational technology, but if we feel deeply and then compare the past and present educational systems, we come to the main point, which was the basic point and views of the great Indian philosophers who gave simple suggestions in the field.

The following is an interpretation of the outcome: Sri Aurobindo Ghosh was a renowned Indian philosopher as well as a Western philosopher. Aurobindo Ghosh was a significant figure in the area of education as well as a national and political leader. In fact, we can claim that Aurobindo was 9 in the Indian educational system. He offered the greatest advice to the educational system. As shown by his educational philosophy and deep thinking. Basic educational goals, curriculum, holistic education, genuine education, and rational education are examples. From the preceding explanation of educational philosophy, it is apparent that this is a novel experiment in education, with a solid philosophical basis and psychological believability, as stated by Aurobindo. Aurobindo saw that Indians were progressively moving away from Idealism and toward materialism, resulting in the waning of their innate divine light. He was outspoken in his condemnation of Western materialistic education, claiming that it was incapable of sustaining and developing Indian principles, values, and culture. "Aurobindo's educational philosophy is founded on the concept of evocation of the individual's potentialities in their totality and complete development of as many aspects as feasible." Aurobindo's ideas on education show that he was one of our country's most renowned and outstanding educators.

4. CONCLUSION

Despite the fact that Sri Aurobindo presented his idea in 1910 and 1937, it is still applicable to today's educational system. Sri Aurobindo's philosophy is applicable to a child's whole development, obligatory education for at least 6-14 years, lifetime and ongoing education, vocational education, creativity, science and technology studies, literature, and so on. The primary contribution of Sri Aurobindo to future education is to prepare for future life. National integration, international integration, value education, and non-formal initiatives for rural and unorganised sectors were also prioritised by Sri Aurobindo.

ACKNOWLEDGEMENT

Prof. Sunita Godiyal, Professor, School of Education, S.R.T. Campus, Badshahi Thaul, H.N.B. Garhwal (A Central) university, has given me the opportunity of expressing my heartfelt appreciation. Her sincere assistance and competent leadership made it feasible for our

endeavor to see the light of day. Her passions for study, as well as her goal to provide high-quality work, have left a lasting impact on me. I'm at a loss for words to convey my deep appreciation and direction for the invaluable ideas in completing the job. I owe a great debt of gratitude to Mohd Zameer for his assistance and contributions to this research.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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