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CHAPTER-I
INTRODUCTION

Introduction

Education in India can be traced in the Vedic age, from the age of Upanishads, the Gita, the Buddhist and Jain scriptures, Smritis etc. to the pre-post colonial systems of traditional education as essentially a philosophers, according to Dr. Humayu Kabir (1961), regard education as essentially a process of drawing out what is implicit in the individual and to develop his latent potentialities till they become actualities.

The philosophical thinking of eminent personalities like Sri Aurobindo, Rabindranath Tagore, J. Krishnamurti. Swami Vivekananda, Mahatma Gandhi and others, have influenced the system of education in India, Gandhi's Basic Education Scheme (Bunyadi Talim) formed the basis for various education committees which were formed during the independence period. For Gandhi, "true education is one in which the individual develops his character, trains his facilities and learns to control his passions in the service of the community. Tagore focused on education which seeks fulfillment through harmony with all things. He also felt that education to be truly creative, should be in full touch with the complete life of people economic, intellectual, aesthetic, social and spiritual. Tagore and Gandhi believed that the aim of education is the total development of the human personality.

Sri Aurobindo too has placed emphasis on all round development of the personality, which includes education of the senses, body mind, moral and religious education. Vivekananda's educational thought laid emphasis on realization of the perfection already in man. He placed greatest stress on education as the gradual unfolding of the intrinsic quality of the individual and was of the view that no knowledge comes from outside. According to Mohd. Iqbal, the essential purpose of education is to develop man's individuality and felt that education should ensure the
possibility of eternal progress. The educational philosophies of Indian thinkers have stressed that education must be comprehensive and should aim at the development of the total personality of the individual in harmony with society and nature.

1.1 The Context

India has or rather had the knowledge of the Spirit, but neglected matter and suffered for it. The West has the knowledge of matter but rejected the Spirit and suffers badly for it. An integral education which could, with some variations, be adapted to all nations of the world, must bring back the legitimate authority of the Spirit over a matter fully developed and utilized. The main aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use. The aim of education is not to prepare a man to succeed in life and society, but to increase his perfectibility to its utmost.

An integral perfection or an integral manifestation of the Divine—for these two are inseparably one must be the true aim of integral education and all other aim is included in this. An integral approach to perfection is based on a synthesis of the methods used for the higher and lower perfections. The educational system of ancient India, the Gurukul system where the guru commanded by his knowledge and sanctity the implicit obedience, perfect admiration, reverent emulation of the student was a far superior system of education and training that what we have today. Modern India have managed, somehow, to arrive at an educational system which is both lifeless and soulless, with predictable consequences for the material and moral health of the country.

It is perhaps this view that is behind so many sincere attempts to reintroduce such a system in special schools. Undoubtedly, all such attempts have their place in nature's vast evolutionary effort. However, we cannot be satisfied with a mere resuscitation of some past principle, method and system, however great it may have been or in
consonance with a past civilization and culture. That reversion would be a sterile and impossible effort hopelessly, inadequate to the pressing demands of future humanity. What we need is not something faithful merely to the past, but to the developing soul of humanity, to future need, to the greatness of her coming divine creation.

The evolutionary logic demands that before an individual can take such a giant leap forward, at least a little of the preceding progress must have been realized in the collectivity. There are two approaches to progress individual and collective. The first declare that all progress is first made by the individual and insists that the best thing is to provide the individual the condition in which he can progress freely. The second aims at collective progress, for there are obvious limits imposed by the collectivity on individual attainment. Both these are equally necessary and effort should be directed along both these lines at once. A way has to be found so that these two types of progress may proceed side by side.

The system of education to be practiced at such an institution has been outlined by the Mother in her writing and is called the system of integral education. This system not only combines the two types of perfection the higher and the lower, but also the two types of progress, the individual and the collective.

An integral education would provide the best possible conditions and atmosphere for the flowering and growth of individual souls. It would prove to be the best possible grooming for any future role that an individual soul may have come upon earth to play. This will be true even in the case of individuals who may never reach the stage of a conscious seeking for the Divine. In the case of individuals who are destined to reach such a stage, an integral education would prove to be of capital significance. It will not only save them from many difficult efforts and useless complications having their origin in an unfavorable upbringing but also provide them with the best possible opportunity for the building of a solid base for future Sadhana. Once an individual reaches the stage of a conscious seeking for the divine, integral education becomes
identical with integral yoga.

Thus, the true aim of integral education is to prepare the human race for an integral manifestation of the Divine. In fact, when one realizes that man is in his real nature a spirit using the mind, life and body for its self manifestation in the universe, this is easily seen as the true aim of all human endeavors.

Indeed, in education both tendencies should be encouraged side by side, the tendency to thirst for the marvelous, for what seems unrealizable, for something which fills us with the feeling of divinity; while at the same time encouraging exact, correct, sincere observation in the perception of the world as it is, the suppression of all imagination, a constant control, a highly practical and meticulous sense for exact details. Both should go side by side. Usually we kill the one with the idea that this is necessary in order to foster the other-this is completely wrong. Both can be simultaneous and there comes a time when one has enough knowledge to know that they are the two aspects of the same thing, but instead of a narrow, limited insight and discernment. It becomes entirely sincere, correct, exact, but it is vast. It includes a whole domain that does not yet belong to the concrete manifestation.

From the point of view of education, this would be very important to see the world as it is, exactly unadorned, in the most down-to-earth and concrete manner, and to see the world as it can be, with the freest highest vision, the one most full of hope and aspiration and marvelous certitude as the two poles of discernment.

The most splendid, most marvelous, most powerful, most expressive, most total things we can imaging are nothing compared to what they can be and at the same time our meticulous exactitude in the tiniest detail is never exact enough. And both must go together. When one knows this (downward gesture) and when one knows that (upward gesture) one is able to put the two together.

There are two things to be considered; consciousness and the instruments through
which consciousness manifests. Let us take the instruments, there is the mental being which produces thoughts, the emotional being which produces feeling. The vital being which produces the power of action and the physical being that acts.

The consciousness is the same in either case but for expression it needs a good instrument a body with mental, vital, psychic and physical capacities. The education of a human being should begin at birth and continue throughout his life... Education to be complete must have five principle aspects corresponding to the five principle activities of the human being; the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education follow chronologically the growth of the individual, this however, does not mean that one of them should replace another, but that all must continue, completing one another until the end of his life.

An introduction to a subject requires an analysis of the fundamental concepts, an attempt at formulation of a definition, the limitation of the scope and the analysis of nature, the specification of methodology and the description of the need of the subject in present times. The present introductory chapter therefore deals with the concepts of the education and philosophy, the definition of philosophy of education, the analysis of the scope and nature of philosophy of education, the specification of the methodology of philosophy of education and finally the description of the need of philosophy of education in modern times.

1.2 The Concept of Education

The word education has its origin in the Latin word 'education' composed of two terms 'E' and "Duco', 'E' implies a progress from inward to outward while 'Duco' means developing or progressing. In its most literal sense therefore, education means becoming developed or progressing from inside to outside. Education thus is the process of developing the inner abilities and powers of an individual. The term is also often connected with the Latin 'educare' meaning population from the internal to the
external. This Latin term means to educate through a change brought about by practice or usage. In this manner, education implies some kind of change for the better in person. In general usage, the term education is used either in its narrow sense or in the more liberal connotation. A slight elaboration of these two sense is given here.

A large majority of people use the term to mean the training or studies undertaken for a few years in some educational institution. This is the restricted meaning of the term. It implies education provided according to a fixed curriculum by a particular set of people in a specific place. It does not necessarily provide any real knowledge, since the individual still has much to learn. The qualities an individual needs to achieve success in practical life cannot be generated in him by college education. This meaning of the term pertains to the most formal kind of education, in which an individual pursues a course of study dictated by a standard curriculum and at the end of a stipulated period, wins a degree or diploma. This certificate enables him to get some kind of job. In actual fact, an individual should not be considered educated merely because he possesses a degree, while on the other hand, absence of such a degree should not imply that the individual is uneducated.

When the word is accepted in its more liberal meaning, it is granted that at all times and places an individual is imbibing some education. Education is thus not limited merely to the classroom. It can be obtained from all kind of school institutions and associations such as the family. It is not the prerogative of the teacher alone to provide education. It can be obtained from all individuals, even from Nature. Considered from this standpoint, it can be said that the child gets education not only from his teacher but also from the entire complexity of his environment, each object in which is a means of educating him. It must be granted that, with this definition, the subjects of education cannot be determined, for they are far too numerous.

Education is, therefore, also not limited to students but comprehends all human individuals, of all sizes and ages, race and groups. In this sense, education is informal.
This aspect of education has great importance. Such an education is not planned or organized. The child learns many new and interesting things from his parents, his playmates, his neighbors and other members of society. Many things he can learn merely by observing others. It should not be concluded from this description that the restricted and the liberal, or the formal and the informal implications of education are mutually exclusive. In actual fact, the term education is used in both these senses. Education in both its forms is essential for a complete development of the individual. An individual who is formally educated is not necessarily completely developed, but he is unquestionably better informed than the average uneducated persons. Besides, he develops the ability to imbibe education, as it is meant in its more liberal sense. Education of both kinds is, thus, essential.

1.2.1 Meaning and Concept of Education in the West

Educational thinking, like every other branch of knowledge, started in the philosophical deliberation of the ancient Greek philosophers. Thus the meaning of education in West is initially available in the works of Plato. It is interesting to note that thousands of years ago Plato gave a meaning to education which is even now followed in the West with slight changes here and there. Plato defined education as a life long process starting, "from the first years of childhood and lasting to the very end of life." He used the term education in very wide sense, "which makes a man eagerly pursue the ideal perfection of citizenship and teachers him how rightly to rule and how to obey.

Education not only provides knowledge and skills but also inculcates values, training of instincts, fostering right attitudes and habits. In Republic, Plato points out, that "true education", whatever that may be, will have the greatest tendency to civilise and humanise them in their relation to another and to those who are under their protection. This humanist definition of education propounded by Plato is still the most widely accepted meaning of education in the West.
Education everywhere has been taken as a process of inculcating values. As Plato said, "Now I mean education that training which is given by suitable habits to the first instincts of virtue in children." These views of Plato have been universally accepted in West as well as in the East. Education has been defined differently by the idealists, the pragmatists, the naturalists and the realist philosophers. However, its meaning has been generally idealistic. Without some sort of idealism there can be no education worth the name.

In the words of Robert R. Rusk, "we may accept that the aim of education is the enhancement or enrichment of personality. The differentiating feature of which is the embodiment of universal values. The western educational philosophers have generally agreed that free growth of the human child is the essence of education. In the words of A.G. Hughes, "The essence of discipline is, thus not forced subordination to the will be hated tyrants, but submission to the example of admired superiors." In the middle ages comonius declared education to be a process whereby an individual developed qualities relating to religion, knowledge and morality, and thereby established his claim to be called a human being. "The fundamental principles of education", according to Froebel, instruction and teaching should be passive and protective not directive and interfering”.

The principle of liberty has found most eloquent expression in the definition of education given by Rousseau when he said, "Let us obey the call of Nature. We shall see that her yoke is easy and that when we give need to her voice we find the joy in the answer of a good conscience". Others have laid emphasis upon the social meaning of education where by it aims at making an individual fit in the society. It was in this sense that Aidous Huxley, said “a perfect education is one which trains up every human being to fit into the place he or she is to occupy in the social hierarchy, but without, in the process destroying his or her individuality.”

All the foregoing definitions have stated that education is the process of
development. It, therefore, becomes necessary to discover what is implied in this development. Although the ability to learn depends upon development, but development is not synonymous with education. Development means the gradual and continuous progress of mind and body. Through this development the child acquires the following elements.

- Knowledge of the environment by which he is surrounded.
- The necessary motor control to fulfill his individual needs.
- Linguistic abilities to enable him to converse.
- Some knowledge of individual and collective relationships.

The development of all these elements begins at home itself. The educator's task is to continue this process and to encourage it while the child is at school. In fact this process of development continues right through an individual’s life time. Consequently, it is accepted that education in its general sense continues throughout a man's natural span of life. Even the successful teacher or educator himself remains a student throughout his life. On the one hand, he teaches certain things to some people but at the same time he learns something from them. All successful educators experience that the development undergone by their thoughts, personalities and abilities would have been impossible otherwise. In much the same way, people other than the educators, teach and learn simultaneously.

1.2.2. Meaning and Concept of Education in India

Turning to the Indian approach, it becomes necessary to include the spiritual aspect also because it is accepted as a part of the development by education. In fact, Indian thinkers have placed special emphasis upon this. \textit{Yajnavalkya} opined that only that is education which gives a sterling character to an individual and renders him useful for the world. \textit{Shankaracharya} said that education is that which lead to
salvation. Even the more recent educationists, have stressed the importance of the spiritual aspect. In the words of A.S. Altekar, "Education has always been regarded in India as a source of illumination and power which transforms and ennobles our nature to the progressive and harmonious development of our physical, mental, intellectual and spiritual power and faculties."

This spiritual tradition has been carried on by contemporary Indian philosophers of education in their integral approach, synthesis of idealism and pragmatism, rationalism, and humanism, diversity in unity and harmony of the individual and society. It was due to this emphasis on the spiritual meanings of education that Vivekanand said, "Religion is the inner most core of education". In the words of Sri Aurobindo, “The child's education ought to be an out bringing of all that is best, most powerful, most intimate and living in his nature, the mould into which the man's actions and development ought to run is that of his innate quality and power.

He must acquire new things but he will acquire them best, most wholly on the basis of his own developed type and inborn force.". M.K. Gandhi expressed the same idea when he defined education by saying. "by education I mean an all round drawing out of the in child and man, body, mind and spirit." Literacy is not the end of education not even the beginning, it is one of the means whereby man and woman can be educated. Literacy in itself is no education.

1.3 Synthetic Definition of Education

It is clear from the above discussion of the meaning of education in West and India, ancient and modern that is may be synthesized since all these accept some common characteristics of education. The following points concerning the meaning of education emerge from a review of the meaning of education in the west and in India.

**A life long process:** Education according to most of the philosophers continues from birth to death. As Madam Paul Richard pointed out, the education of man, "should
being at his very birth and it is to continue the whole land of his life."

**Unfolding:** Education is gradually unfolding. In his allegory of the cave *Plato* observes that "the power and capacity of learning exists in the soul already, and just as the eye was unable to turn from darkness to light, without the whole body, so too, the instrument of knowledge can only, by the movement of the whole soul, be turned from the world of becoming into that of being and learn by degrees to endure the sight of being and of the brightest and best of being or in other words of the good. It is in the same sense that Sri Aurobindo, “the main aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use”.

**Based on child psychology:** Western thinkers anonymously agreed that true education should be based on child psychology. This again has been accepted by Indian philosophers of education. According to Sri Aurobindo, “Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creatures”. Educational theory must be based on sound psychology. As Sri Aurobindo points out, "The true basis of education is the study of the human mind, infant, adolescent and adult."

**Individual as well as social:** True education is individual as well as social. Plato brought out a scheme of education according to each individual's capacities to serve the society. Philosophers in the west have everywhere laid emphasis upon individual as well as social aims of education. Contemporary Indian philosophers also exhibit this tendency. *M.K. Gandhi* said, "I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individuality to the requirements of social progress."

**Total development:** Thus, education by general agreement is a total development, physical, mental and spiritual, individual as well as social. This total development is the meaning of self realization. This synthesis of the different aspects of man's
development is characteristic of not only idealism but also naturalism, pragmatism and realism. It is again the meaning of perfection, acclaimed as the aim of education by so many thinkers. It is also what is known as complete education. It is again the humanist meaning of education since man is a complete being having several aspect of his personality all of which require full development. According to Sri Aurobindo, education should help the individual to grow, into a fullness of physical and vital energy and utmost breadth, depth and height of his emotional, his intellectual and his spiritual being.

The total development lays equal emphasis upon physical as well as spiritual growth. Without physical culture, mental training has been considered as one sided. In the word of Aidous Huxley, "Where the body is maladjusted and under strain, the mind's relations, sensory, emotional, with intellectual, conative external reality are likely to be unsatisfactory. Education aims at an all round and total perfection of the individual and society. Hence physical culture should form an important part of the educational process.

As Sri Aurobindo puts it, "If seeking is for a total perfection of the being, the physical part of it can not be left aside, for the body is the material basis, the body is the instrument which we have to use". Similar quotations may be hunted from other philosopher of education in west and east. The total development involves character development, development of social virtues and individual skills. It includes all the various aims of education. It involves all the functions of education in human life such as development of natural abilities, character building, personality integration, preparation for adult life, control and sublimation of basic instinct, creation of useful citizens development of a sense of community, progress of culture and civilization, social welfare, use of leisure and synthesis of national as well as international consciousness.
1.4 Need and Importance of the study

All this may be true. But the demand for Indianisation has to be carefully understood and assessed its genuine intentions are to be realized. In the first place, one has to think of how for one can stretch the meaning of 'Indianisation'. Indian philosophical thinking enjoys a distinctiveness with its emphasis on reason, intuition, analytical and synthetic thinking. Definitely these should inform the approaches to the understanding of Indian educational issues. At the same time, Indianisation should not be taken to mean refusal to take due note of recent development in the area of philosophy of education elsewhere solely on the basis of philosophical prejudices. Such a stance would be narrow and chauvinistic. Different socio-cultural contexts brings different educational problems and issues into focus and in different intensities. Indianisation should be manifested in the kind of the distinctly Indian concerns that it deals with and not in the refusal to adopt this of that approach solely because the approach is not of Indian origin.

Researches conducted this for have, of course, concerned themselves with distinctively Indian issues, the study of the educational philosophy of Indian thinkers and Indian systems of education, Indian scriptures and religions systems. Some of these are set in a comparative framework, generally with a model from the English speaking west, Gandhi and Dewey, Tagore and Whitehead, for example. These are also researches whose exclusive focus is an individual Western thinkers like Russell, Read or Kilpatrick. More popular, however, are researches which have adopted the framework of Western philosophy like pragmatism, existentialism or idealism. These researches have attempted to understand the educational thought of Indian educationists and educational systems with the help of philosophical theories on reality, knowledge and value associated with the deferens's. It would be interesting to explore these very educational themes and systems from the point of view of Indian philosophical thinking as articulated in its several schools. This, however, has not been attempted is sufficient measure.
In terms of their research themes, barring a few expectations, they continue on the trodden path. Critical comparative study of this or that educational thinker or philosopher or this or that educational ideology, school or system like Plato, Aurobindo. Annie Besant, Gandhi, J. Krishnamurty, Vivekananda, the Sikh Guru, Tagore, Gopabandhu Das, Ramkrishna Mission. Some titles, happily, indicate the aspect of the subject that is singled out for treatment, viz. integral Yoga of Aurobindo, Free progress system of Aurobindo International Centre, Synthetic Spiritualism of Sri Ramakrishna.

A refreshing development is the shifting of attention from individuals and system to the critical study of ideas and concepts, creativity, freedom, human nature, explanation, ideology. While the philosophy done on these concepts and themes may still lack the requisite vigour and exacting standards, it is at least a good sign and a happy portent of things to come that the gaze of the researchers has turned to issues and themes that are both philosophically significant and educationally relevant.

The present condition of our world are not the result of an inadequate government system, an important and corrupt bureaucracy or a deficient economic structure, it is simply and directly the outcome and expression of our state of consciousness. An inner change must the lasting and meaningful. An integral education is the key to this inner change on a larges collective basis, it is the key of true world programs a better future for all mankind. Dissatisfaction with the conventional education of the time may be travel back to Jean Jacques Rousseau; it was expressed forcefully later by Tolstoy. But a clear awareness of the true needs of education dawned really with this century. In the USA, Dewey wrote: "The child is the starting -point, the center, and end. This development of his growth is the ideal. It alone, furnishes the standard.

To the growth of the child all studies are subservient; they are instruments valued as they serve the need of growth. Personality, character, more than subject
matter, not knowledge or information, but self realization is the goal. To possess all the world of knowledge and lose one's own self is as awful a fate in education as in religion. Moreover, subject-matter never can be got into the child from without. Learning is active. It involves reaching out of the mind. It also involves organic assimilation starting from within. Literally, we must take our stand with the child and our departure from him. It is he and not the subject matter which determines both quality and quantity of learning.

In India the foundation of Shanti Niketan by Ravindranath Tagore, dates back to 1901. The object of education is to give man the unity of truth and formerly when life was simple all the different elements of man were in complete harmony. But when there came the separation of the intellect from the spiritual and the physical, the school education put entire emphasis on the intellect and the physical side of man. We devote our sole attention to giving children information, not knowing that by this emphasis we are accentuating a break between the intellectual, physical and the spiritual life.

In the context of general demand for social relevance, there is a need from many quarters for the Indianisation of courses and curriculum. It has been pointed out that much of what is taught derives its inspiration and has its basis in borrowed Western models of thinking. The relevance of such knowledge and modes of thinking to the understanding of issues in Indian education, arising in a unique socio-philosophic-cultural context is not in any case apparent.

The Programme of Action (1986) has observed that there is too much emphasis in test books on western ideas and teachers under training do not get exposed adequately to Indian Philosophical and Psychological concepts of education. We must therefore understand education in its widest and deepest seas. Education is meant to bring out the best in man, to develop his potentialities to the maximum, to integrate him with himself, his surroundings, his society, his country and humanity to make him
the 'complete men' the 'integrated man'.

In Sri Aurobindo's words: "That alone will be living education which helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in individual man, and with at the same time helps him to enter into his right relation with the life, mind and soul total life, mind and soul of humanity of which the himself is a unit and his people or nation a living, a separate get in separable member". If this is the meaning of education, then what passes in its name today in our educational institutions, is obviously very far from the mark.

The purpose of education cannot be, even at its best, to merely great a literate individual, or a highly informed person crammed with information facts or to prepare an individual to find a job or create a good workers, a skilled technician and scientist or politician, or an efficient doctor or lower or a capable industrialist or politician even create a good and low abiding citizen.

There may be needed by they are not sufficient in themselves. Now, do they create the whole man on a great nation? They do not take into account the even more important aspects of the individual his character, his personality, his values, world we not like our children to be truthful, courageous, generous and benevolent. The question is what is meant by bringing seen in him not mental body, an emotional an aesthetic being, a rational and thinking mind, but much more fundamentally a soul, evolving gradually into a higher consciousness, towards truth, light freedom, harmony and immortality. It is this concept which has made India a nation apart and our education too must reflect this attitude. It must be stress on the emergence of the spirit, not rejecting but embracing is perfecting matters and life.

1.5 Rationale of the Study

In the English speaking-west, philosophy of education underwent a transformation during the middle of this century in the wake of the emergence of the
analytical movement. Analysis itself was the upshot of the philosophical 'revolution' inspired by the work of Russell, Moore and Wittgenstein earlier. The past decades have been hectic analytical activity and philosophy of education has been enriched by a variety invaluable contribution; analyses and clarification of concepts 'education', 'teaching', 'learning', 'moral education', 'equality', 'educational theory', epistemological inquiries into the basis of curriculum, and justification of curricular choices to cite only a few.

Presently, philosophy of education appears to be set for another mutation. Recent developments in the fields of science and sociology of knowledge, especially those dealing with the methodology aspects of science inquiry, have sparked off a controversy on the nature, scope and function of theories and philosophies in education. With reference to the logical status of the social sciences, it is asked whether it is right to base educational research on Sri Aurobindo's Integral education model of scientific enquiry with it aim as explanation leading to prediction and technology.

The absence of interest on the part of philosophers in the problems of education appears odd, considering the vitality of current education debate in the wake of a new National Policy of Education (NPE-1986) the appointment of the National Commission on Teachers, the publication of the discussion document, challenge of Education (1985), to cite only a few. Again discussions currently going on value orientation of education and academic freedom of such other issues have not involved philosophers to the extent on could wish. Understandability, therefore, Sri Aurobindo's philosophy of education has not emerged at a vibrant, intellectual activity.

The point is that Sri Aurobindo's philosophy of education research will have functional value only when its concerns emerge from events and problems that are experienced here and now it is in this context the thematic problem oriented type of
research study acquire great significance.

Research in philosophy of education holds exciting prospects for those who approach themes and issues, philosophical or educational that contributes towards deepening or understanding of educational theory and practice, rather than personalities. The task involved is undoubtedly exacting and challenging as befits philosophical research and to undertake such task one should be well armed with the techniques of philosophical inquiry. It is heartening that this challenge is being accepted by more and more researches.

1.6 Conceptual Frame Work

The present research problem is based on the theoretical model (paradigm) is given below:

Figure 1.1

Theoretical model for design, process-product study of Sri Aurobindo’s Integral Education Approach

The variables involved at various aspects of paradigm are present below:

(I) Pre-stage - Students and Teachers’ characteristics age, sex, status.

(II) Designing, Methodology & Material - Develop learning materials based in Aurobindo’s Integral Education system. Teaching - learning methodologies for the mental being - Text-book

(III) Process - Physical exercise programe, Co-operative learning, Yoga etc.
(IV) Product - Conceptual understanding
   - personality, Attitude towards Aurobindo’s Integral  Education System.

(V) Education  -  Learning outcome in term of cognitive and Non-cognitive areas
   Formative  - During the implementation of activity.
   Summative – Effectiveness of Aurobindo’s Integral Education System.

1.7 Concept of Integral Education

   An education which has accepted the goal outlined by SRI AUROBINDO and which takes into account the entire complexity of man’s nature can rightly be termed an “integral education”. For the purpose we have in view, we may adopt a five-fold classification of human being.

   Education to be complete must have five principle aspects relating to the five principle activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education succeed each other in a chronological order following the growth of the individual. This, however, does not mean that one should replace another but that all must continue, completing each other, till the end of life. Each of these parts has its own law of growth and its own fulfillment. Truly, the spirit remains unchanged as it is beyond space and time. But as we rise to our goal of perfection,

   We shall perceive that the truth we seek is made up of for major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will spontaneously express themselves in our being. The psychic will be the vehicle of true and pure love, the mind that of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and a perfect harmony. We shall now see the most important specific points of these five aspects of education one by one and their reciprocal relations. Firstly in short later in detail.
Figure 1.2: Integral Education

INTEGRAL EDUCATION

SPRITUAL

VITAL

PSYCHIC

MENTAL

PHYSICAL

Figure 1.3: The Physical Education

- Control & discipline of the functioning of the body
- An integral, methodical and harmonious development of all parts of the body
- Correction of any defects and deformities.

PHYSICAL EDUCATION

- Aspects
- Postures, positions, movements of the body coordination of the parts
- Developing flexibility, agility, grace balance
- Developing strength and stamina
- Food and diet
- Hygiene
- Rest and sleep
- Exercise
- Prevention of an resistance to disease
- Developing beauty and harmony in the body
**The body:** If the transformation of life upon earth and the perfection of our existence which this implies — is the aim of evolution then a deep change in the functions of our physical body is required — for obviously this human body, enslaved as it is to the needs and instincts of animality, cannot be the evolutionary summit of our life.

For the body to be so changed, a systematic process of education is needed, and this education can only be initiated in the earliest years, for it is in the earliest years that the body is the most supple and free of habits and can be moulded in any way.

**Figure 1.4: The Vital Being**

- Transformation of character
- Development and use of sense organs
- Education of the senses
- Education of discrimination & Aesthetic sense
- Education of the emotions
- Capacity for effective will

**VITAL EDUCATION**

- Developing vital qualities
  - Truth
  - Sincerity
  - Courage
  - Perseverance
  - Humility
  - Desire for progress
  - Sensitivity & Concern
  - Compassion & Love

- Through activities
dance, music, drama, games, project work
meditation & introspection

**The Vital:** The vital is the fountain-head of life, the energy without nothing can be accomplished. It is also the source of all our emotions, feelings, desires and impulse. Purified, it can become the perfect instrument for all we have to realize in the physical world.
Figure 1.5: The Mental Education

Mental Education

- Developing facilities
- Academic skills
- Information processing
- Research & enquiry
- Thinking skills
- Organization
- Understanding self & life.

Through project work

- Participative
- Child centred
- Research based
- Experimental
- Open ended
- Self evaluative
- Life related

Developing:
- The power of concentration
- Capacities of expansion, widening, complexity, richness
- Organizations of one's thoughts
- Through control
- Mental silence, calm and receptivity to inspiration

The Mind: The true role of the mind is the formation and organization of action. The mind has a formative and organizing power, and it is that which puts the different elements of inspirations in order, for action, for organizing action. And if it would only confine itself to that role, receiving inspirations—whether from above or from the mystic centre of the soul—and simply formulating the plan of action—in broad outline or in minute detail, for the smallest things of life or the greatest terrestrial organizations—it would fulfill its function.
The Psychic Dimension

The psychic is the spark of the divine Fire which upholds the evolution of each individual upon earth. It is the 'soul consciousness' that grows life after life, or rather becomes more manifest through the instrumentation of mind, life and body, until all is ready for union with the Divine.

The three lines of education—physical, vital and mental deal with the external and could be defined as the means of building up the personality, raising the individual out of the amorphous sub-conscious mass and making him a well-defined self conscious entity. With psychic education we come to the problem of the true motive of existence, the purpose of life on earth, the discovery to which this life must lead and the result of that discovery: the consecration of the individual to his eternal principle.

Spiritual Education

Spiritual education is really the culmination of the entire education of the entire educational process. A disciplined physical, a fulfilled and potent vital, a clear and free mind and a psychic that is active in all parts of the being is the sure basis for a life constantly evolving towards its consummation and perfection. All education, in its true sense, aims at a spiritual perfection because it is spiritual perfection alone that justifies and completes life.

1.7.1 The Physical Education

Perfection is the true aim of all culture. If our seeking is for a total perfection of the being, the physical part of it cannot be left aside. For the body is the material basis, the body is the instrument which we have to use. Sariram Khaku dharmasadhanam, says the old Sanskrit adage, – the body is the means of fulfillment of dharma, and dharma means every ideal which we can propose to ourselves and the
laws of its working out and its action. It is true that (in the past) the body has been regarded by spiritual seekers rather as an obstacle, as something to be overcome and discarded than as an instrument of spiritual perfection and a field or the spiritual change.

This contempt was a part of the general attitude towards matter as contrasted and opposed to spirit. Matter was looked upon as something gross, inert, unconscious, unchangeable, an insuperable impediment to spiritual realization. We have seen that, according to *Sri Aurobindo*, this view does not represent the whole truth. The limitations of the body are great and real, but they are not due to its essentially unredeemable nature. A self-exceeding is possible in this domain also and such an exceeding is part of a *Sri Aurobindo’s* vision of the future. A total perfection is the ultimate and which we set before us.

For our ideal is the Divine Life which we wish to create here, the life of the Spirit fulfilled on earth, life accomplishing its own spiritual transformation even here on earth in the conditions of the material universe. That cannot be unless the body too undergoes a transformation. The body itself must reach perfection in all that it is and does which now we can handily conceive. It may even in the end be suffused with a light and beauty and bliss from the Beyond and the life divine assume a body divine.

This is an ideal whose realization may well belong to a distant future. But even if we limit ourselves to the actualities, a relative perfection of the physical body must be the aim of an efficient physical education. Our stand is that, whatever type of body a man may have, he must accept as a starting-point and bring out, by a concentrated effort and an appropriate training, the possibilities it contains and make it into a fit instrument for as perfect a life as possible. The results that a wholesome and methodical programme of physical education may be expected to bring about are:

**A Sound and Healthy Body:** The means include the acquisition of good habits in food, sleep, hygiene, and the use of physical exercises to regulate the various
functions of the body. Bodily defects and malformations can be reduced or even cured by appropriate methods of corrective gymnastics.

**Strength and Fitness:** Not only muscular strength and physical stamina, but the use and command of life energy at any time it is required. We have only to the of the skill, dexterity, endurance which sports and games develop and which are an excellent preparation for many occupations such as those of soldiers, sailors, policemien, travelers and explorers. There is no reason why this advantage should be denied to ordinary labourers and peasants.

**Training of the Senses:** A quick perception of the eye and ear and a quick response of all the parts of the body to any call made upon them, a wonderful coordination and mastery over the reflexes—as for instance in gymnastics and balancing.

Not only strength, but also *grace, beauty and harmony.* Beauty is not a superfluous but the very spirit of the physical world. The ancient Greeks were awake to this ideal not only for the female form but the male also. Some glimpses of it seem to reappear today, though spoiled by commercialism in the beauty contests and physical culture displays held periodically in many countries of the world.

**Self-Mastery and Discipline Courage and Confidence:** To control one’s impulses, reactions, weaknesses is a very important gain brought about by the practice of athletics and games. We must mention here that the regular use of physical exercises has a healthy influence on the control of sexual energy.

**Co-operation, Impartiality and Fair Dealings with Others:** These qualities are especially developed by team games. The English people, who originated or codified most of these games, have been as a nation immensely benefited by them. Moreover, as we have already seen, physical culture has also favourable results on the vital and mental parts to the being. Unfortunately, there has been recently a tendency to use games and sports as a means of political propaganda. Though the immixture of
politics may increase the budget allocated to physical education, its effects on the morale of the athletes cannot but be harmful.

1.7.2 The Vital Education

The vital is the Life-nature made up of desires, sensations, feelings, passions, energies of action, will of desire, reactions of the desire-soul in man and of all that play of possessive and other related instincts, anger, fear, greed, lust, etc., that belong to this field of nature. The vital is vast kingdom full of forces acting and reacting upon one another, the very nexus of man’s life and the motive power of his action for good or for evil.

The organization and training of this complex of forces is of the utmost importance for the building up of character. Even so, school education is usually little concerned with it, as this is supposed to be the work of family. But whoever’s responsibility, it is the same principles apply, especially the principle enunciated by Sri Aurobindo that true knowledge comes from within and conditions must be given for it to manifest.

Accordingly, the key to a strong, straightforward and harmonious character is awakening in the child the will to overcome his weaknesses and eliminate his defects. The aspiration towards perfection exists in every human being, but too often the moral and mental environment are so antagonistic to the tiny little flame of aspiration that it dwindles and dies out. This aspiration has to be gently kindled and helped to translate itself into will.

The child has to be shown that the will can be cultivated by practice, beginning with very easy tasks. He will take interest and little by little become capable of taking charge of himself and of his training. The only way for him to train himself morally is to habituate, himself to the right emotions, the noblest associations the best mental, emotional and physical habits and the following out in right action of the fundamental
impulses of his essential nature. A well planned program of physical education. Boy Scouts, Girl Guides and preliminary training can be of help for the cultivation of such basic qualities as endurance, courage, decision, resourcefulness and respect for others, truthfulness, faithfulness, loyalty to duty and the common good.

However, we can impose a certain discipline on children, dress them into a certain mould, lash them into a desired path, but unless we can get their hearts and natures on our side, the conformity to this imposed rule becomes a hypocritical and heartless, a conventional, often and a cowardly compliance. This is what is too often done and it leads to what known as the sowing of wild oats as soon as the yoke of discipline at school and at home is removed, and to social hypocrisy. Only what the man admires and accepts, becomes part of himself; the rest is a mask. He conforms to the discipline of society as he conformed to the moral routine of home and school, but considers himself at liberty to guide his real life, inner and private, according to his own likings and passions.

The attempts to make boys and girls moral and religious by preaching or by the teaching of moral and religious textbooks is of very little effect as it goes against our first principle of education. It throws certain seeds of thought into the mind and if these thoughts become habitual they influence the conduct. “But the danger of moral text-books is that they make the thinking of high things mechanical and artificial, and whatever is mechanical and artificial is inoperative for good.” Advice may be given when needed or asked for, but the teacher should remember that “the first rule of moral training is to suggest and invite, not command and impose.” He has only ‘to put the child into the right road to his own perfection and encourage him to follow it, watching, suggesting, helping, but not interfering.”

The best method of suggestion is by personal example, daily converse and the books read from day to day. These books should contain, for the younger student, the lofty examples of the past given, not as moral lessons, but as things of supreme human
interest, and, for the elder student, the great thoughts of great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the living of those of those great thoughts, noble emotions and aspiring ideals.

This is a kind of good company, satsanga, which can seldom fail to have effect so long as sententious sermonizing is avoided, and becomes of the highest effect if the personal life of the teacher is itself molded by the great things he places before his pupils. It cannot, however, have full force unless the young life is given an opportunity, within its limited sphere, of embodying in action the moral impulses which rise within it. Every student should, therefore, be given practical opportunity as well as intellectual encouragement to develop all that is best in the nature. The relation between teacher and student should be a relation of soul to soul. Familiarity is not required, not even advisable, but consideration and respect, as well as patience, understanding and love.

When a child has made a mistake, see, that he confesses it to us spontaneously and frankly; and when he has confessed, make him understand with kindness and affection what was wrong in his movement so that he should not repeat it. In any case, never scold him; a fault confessed must be forgiven. We should not allow any fear to slip in between us and our child; fear is a disastrous way to education: invariably it gives birth to dissimulation and falsehood. An affection that sees clear, that is firm yet gentle and a sufficient practical knowledge will create bonds of trust that are indispensable for us to make the education of our child effective.

The experience shows that man must be given a certain freedom to stumble in action as well as in knowledge so long as he does not get from within himself his freedom from wrong movement and error; otherwise he cannot grow. Society for its own sake has to coerce the dynamic and vital man, but coercion only chains up the devil and alters at best his form of action into more mitigated and civilized
movements; it does not and cannot eliminate him. The real virtue of the dynamic and vital being, the life prusha, can only come by his finding a higher law and spirit for his activity within himself, to give him that, to illuminate and transform and not to destroy his impulse is the true spiritual means of regeneration.

If child has bad qualities, bad habits, bad samskaras, whether of mind or body, he should not be treated harshly as a delinquent, but encouraged to get rid of them by the Rajayogic method of Samyama, rejection and substitution. He should be encouraged to think of them, not as sins or offences, but as symptoms of a curable disease, alterable by a steady and sustained effort of the will - falsehood being rejected wherever it rises into the mind and replaced by truth, fear by courage, selfishness by sacrifice and renunciation, malice by love. Great care will have to be taken that unformed virtues are not rejected as faults. The wildness and recklessness of many young natures are only the overflowing of an excessive strength, greatness and nobility. They should be purified, not discouraged.

Punishment and the stimulation of fear are really the last resort and should be avoided. Love and sympathy, desire to help, devotion to an ideal, the satisfaction of being at peace with oneself, are in the end more potent constructive forces, than fear of punishment, whether from the head-master, the police or a god. Tolerance, understanding and good-will should be encouraged, based on an awakened sense of unity. The children should be made to realize that the unity which is aimed at is not uniformity, nor is it achieved by domination and subjection, but it is an all-inclusive order, each individual occupying its true place and playing the role it has to play in accordance with its own essential nature, which is a part of the divine Unity.

Thus, a rich diversity harmoniously blended and supported by an underlying unity is the highest manifestation of the Divine in any collectivity or nation, or even mankind and the whole world. "All urge of rivalry, all struggle for precedence and domination should disappear giving place to a will for harmonious organization, for clear-sighted and effective collaboration". We have dealt up till now with the first part
of vital education. *the building up of character*. There is another part, *the training of the aesthetic being*. This beings with the education of the senses. They should be trained so as to attain precision and power. Much more can be done along these lines than is generally thought. To this general education of the senses and their action there will be added, as early as possible, the cultivation of discrimination and the aesthetic sense, the capacity to choose and take up what is beautiful and harmonious, simple, healthy and pure. For, there is a psychological health as much as a physical health; there is a beauty and harmony of the sensations, as much as a beauty of the body and its movements.

As the child grows in capacity and understanding, he should be taught, in the course of his education, to add aesthetic taste and refinement to power and precision. He must be shown, make to appreciate, taught to love beautiful, lofty, healthy and noble things, whether in nature of in human creation. It must be a true aesthetic culture and it will save him from degrading influences....

A methodical and enlightened culture of the senses can, little by little, remove, from the child whatever has been vulgar, common place and crude in him through contagion: this culture will have happy reaction even on his character. For one who has developed a truly refined taste, will feel, because of this very refinement, incapable of acting in a crude, brutal or vulgar manner. This refinement, if it is sincere, will bring to the being a nobility and generosity which will spontaneously find expression in his behaviour and will keep him away from many base and perverse movements.

The Divine is purity as well as Beauty and it is by the cultivation of both the ethical and the aesthetic being that the heart’s needs can be really fulfilled. The teaching of the different arts, dance, music, painting, should be based on the same fundamental principle: to give to the student the best conditions for the perfecting of his own capacities and to help and encourage him in the process.
A free and natural growth is the condition of genuine development. The highest aim of art is to find the Divine through beauty. But this discovery has its own laws and the first endeavor is “to see and depict man and nature and life for their own sake, in their own characteristic truth and beauty, for behind these first characters lies always the beauty of the divine in man and nature and it is through their just transformation that what was at first veiled by them has to be revealed.” In this way the aesthetic being of man will rise towards its diviner possibilities.

1.7.3 The Mental Education

The greatest mistake is to make an accumulation of factual knowledge, i.e. erudition, the crowning end of education. This error distorts the whole process of education itself. Instead of learning how to acquire knowledge, the student is asked to store in his memory the knowledge gained by others, so as to keep it ready at hand at least for the time of the examinations. This error becomes more apparent every day as the bulk of scientific knowledge constantly increases. It has become so enormous that mathematicians, biologists, physicists, chemists, find it impossible to keep up to date even in their in their own branches, they have to specialize more narrowly, in what may be called a “twig” of science.

To keep up with the mass production of scientific knowledge, the syllabuses swell constantly, however one may try to compress more matter in less hours of teaching. To pretend that the student will retain for a very long time all that he has committed to memory is an illusion and a farce. Most of it will fade away, except in the specialty in which the student will actually enter and work, because there it will be kept alive by constant refreshment.

Besides the illusory attachment to an encyclopedic knowledge, another pillar of the traditional education is slowly giving way under the pressure of accelerated progress—it is the idea that man can receive before becoming an adult an education that will suffice him for the whole of his professional career. The acceleration of scientific
progress, the desiderata of research already impose in certain professions a periodical boosting up on recent theories and techniques (refreshment courses or seminars, sabbatical year).

A permanent education from childhood to the age of retirement will soon become a necessity. Is not the insistence of the examinations upon the accumulation of memorized knowledge a surviving trace of the time when it was believed that the human brain could accommodate an encyclopedic knowledge? This time has passed and to persist in such an attitude is not only a waste of time and energy but, what is worse, it diverts from the main object of education, which should be the training in acquiring and applying knowledge; whether old or new, it is the same thing: from the point of view of the student every knowledge that he acquires is fresh. The real gain that one can expert from a well organized and thorough mental education has an individual aspect and a social or collective aspect.

The individual aspect is culture. Culture is not erudition, it does not depend on the amount of knowledge, but on the way knowledge has been assimilated, integrated, transformed into a synthetic Weltanschaung which can serve as a base to a still higher vision and understanding. In fact, it has been said aptly that “culture is what remains when al has been forgotten” (Edouard Herriot). Culture is not acquired by forcefully memorizing but by keeping a wide interest and a mind open to all sources of knowledge (books, magazines, lectures, exhibitions, human contacts, etc.), whatever is retained and assimilated will be welcome, it may be deep or shallow according to one’s capacity. The collective aspect of education is utilitarian and functional. It is connected with the professional life of the individual and his relations with his fellow-beings.

The present trend of the technological society makes it likely that specialization will increase. This means that many jobs will require can early and thorough technical training. But, as a counterpart of the subjection and constraint of his professional life,
the young man will find an increasing amount of leisure and he will have at his
disposal a real abundance of cultural facilities, such as books and magazines, radio
and television broadcasts, exhibitions, travel arrangements. This will make it possible
for him to pursue all his life the cultural formation started at school, so that the two
aspects of formation, the professional or functional and the personal or cultural, can be
kept harmoniously blended for the benefit of the individual and the society alike.

The main aim of education should be to help the growing soul to draw out that in
itself which is best and make it perfect for a noble use. The acquisition of new
knowledge, what is usually called “research”, is at present reserved for the post-
graduate level. Up to that level, knowledge is presented as a chewed matter, to be
swallowed up and digested. But it really assimilated only if the student is able to forge
twit and regain it by himself. It is this creative of knowledge which should be the aim
and means of education. It is often complained that the students show little originality.
But it is we who stamp out all originality from our students. Instead of helping them
towards a discovery, we tell them an all matters what others have discovered and
assure them that it is what they would also find if they made the attempt by
themselves. Is this a way of inciting them to inquiry and originality? It is by its best
individuals that a society progresses.

This fact is becoming gradually reorganized and the need for inventive and
creative minds increasingly felt as a consequence of the importance taken by research
and discovery in all scientific fields. Non-conformism and originality are no longer
shunned or ridiculed, they may be indications of a creative capacity and genius. If we
want to discover such gifted minds and help them to develop, we should make our
education itself a creation, and that at all stages, from the primary to the graduation
level.

Invention and creation would them become natural and spontaneous. Moreover,
we should remember that, according to some psychologists, the destructive instinct in
man results from a deviation of unemployed creative energy. This would explain the anti-social and destructive behaviour of young people when deprived of an outlet for their creative urge.

It is thought that pre-natal growth of the child recapitulates, so to say, the whole process of biological evolution in general, from the simplest forms of life up to the human type. Should not education in the same way but more broadly enable the child to recapitulate in his own reactive experience the whole process of civilization? Thus would culture have a firm foundation and grow during the whole lifetime.

Another point which we have to consider is the range of the faculties which mental education should cover. In the intellect, or buddhi, which is the real instrument of thought and that which orders and organizes the knowledge acquired by the other parts of the mental machine, Sri Aurobindo conveniently distinguishes. Several groups of functions, divisible into two important classes, the functions and faculties of the right hand, the functions and faculties of left-hand. The faculties of the right-hand are comprehensive, creative and synthetic; the faculties of the left-hand critical and analytic. To right - hand belong judgment, imagination, memory, observation; the left-hand comparison and reasoning.

The critical faculties distinguish, compare, classify, generalize, deduce, infer, conclude, they are the component parts of the logical reason. The right-hand faculties comprehend, command, judge in their rigid, hold and manipulate. The right-hand mind is the master of the knowledge, the left-hand its servant. The left-hand touches only the body of knowledge, the right-hand penetrates its soul. The left-hand limits itself to ascertained truth, the right-hand grasps that which is still elusive or unascertained. Both are essential to the completeness of the human reason. These important functions of the machine have all to be raised to their highest and finest working-power, if the education of the child is not to be imperfect and one-sided.

*Sri Aurobindo* adds that is another layer of faculty which is not as yet entirely
developed in man, is attaining gradually to a wider development and more perfect evolution. The powers peculiar to this highest stratum of knowledge are chiefly known, to us from the phenomena of genius-sovereign discernment, intuitive perception of truth, plenary inspiration of speech, direct vision of knowledge to an extent often amounting to revelation, making a man a prophet of truth.

These powers are rare in their higher development, though many possess them imperfectly or by flashes. They are still greatly distrusted by the critical reason of mankind because of the admixture of error, caprice and a biased imagination which obstructs and distort their perfect workings. Yet it is clear that humanity could not have advanced to its present stage if it had not been for the help of these facilities, and it is a question with which educationists have not yet grappled, what is to be done with this mighty and baffling element, the element of genius in the pupil.

The mere instructor does his best to discourage and stifle genius, the more liberal teacher welcomes it. The way to deal with such cases is the way we have already advocated: Here, as in all educational operations, (the teacher) can only put the growing soul into the way of its own perfection. It is customary to divide education between the humanities and science. The term humanities has come to mean nowadays a set of certain branches of knowledge: literature, philosophy, history, sociology, etc., while “science” is restricted to mathematics, physical and natural sciences, and the various parts of applied science, such as engineering.

This classification may seem to some extent related to the division of faculties between what Sri Aurobindo has called the right-hand faculties and the left-hand faculties, according to the faculty or faculties that predominate. But a deeper look shows that each branch of knowledge puts a demand on both classes of faculties (although in various proportions) and, as Sri Aurobindo has rightly pointed out, the two classes are complementary and both are necessary.

It is therefore idle to oppose the humanities and science on this ground. There
is no superior or inferior branch of knowledge. It is question of personal interest and capacity, and also of general demand at the time considered. Moreover, one may note that the division between the humanities and science is somewhat arbitrary: pure mathematics is sometimes included in the Arts course the gap between psychology and physiology is vanishing rapidly, and the introduction of scientific method in psychology, sociology, economics, history, has carried for them the name of “human science” (or “sciences of man”). This approach of education was mostly literary and it suited the conditions of society when science was in its infancy and technology still dormant. It had probably been formulated as a protection against the disruptive effect of a budding scientific thought and outlook. Secondary education in France was for long divided into “classical” and “modern”. The fact is that classical studies have nowadays fallen into disfavour and they are even considered as obsolete by a number of scientists. Many thinkers however would regard their abandonment as a calamity because they do not believe other studies can inculcate so effectively the finer qualities in man. Truly the results were remarkable. They gave to the mind power and discrimination and to the character of human disposition of great value: nobility and a wide a generous understanding. But conditions have changed. Sciences has invaded the field of knowledge and has inflated it to such an extent that an encyclopedic attitude is no longer possible. Moreover the technological progress is altering the face of the world so rapidly that the conception and ideals of the past seem hardly to befit our present life.

Finally, it is clear that the vast range of scientific studies, i.e., mathematics, the numerous physical, natural and human sciences, and engineering also, offer means training the mind at least as complete and effective as the grammatical subtleties and literary graces of the classical languages. If we add to these reasons the growing need for scientists and technicians, the gradual abandonment of the humanities will be easy to understand.

The cry for a synthesis of humanities and science comes from the wish to find a
remedy to this situation. Is such a synthesis possible, and how? It is certainly not by a juxtaposition or an amalgamation of the two conceptions that it can be achieved. If our analysis is correct, such a unification can only be accomplished by linking in one great with movement the past with the future, by showing the future conceals and that is frequent with all by the great men of the past, and that the ideals of the past will find their realization in the future, here upon earth.

In this new vision the various branches of knowledge would not be classified into opposing factions. A grouping of the branches may be done for convenience's sake, with regard to their interconnection. But, whether their object is the study of man or of nature, they are all legitimate studies of the One in its multitudinous manifestations. Past, present and future are but phases of a single movement.

The study of classical languages and their literature would not disappear. It is bound to lose—it has already lost—the position it has for long occupied as all-sufficient instrument of education. But it should retain its due place as a separate and independent branch of knowledge. Moreover literature poetry—as well as prose—would also continue to have a place reduced but appropriate place—in the general education, as a part of our cultural inheritance and for the appreciation of beauty they bestow, especially in showing how great ideas and ideals have been perceived, given shape and infused into the human mind and life as promises for the future. The great masterpieces, whether in literature or of fine arts, are immortal lands marks of the Spirit. In this vision the longings of the heart as well as the promptings of the mind would both find their ultimate satisfaction.

1.7.4 The Psychic and the Spiritual Education

Till now we have dealt with the education which can be given to all children born upon earth: it is concerned with purely human faculties. But, as The Mother says, one need not step there:
Every human being carries hidden within him the possibility of a great consciousness beyond the frame of his normal life through which he can participate in a higher and vaster life. Indeed, in all exceptional beings it is always this consciousness that governs their life, and organizes both the circumstances of their life and their individual reaction to these circumstances. What the human mind does not know and cannot do, this consciousness knows and does. It is like light that shines at the centre of the being radiating through the thick covering of external consciousness.

Some have a vague perception of its presence; a good many children are under its influence, which shows itself very distinctly at times in their spontaneous reactions and even in their words. With psychic education we come to the problem of the true motive of life, the reason of our existence upon earth, the very discovery to which life must head and the result of that discovery, the consecration of the individual to his eternal principle.

The discovery very generally is associated with a mystic feeling, a religious life, because it is religious particularly that have been occupied with this aspect of life. But need not be necessarily so the mystic notion of God may be replaced by the more philosophical notion of truth and still the discovery will remain essentially the same, only the road leading to it may be taken even by the most intransigent positivist. For mental notions and ideas possess a very secondary importance in preparing one for the psychic life.

The important thing is to live the experience: for it carries it own reality and force apart from any theory that may precede or accompany or follow it, because most often theories are mere explanation that are given to oneself in order to have more or less the illusion of knowledge. Man clothes the ideal or the absolute he seeks to attain with different names according to the environment in which he is born and the education he has received.

The experience is essentially the same, if it is sincere: it is only the words and
phrases in which it is formulated that differ according to the belief and the mental education of the person who experiences. All formulation is only an approximation that should be progressive and grow in precision as the experience itself becomes more and more precise and coordinated. Still, if we are to give a general outline of psychic education, we must have an idea, however relative it may be, of what we mean by the psychic begin.

Thus one can say, for example, that the creation of art individual being is the result of the projection, in time and space, of one of the countless possibilities latent in the supreme origin of all manifestation which through the one and universal consciousness, is concretized in the law of the truth of an individual and so becomes by a progressive growth its soul or psychic being. This definition of the psychic being will be sufficient for our purpose, “Psychic” means “belonging to the soul, or psyche”. The psychic being is a conscious form on the Divine growing in the evolution.

It is through the psychic presence that the truth of an individual being comes into contact with him and the circumstances of his life. In most cases this presence acts, so to say, from behind the veil, unrecognizable: and unknown; but in some it is perceptible and its action again recognizable in a few among these, again, the presence becomes tangible and its action quite effective. These go forward in their life with an assurance and a certitude all their own, they are masters of their destiny. Sri Aurobindo expresses the same idea in this way.

The true central being is the soul, but this being stands back and in most human natures is only the secret witness or, one might say, a constitutional ruler who allows his ministers to rule for him, delegates to them his empire, silently assents to their decisions and only now and then puts in a word which they can at any moment over ride and act otherwise. But this is so long as the soul personality put forward by the psychic entity is not yet sufficiently developed; when this is strong enough for the inner entity to impose itself through it, then the soul can come forward and control the
nature. It is by the coming forward of this true monarch and his taking up of the reins of government that there can take place a real harmonization of our being and our life.

The importance in education of the discovery of the soul is shown by Sri Aurobindo when, speaking of new educational trends evidence by the experiments carried out in various countries, he says: the discovery that education must be a bringing out of the child’s own intellectual and moral capacities to their highest possible value and must be based on the psychology of the child-nature was a step forward towards a more healthy because a more subjective system, but it still fell short because it still regarded him as an object to be handled and moulded by the teacher, to be educated. But at least there was a glimmering of the realization that each human being is a self-developing soul and that the business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form like an inert plastic material. It is not yet realized what this soul is or that the true secret, whether with child or man, is to help him to find his deeper self, the real psychic entity within.

That, if we ever give it a chance to come forward, and still more if we call it into the foreground as “the leader of the march set in our front”, will itself take up most of the business of education our of our hands and develop the capacity of the psychological being towards a realization of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception.

These new educational methods are on the straight way to this truer dealing. The closer touch attempted with the psychical entity behind the vital and physical mentality and an increasing reliance on its possibilities must lead to the ultimate discovery that man is inwardly a soul and a conscious power of the Divine and that the evocation of this real man within is the right object of the education and indeed of all
human life if it would find and live according to the hidden truth and deepest law of its own being.

The discovery of the soul, the real man within, is truly the first great goal of human life. Education can and should give a good start in the right direction. But the discovery is a matter of personal effort and aspiration. A great resolution, a strong will and an untiring perseverance are indispensable to reach the goal. Each one must, so to say, chalk out his own path through his own difficulties. The goal is known to some extent, for, most of those who have reached it, have described it more or less clearly. But the supreme value of the discovery lies in its spontaneity, its genuineness: that escapes all ordinary mental laws. And this is why anyone wanting to take up the adventure, usually seeks at first some person who has gone through it successfully and is able to sustain him and show him the way. Yet there are some solitary travellers and for them a few general indications may be useful.

The psychic being is also a great discovery to be made requiring as much fortitude and endurance as the discovery of new continents. Still this is the destiny of man and it is an enormous advantage to know that we are each of us moving towards this aim, overtly or secretly, consciously or unconsciously, through many zigzags and many failures, and that we shall succeed in the end. This certitude completely changes our outlook and generates confidence, strength and peace.

The release from all slavery to the flesh, this liberation from all personal attachment is not to the last fulfillment. There are other steps before one can reach the summit of the psychic realization. Then comes the spiritual realization, which opens the gates of the future. So one can say that the psychic life is the life immortal, endless time, limitless space, ever-progressive change, unbroken continuity in the world of forms. The spiritual consciousness, on the other hand, means to live the infinite and eternal, to throw oneself outside all creation, beyond time and space to become fully aware of your psychic being and to live a psychic life.
The merging into the Absolute, the formless, is the supreme liberation. Nirvana, Moksha which has been presented as the highest goal of human endeavour. But does it give a satisfactory meaning to this terrestrial existence? A liberation that leaves the world as it is and does in no way affect the conditions of life from which others suffer, cannot satisfy those who refuse to live in a felicity which they alone enjoy, and who dream of a world more of the splendours that hide behind its apparent disorder and general misery. They dream that others should profit by the wonders they have discovered in their inner explorations. And the means to do so is within their reach, now that they have arrived at the summit of their ascent.

1.8 Statement of the Problem

As highlighted above, Sri Aurobindo’s Integral Education System has a major role in teaching-learning process. Several issues can be raised in the context of Sri Aurobindo’s Educational Philosophy at school level, e.g. what are the factors those influence the effective use of Sri Aurobindo, Integral Education Systems at school level? It is high time to study the factors associated with the effectiveness of Sri Aurobindo’s Integral Education system, in terms of cognitive and non-cognitive learning outcomes of educational goals in generals and instructional objectives in specific. It is essential for school teachers and principal to consider whether Sir Aurobindo’s Integral Education System intended for use in relevant with the school education policies? How the activities session and condition can be incorporated in day to day teaching learning activities of schools? Whether the learners benefit from Sri Aurobindo’s Educational Philosophy and its activities? Impact of these activities appears to be another important indicator of quality of learners and its extensive implementation at school level. Therefore the problem for a comprehensive research problem can be stated as follows.

“\textbf{A STUDY OF SRI AUROBINDO’S INTEGRAL EDUCATION AND ITS EFFECTIVENESS IN TERMS OF COGNITIVE AND NON-COGNITIVE LEARNING OUTCOMES AT THE SECONDARY SCHOOL LEVEL}”.
1.9 Operational Definitions

Sri Aurobindo's Integral Education

An education, which has accepted the goal, outlined by Sri Aurobindo and which takes into account the entire complexity of man’s nature can rightly be termed an “integral education”. For the purpose we have in view, we may adopt a Five-Fold classification of the human being.

Education to be complete must have for principle aspects relating to the five principle activities of the human being: the physical, the mental, the psychic and the spiritual.

- Cognitive Domain

The cognitive domain includes those objects, which deal with the recall or recognition of knowledge and the development of intellectual abilities and skills (Mental Being).

- Non Cognitive Domain

The non-cognitive domain includes those objectives which are concerned with
the changes in interest, attitudes and values and the development of appreciations and adjustment (Physical Being, Vital Being, Psychic Being, Spiritual Being).

1.10 Objectives of the Study

The following objectives were formulated for the present study:

1. To study the nature and concept of Integral Education according to the Sri Aurobindo’s philosophy.

2. To study the methodology of curriculum transactions of Sri Aurobindo’s Integral Education.

3. To study the effectiveness of Sri Aurobindo’s Integral education approach in terms of cognitive variables at secondary school level.

4. To study the effectiveness of Sri Aurobindo’s Integral Education approach in terms of non-cognitive variable at secondary school level.

5. To suggest strategies of implementation of Sri Aurobindo’s Integral Education in the existing education system at the school level.

6. To undertake case study of a school being run on Sri Aurobindo philosophy of integral education and to study its implementation in the school.

1.11 Hypothesis of the Study

The present study examined the role of both the Integral Education and the Contextual factor of students on their cognitive and non-cognitive learning outcomes. Relationships in the theoretical model specifically hypothesized a priori whereas some other relationships were more exploratory. Following hypothesis were formulated for present study:
1. There is no significant difference in the cognitive learning outcomes of Sri Aurobindo’s Integral Education approach and that of traditional educational approach.

2. There is no significant difference in non-cognitive learning outcomes of Sri Aurobindo’s Integral Education approach and that of traditional educational approach.

3. There is no significant relationship between the scores on each of the five components approach and the composite score of Sri Aurobindo’s Integral Education.

1.12 Delimitation of the Study

1. The study was confined to west zone of the national capital territory of Delhi.

2. The study was delimited to the Public, Delhi administration schools & Kendriya Vidyalaya School (KVS).

3. The study was confined to the class 9th students and teachers of above mentioned type of schools.

4. The study was confined to science students.

5. The study was restricted to the students and teachers of the urban region.