CHAPTER-II
REVIEW OF RELATED STUDIES

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2.1 Introduction

It is worthwhile for an investigator to make a comprehensive surveys of what has already been done on the problem and its related aspects. Mouly (1964) therefore says, "Survey of related literature avoids the risks of duplication, provides theories, ideas, explanations or hypothesis valuable in formulating the problem and contributes to the general scholarship of the investigator" (p. 95).

Practically all human knowledge can be found in books and libraries and computer (through Internet). Unlike other animals that must start with each generation, man builds upon the accumulated and recorded knowledge of the past (Best, 1959, p. 31). .

The importance of related literature cannot be denied in any research because it is an important aspect of the research problem. Taking this thing Good, Bar and Scates (1941) have rightly remarked, "the competent physician must keep abreast of the last discoveries in the field of medicine. Obviously, the careful student of education, the research worker and the investigator should become familia5r with the location and use of sources of educational information". (pp. 167-68).

From the above discussion, it is clear that for any worthwhile investigation, a review of related literature in the field of investigation is of great help to the researcher. The studies tells us how much work has already been done in a certain field and private necessary knowledge and insight about the methods used to collect, analyse and interpret data and findings. It also suggests solutions and recommendations.

It provides clear path to the researcher. It helps the researcher to discover the facts which had remained unexplored in the previous studies. In the present study, an
attempt was made to go through the literature concerned with the investigations in hand as well reference books, journals, monographs, government publications on Education, Encyclopedia of education, research conducted in the field of education, educational abstracts etc. In this chapter, the researcher has presented some related studies concerning Sri Aurobindo’s Integral Education System.

2.2 Related Research Studies

Bruteau, (1969) *Evaluate the integral nature of Sri Aurobindo’s philosophy in terms of its being Hindu philosophy, a useful philosophy as well as a contemporary philosophy. M.Ed., Dissertation.*

Showing the course of involution and evolution it establishes that all the potentialities of the divine life are involved in matter and from there gradually evolve the various levels of being and consciousness. It explicitly states that the goal of evolution is to transform this world into an adequate manipulation of God. In it Man’s vocation is to support the purposive evolution. It presents Sri Aurobindo’s arguments for the affirmation of this world in which man can assuredly relate to others on way to living a divine life.

The research concludes by observing that even though the spiritual evolution espoused by Sri Aurobindo is a subjective journey, it need not be criticized for being diffused and ambiguous, lacking philosophical precision at places. Beatrice; however, agree that the works of Sri Aurobindo may be considered less professional in the present day jargon but surely not in reflection.


Bhojani’s experimental study of application of some techniques of the free
progress system to the teaching of Gujarati prose and poetry in the existing school system in existing school system is eye catching, stimulating and very interesting. It is reported in Gujarati language. A brief outline of the free progress system has been presented first in the report. It is, then followed by the report of her experiment and its results.

As, reported, she had carried out her experiment at Ratanbai Kanya Vidyalaya, Jamnagar. The experiment and group was taught eight units in Gujarati prose and poetry using some of the free progress techniques of self-study by the students, continuous evaluation, concentration, meditation, silence room and psychic-spiritual turn. The control group was taught the same materials of learning using traditional teaching method that is in vogue in the schools. She found that the free progress group had learnt the subject better than the control group. Though her aim was to evoke the psychic of the student and see which educational problems may get resolved by the free progress techniques, she had not studied and brought out actually how far had the free progress techniques as method of teaching the subject than method of developing the personality of the students: It had focused on the study of subject of learning rather than education of the child. Thus, to this extent the research has missed to study the real goal of the free progress system of education.


The objectives were (i) to find out if creativity was the general scheme of reality, (ii) to find out creativity was linked with different concepts of this universe, that is, with becoming, cosmic evolution, consciousness, organic evolution and teleology, (iii) to trace the historical background of creativity in Indian and Western thought, with special reference to the Vedas, Upanishads, Plato and Plotinus, (iv) to locate the concept of creativity in Bergson’s ideas, (v) to investigate how Whitehead
contributed the concept of creativity, (vi) to identify the concept of creativity in the ideas of Sri Aurobindo, (vii) to analyze various theories of creative evolution developed by S. Alexander, L Morgan and James Ward.

The methodology adopted was philosophical historical and comparative. The study was philosophical in the sense that ideas of various personalities were organized, critically analyzed and evaluated. It was historical because the development of the concept of creativity from various sources had been traced. Content analysis was used both as a tool and technique to analyze the educational ideas of Tagore., Whitehead. For content analysis, primary as well secondary sources were used. The material was also exanimate to find out its suitability for the proposed research by way of integral and external criticism. Some of the findings of the study were:

(i) Creativity constitutes the very basis of reality. (ii) Creativity has been conceived by various thinkers as an exercise of configurative powers of its entire energy. The creative action is more than cerebral, more than mind and heart, intellect and emotions. (iii) Creativity was a widely recognized ideal for every human being. (iv) Both east and west emphasized that what was creative about spiritual experience was not its psychological accompaniments but the inward change which manifested itself in the fruits of the spirit-peace joy and loving suffering. (v) Some emergentists advocated the theory of levels according to which evolution proceeded by the method of creative synthesis and life and mind came of a certain kind of organization of non-living elements. (vi) Sri Aurobindo’s evolution admitted both mechanism and emergence, determinism and freedom. The creator was the super mind and it was a power of Sachchidananda. Hence the process of evolution was free, self-imposed and self-determined by Sachchidanand. The world was not the result of the ultimate. Nature’s process appeared to us to be mechanical merely because the purpose was under disguise. Nothing was created from outside. (vii) Creativity constitutes the very basis or foundation of reality. It was the creative purpose which steered and guided
cosmic evolution and natural evolution. (viii) Man’s future is in the hand of two creative agencies, his biological evolution and his psychological evolution. Man would be creative and free in projecting his future only if he could at one and the same time realistically immerse himself in the history of his age and culture, discover trans-historical meaning and affirm divine communication. (ix) Bergson, Sri Aurobindo and Whitehead are quite close to each other as far as creativity is concerned.


The main purpose of the study was to interpret Sri Aurobindo’s philosophy of education based on his philosophical texts and educational writings. The methods followed included a careful study of all the works of Sri Aurobindo and interpretations of Sri Aurobindo’s philosophy by Mother, Pavitra and others.

The main findings of the study were: (i) The psychic being was the divine aspect of man. Each man was possessed of this divine nature and it was through the evolution of psychic nature that man became that true individual. (ii) The psychic being did not emerge at once as a full-grown and luminous personality. It passed through a slow development and formation.

Initially the psychic entity was veiled aspect in man but as evolution proceeded the psychic being or the soul personality. (iii) For psychic realisation it was necessary that the physical part of man would be subsumed. (iv) With psychic realization man would be aware of truth, good and beauty. (v) As every human being carried, within him, the divine element, namely, the psychic being the proper aim of life was to lead divine life. In all great people, in saints, in sages and in seers, it was the psychic consciousness that worked. (vi) The psychic being could be realized through education. (vii) The psychic consciousness was limitless and universal.

The barriers of egoism and the effects of ego personality became demolished
when the psychic being became predominant in child’s personality through education. 
(viii) World-orientation and social –orientation through education. were both independent and necessary pursuits; irreducible to any other pursuits. They had instrumental values and their perception formed the basis or the ground for any further growth of the child. (ix) The reality and value of psychic education was metaphysical, transcendental, spiritual and intrinsic. (x) An exclusive concentration on world –orientation and social-orientation to the exclusion of psychic realization through education could train the individual into a perfect worldly being and nothing more. An exclusive concentration on psychic education resulted in a life negation though it assured spiritual perfection. (xi) The denials of the materialist, or the spiritualist, of each other, resulted in partial truths and not in an integral truth. (xii) In education an empirical perfection and spiritual perfection had to find place for a harmonious and integral development of human personality


The study was designed to know the impact of idealistic thoughts of ideal three Indians, namely, Gandhi, Tagore, and Aurobindo, on Indian education. In the investigation, first of all the origin of idealism has been mentioned, then various mentioned, then various important elements of idealism and its historical background have been given. After that, the idealism in western traditions has been described. Then the meaning of education, objectives, teaching methods, teacher, school, and curriculum in idealistic education are given. Mahatma Gandhi’s thoughts on idealism have been mentioned. It is followed by the thoughts of Rabindranath Tagore. Lastly, the educational outlook of idealistic Aurobindo and its application in Ashram’s functioning are mentioned, followed by a discussion of educational contributions of Gandhi, Tagore and Aurobindo in the modern perspective.
Sharma, R.S. *Humanism in the Educational Philosophy of Sri Aurobindo, PhD., Edu. Mee. Univ., 1983 (Sri Aurobindo Ke Siksha Darshan Me manavwad)*

The objectives of the present investigation were (i) to study the philosophical and theoretical bases of the educational philosophy of humanism and Sri Aurobindo, (ii) to determine the aims and objectives of educational administration and education system on the bases of humanism, and (iii) to compare the educational philosophy of humanism.

The present study followed the philosophical method. Other methods used were deductive, inductive, analytic, synthetic and descriptive analysis.

The major findings of the study were: (i) According to Sri Aurobindo, evolution started from small elements through one individual to many individuals. Its area increased from smaller to greater. (ii) His educational philosophy was humanistic in nature. Sri Aurobindo had designed the future development of human society and thought about integrated education for the all-round development of society, which was the basic philosophy of the individual was based on physical, vital and mental development. (iii) He held that education should be according to the nature and ability of the students. (iv). Introduction of integral development as well as integral yoga in education was one of the most important contributions of Sri Aurobindo to the theory and practice of education.


The objectives of the study were (i) to study the main aspect of the Yoga philosophy with special reference to Integral Yoga of Sri Aurobindo, (ii) to study the background and broad features of Aurobindo’s life and time, (iii) to make critical evaluation of Aurobindo’s philosophy, (iv) to make a comparative study of the Educational Idea’s of Aurobindo and his contemporaries with particular reference to
Gandhi, Tagore & Radha Krishnan, (v) to study main aspect of Integral Philosophy of Sri Aurobindo and it’s educational implications, and (vi) to search for solutions to current problems of education in India in the light of Aurobindo’s views on Integral Yoga and Education.

In this study, descriptive, reflective and comparative methods were followed. It was descriptive in the sense that a chronological survey of Aurobindo’s work was made, taking into account metaphysics, epistemology and axiology. It was reflective because a critical assessment of educational philosophy of Aurobindo was made, keeping in mind the existing conditions with in the country, so as to examine it’s relevance. It was comparative because his educational philosophy was compared with those of contemporary Indian educationists.

The major findings of the study were (i) Sri Aurobindo’s philosophy is based on the reconciliation of matter and spirit. Reality is conceived in terms of Eight principles: Existence, Consciousness, Force, Bliss, Super mind, Mind, Psyche, Life and Matter. (ii) The evolution of matter pre supposes an involution of spirit into matter. (iii). Integral Yoga is the means by which the evolution of the man can be compressed into a single life, accelerates the speed of life’s progress.

It takes into account the limitations of all previous Yogas and then synthesizes the inherent qualities into a new yoga for modern man. (iv). Integral yoga is the art of harmonious and creative living. It is not bound by scriptures or an external teacher but seeks its guidance from the master with in. Ordinary yoga one power or a group of powers of human beings like knowledge, devotion, action, etc. is made the means. But in Integral yoga all the powers are combined and included in an all-out effort directed towards complete transformation of bodily existence. (v) Integral yoga is based on philosophical systems; it is not bound by the narrow confines of religion. (vi). As an educationist, Sri Aurobindo the traditions of Vivekanand & Tagore. (viii). Like Integral Yoga, integral education is synthetic in its approach and aims at harmonious
development of all aspects of human personality, physical, vital, mental, physical & spiritual.

(viii) Aurobindo believed that an atmosphere of freedom was the prerequisite of the child’s growth. The child should be given a certain freedom to err and stumble in its path so as to help it walk straight in the future. (ix) Education, according to him should not be content with the provision of saleable competence but must also instill a self-confidence that will train students to improvise the necessary skills to meet the challenges of an unknown future. (x). Aurobindo’s concept of life long education, his belief in the complete development of individual, the principle that nothing can be taught, the emphasis on physical education and on the development of power of intuition his refreshingly unorthodox ideas on moral education, his ascent on freedom of child and, above all his international outlook are relevant for many problems of Indian Education.


The objectives of the present study were (i) to compare the views of Plato and Sri Aurobindo on the three underlying bases – philosophical, psychological and sociological, and the various components and issues of the educational process – meaning and aims, the curriculum, the teacher, teaching methods, the school, discipline, evaluation programmes and the education of women, and (ii) to assess the practicability and relevance of their educational ideas and schemes in the present context.

The major findings of the study were:- (i). Comparison of Plato and Aurobindo on their ontological viewpoints shows a few striking similarities though there were divergences both dwell on philosophical speculation and analysis to change the present status of human being and society and are optimistic in their vision of the future. (ii). Both conceive a continuum of the cognitive process. Plato lays too much
emphasis on training to apprehend true knowledge there as Aurobindo gives less
weightage to training and more to evolution and transformation of being. (iii) . Both
emphasis self-realization and perfection of being – eudemonism and altruism, though
their concept of perfection and not strictly the same. Their views on aesthetics and
ethics are governed by high principles of reality. (iv) The psychological gleanings of
Plato are inadequate because psychology covered a long distance after him, yet they
are significant for education practice.

Aurobindo has developed the integral psychology based on his integral monism
and yoga which is nothing but a practical psychology. (v). Regarding the relation of
the individual to society, both have developed an organic theory, but Aurobindo does
not pursue it too far. He wants to see individuals developing their individuality. Plato
emphasizes too much the unity of state. He therefore, propagates conformity whereas
Aurobindo advocate reciprocity and mutuality. (vi). For both, education is an
unfolding, an education of human potential that is within. Aurobindo’s treatment of
education is deep, whereas Plato gives only gleanings, valuable flashes. (vii). Plato’s
aim of education is to prepare good citizens and administrators for the state;
Aurobindo’s aim is to prepare men for integral perfection and divine living. (viii)
Both recommended a close personal relationship between the teacher and the taught.
1. Both the philosophers appreciate the use of certain maxims of teaching from near to
far, concrete to abstract, etc. and modes of learning – play, activity, imitation,
narration, question-answer, team teaching project and problem positing, etc. (ix). Both
visualize the school as a center for preparing future citizens and developing higher
consciousness. Plato favours state run schools, Aurobindo does not. (x). Problems of
indiscipline, according to Aurobindo, are transitional phenomena. The strict thought
control suggested by Plato does not find much support in Aurobindo but there is an
inner censor in his educational provisions. (xi). Plato prescribes an external and final
examination, whereas Aurobindo prescribes spontaneous and individual evaluation.
(xii). Neither has differentiated the education of women from that of men. (xiii). Both
want to transform the society, its set up values and norms. (xiv). On the efforts level too, the two educators and their followers are quite sincere. Plato’s ideas have been practiced indifferent shapes and degrees in different countries. Aurobindo’s ideas are getting recognition in several parts of India and other countries. (xv). Keeping in view the modern educational thinking and the present and future needs of mankind, the educational ideas of Plato and Aurobindo appeared to be most relevant and practicable.


The purpose of this study were to inquire into the fundamentals of philosophy of education, to visualize the philosophy of education suitable to meet the demands of our age, to systematize Sri Aurobindo’s philosophy of education, and to evaluate and examine it in the light of contemporary Indian and western philosophy of education.

The objectives of the present work were (i) to present a systematic outline of the philosophy of education in the thought of Sri Aurobindo, (ii) to work out the salient features of educational philosophy of Sri Aurobindo, (iii) to show how far the educational thought of Sri Aurobindo indicated the outline of a future philosophy of education, and (iv) to assess Aurobindo’s contribution in transforming the character of Indian education through a critical analysis of the challenging views which were expressed in the manifold creation and complications of this great thinker.

The historical methods, along with construction through criticism, were followed in the present investigation. A few primary and secondary sources were scanned, scrutinized and studied. Some of these were also subjected to careful internal and external criticism. Primary sources of data were the original works of Sri Aurobindo, and secondary sources were works of other writers and published work on Aurobindo, and actual study and critical examination of the practical working of Sri Aurobindo’s system of education in Pondicherry and Delhi.
The major findings of the study were: (i) The educational ideas ideals of Sri Aurobindo were the outcome of the emerging period of renaissance in India. (ii) The concept of internal education aimed at all-round development of physical, mental and psychic faculties. (iii) The psychological and sociological bases of Aurobindo’s scheme of education were integral because he envisaged all-round development of personality and at the same time gave equal importance to the individual, to the community and to humanity. His scheme of education found no conflict in individual, national and universal aims and principles. (iv) Physical education, according to him, was to be based on yogic exercises. (v) In the integral scheme of education neither the educator nor the educand was solely important; rather both were unified in a common bond. According to him, the teacher was the helper and the guide of the child. The education he advocated provided full freedom to the individual growth of the educand. His free progress system of education was based on subjective evaluation by the teachers. (vi) He tried to modernize education in India by integration old values with new values. (vii) His philosophy of education was a happy synthesis of idealism, spiritualism, naturalism, realism, individualism and socialism. (viii) According to him/accelerated evolution from man to the supra-mental being was through the practice of integral yoga and the evolution of super mind. (ix). According to him, realization of national life – laws, education and all other activities aimed at freedom, truth and maximum good of all and each nation.


The objectives of the study were (i) identification of the distinctive elements in Aurobindo’s educational philosophy in the light of integral yoga, (ii) critical evaluation of Aurobindo with reference to ancient Indian and modern schools of philosophy, (iii) discussion of the problem of ontology, epistemology, and axiology in Aurobindo’s educational philosophy, in the light of Western schools of philosophy, (iv) critical comparison of Aurobindo with Gandhi and Tagore, (v) comparison of
Aurobindo's theory of evolution with that of *Tellihard De Chardin*, and (vi) Suggestion of a scheme for the implementation of Aurobindo's theory of integral education.

The study involved an analytical exposition and critical appraisal of Sri Aurobindo's educational philosophy and outlined the practical steps that needed to be adopted to give operational content to his educational thoughts in the context of the ongoing, contemporary national effort at reform and reconstruction in our educational system. The study was undertaken in an evolutionary and historical perspective and embraced cultural methodological dimensions in its sweep.

Major findings of the study were: (i) Sri Aurobindo's educational philosophy was the product of his theory of spiritual evolution and his doctrine of integral knowledge. It followed directly as the most legitimate outcome of his own philosophy of life. (ii) The aim of life was to bring about radical change in consciousness, a fundamental transformation in the present mentally limited evolutionary mould of man into something for transcending the mind, a divine consciousness. (iii) Spiritual knowledge was taken to be the highest goal of education in Vedic and post-Vedic India. Aurobindo reverted to this theme of self-realization and self-knowledge and made it the central plank of his integral philosophy. (iv) Sri Aurobindo held that mental conceptions could not be the end of all things. He perfected the technique of yoga by which it was possible for man to climb the heights of consciousness far above the mind. (v) Sri Aurobindo developed the most exalting idea of super mind and superman which permeated the whole gamut of his educational philosophy. (vi). The most striking feature of his integral educational philosophy was its characteristics asserting that the dichotomy between para and aparavidya was false.


The study centered upon various aspects of educational philosophy of Sri
Aurobindo and its experiments in Orissa. Objectives of the study were: (i) To highlight the main features of the integral education advocated by Sri Aurobindo and expounded by the mother, (ii) to mention specifically the ideas of Sri Aurobindo and mother concerning the school plant, school pattern, curriculum, methods of teaching, the teacher, environment, discipline, institutional management & evaluation, (iii) to survey some integral education centers in Orissa and to analyze the practices and peculiarities of these centers for ascertaining the strengths and weaknesses of the experiment, (iv) to ascertain the sources of finance for the integral education centers, (v) to know the motivational factors that encourage parents to send their children to the integral education centers, and the students to study in these centers, (vi) to find out the internal and external factors obstructing the institutional management and development of the integral education centers, and (vii) to suggest the guidelines for the all-around growth and development of the all integral educational centers in the state of Orissa.

Major findings of the study were: (i) Sri Aurobindo’s philosophy of education, termed as ‘Integral Education’ involves the psychology of the whole man and the philosophy of the life. Integral education is true education which leaves to self-integration, i.e. integration of all the aspects of the human personality. Yoga and education are identical in Sri Aurobindo’s philosophy of education. (ii) Integral education has five principal aspects: physical education, vital education, mental education, psychic education and spiritual education. (iii) The three principles of integral education are: (a) nothing can be taught, (b) the mind has to be consulted on its own growth, and (c) from the near to the far, from that which is to that which shall be. Instruction, example and influence are three instruments of teaching. (iv) The technology of the integral education the society, the teachers, parents administrators, learners and all the activities of the school. (v) All integral education schools of Orissa were co-educational. Only 11.54% of the schools were English medium schools and the remaining were Oriya medium. All integral schools were following their own
syllabi up to class VIII. (vi) The teachers were using the question-answer method in the teaching learning process and 41.66% teachers were trained in integral education. (vii) No school followed self-discipline. (viii) The new life education Trust was the central controlling body for all integral schools of Orissa. (ix) Parents affirmed that they had no knowledge about integral education. Only 40% parents and 80% teachers suggested that parents should undergo special training in integral education. (x) Performance of students studying in integral school was good. (11) All integral schools has emotional background.


The study compares the educational philosophies of Tagore and Aurobindo specially with reference to the nature of education, aims, curriculum, teaching methods, etc. Objectives of the study were: (i) To compare the educational aims, curriculum, teaching methods, the teacher-pupil relationship and school organization proposed by Tagore and of Aurobindo, (ii) to discuss the merits and demerits of the educational philosophies of Tagore and of Aurobindo, and (iii) to suggest educational implications of the philosophical thoughts of Tagore and of Aurobindo in the present context.

Major findings of the study were: (i) Both Tagore and Aurobindo emphasized 'truth', 'beauty', and 'godness' as the ideals of education. They stressed that education must develop equally the body, the feelings and the intellect. (ii) Both advocated that the medium of education must be the mother tongue. (iii) Education must be based on Indian Culture, literature, and fine arts and due importance to be given to co-curricular activities. (4) Both Tagore and Aurobindo were supporters of women's education. They emphasized that there should be no differential curricula for boys and girls. (5) Both thinkers supported religious education. They define religion as love and respect for all mankind. (6) Tagore suggested that education must be achieved through nature.
However, Aurobindo opined that books were important for providing systematic knowledge. (7) As regards teaching methods, both thinkers advocated psychological methods. Aurobindo also suggested that “successive method of teaching”. (8) Both felt that the teacher must be a guide for the students. (9) Both favored residential schools located in a peaceful environment, preferably in the lap of nature. (10) Both preferred the self-discipline.


The study investigates the philosophical and educational views of Aurobindo and Rousseau and compare them. Objectives of the study were:-(i) To study the nature of mind, yoga and divine life with reference to the philosophy of Aurobindo.(ii) to explain the nature of Jeeva, Jagat, Brahma by classifying the philosophical views of Aurobindo, (iii) to explain the epistemology, metaphysics, and axiology of philosophy of Rousseau, (iv) to express the nature of Jeeva, Jagat and Prakriti according to the philosophical views of Rousseau, (v) to express the social and political views of Aurobindo and Rousseau, (vi)to discuss the educational philosophy of Aurobindo with reference to various aspects of education, (vii) to express Rousseau’s views on various aspects of education, and (viii) to compare critically the educational and philosophical views of Aurobindo Rousseau.

Major finding of the study were: (i) According to Aurobindo (a) the ultimate aim of life is to feel spiritualistic consciousness for development of the personality; (b) scientific researches done in any of the countries should be adopted by all. He emphasized spiritualistic samskars, Vedic values and yoga in the development of man. (ii) The philosophy of Rousseau was naturalistic. Emphasizing that nature is the universal power, he advocated natural values and behavior and opposed traditional spiritualistic values. In education, the child’s freedom, needs, capabilities and interest are important. A child is different from a man. (iii) Both Aurobindo and Rousseau
accepted the importance of child’s freedom and internal nature. (iv) Aurobindo believed in the supreme power of Brahma; while, according to Rousseau, nature is the universal power. (v) Aurobindo presented a broader viewpoint on women’s education appeared to be narrow and un-psychological. (vi) Both educationists accepted the importance of education in a nation’s progress. However, Rousseau did not accept the interference of society in education.


The study examines the merits and demerits of home science from the standpoint of Aurobindo’s philosophy and view on values. Objectives of the study were: (i) To examine critically the merits and demerits of home science education and (ii) To find out whether or not home science is value oriented.

Major findings of the study were: (i) Home science education is not value oriented. (ii) The programme of value education is to lift consciously lower consciousness at the level of matter and at the vital psychic level to higher knowledge by becoming conscious of truth.


The study compares the educational philosophies of Sri Aurobindo and Mahatma Gandhi and discusses their relevance for the modern education system. Objectives of the study were: (i) To study the general philosophies of Sri Aurobindo and Mahatma Gandhi, (ii) to compare the philosophies of Sri Aurobindo and Mahatma Gandhi respect of metaphysics, epistemology, axiology (ethics), logic and aesthetics, (iii) to compare the educational philosophies of Sri Aurobindo and Mahatma Gandhi
in respect of (a) the aims of education, (b) the curriculum, (c) methods of teaching, and (d) role of the teacher, and (iv) To judge their relevance in relation to the modern system of education.

Major findings of the study were: (i) Both Sri Aurobindo and Mahatma Gandhi aimed at all-round development of the individual. Sri Aurobindo stressed the spiritual aspects, while Mahatma Gandhi emphasized social perfection. They stressed the training through moral action and pure living. (ii) Both stressed lifelong education and self-realization as the highest aims of education. (iii) Both emphasized that the society and education should help in the transformation of man. (iv) Sri Aurobindo stressed an integrated curriculum which should include activities, subjects and spiritual experiences, all in a unifying whole. Mahatma Gandhi stressed that all the subjects should be taken from day-to-day materials so that they could be linked with the past and taught in such a way so as to make them useful in the future. Whereas Sri Aurobindo suggested reading, writing, history, geography, mathematics, music, painting, photography, psychology, an overall view of modern science and rules of conduct, Mahatma Gandhi suggested the mother tongue, Hindustani, social studies, history, geography, mathematics, drawing, painting and music.

Sri Aurobindo recommended English as a medium of instruction. However, Mahatma Gandhi suggested the mother tongue as the medium of instruction. (v) Both emphasized religious education, spiritual training & aesthetic activities. (vi) Both preferred student’s participation in the teaching-learning process and suggested methods such as activity, self-discovery, co-operative learning, learning by doing, learning by self experience. (vii) Both assigned a respectable and responsible job to the teacher and discarded punishment. (viii) The following aspects of theories of Sri Aurobindo and Mahatma Gandhi have relevance in the modern education system: (i) All round development of the personality of the child, (ii) Compulsory education at least from 6 to 14 years, (iii) Lifelong and continuing education, (iv) Free and congenial atmosphere, (v) Pupil’s participation to maximum extent, (vi) Vocational
education, (vii) Work experience, (viii) Physical education, (ix) Rural upliftment, (x) Cultural and moral development, (xi) Creativity, (xii) Aesthetic expression, (xiii) Study of science, technology and literature. Mahatma Gandhi's emphasis on socially useful productive work is very relevant in modern society. The theories of both of them are relevant in respect of national and international integration, value education and non-formal education for rural and un-organized sector. (ix) The educational philosophy of both have several similarities in respect of concept of education, aims of education, curriculum, methods of teaching and the role of teacher.


The objectives of study were:- (i) to describe the latest organization of the free progress system, (ii) to delineate its psychological bases: the theory of integral personality, the psychological goals and the psychological principles, and (iii) to attempt a double comparative appraisal of the system, one by the researcher and the other by the expert teachers of the S.A.I.C.E (Sri Aurobindo International Centre of Education).

A complex reconnoitering research design was used with a flexible survey method. The techniques used for surveys were (i) library research, (ii) unstructured interviews (a representative sample of twenty–seven teachers was interviewed), (iii) unstructured observations (almost all the sections and representative sample of activities of the S.A.I.C.E. were observed), (iv) studying Sri Aurobindo and the Mother, and (v) a rating-scale type questionnaire was constructed by the researcher and administered to a sample of fifteen expert teachers for the appraisal of the system.

The findings of the study were: (i). Human beings have subconscious, consequent (physical-vital-mental complex)/ inner, psychic and spiritual consciousness. There are constant conflicts in them and among them. Only the psychic
and spiritual consciousness. There are constant conflicts in them and among them. The psychic has true international consciousness. By the synthetic method of self-perfection man can achieve mundane, psychic, spiritual, and ultimately, supramental perfection. (ii) The free progress system, as evolved in 1981, aims at making personality and its parts strong, plastic, rich, large, pure, full of love and joy and at developing a national and international spirit. The system had organized an environment and executed an integrated educational programme which helped the student by activating psychic influence in them, to learn spontaneously, to make progress in study at one’s own pace and develop one’s total personality one self. It also educated teachers, parents and the society. (iii). The psychological principles identified as involved in the system were of three types, namely, the cardinal principles. (iv). The system had not started supramental education, but it had modest achievements in the area of psychic and spiritual education and significant achievements in the physical, vital and mental areas.

The findings suggested that, if the academies wanted to serve the ideals of regular effective study and integration of the individual, the nation and the world, they should employ the free progress system.


Objectives of the study were: (i) To study the General Philosophy of Swami Dayanand and Sri Aurobindo; (ii) to compare the General Philosophy of Swami Dayanand and Sri Aurobindo under the Metaphysics, Epistemology, Axiology and logic; (iii) to study the Educational Philosophy of Swami Dayanand and Sri Aurobindo; (iv) to compare the educational philosophies of Swami Dayanand and Sri Aurobindo under the various aspects of educational thoughts and practice like aims of education, curriculum, role of teacher, methods of teaching, discipline, freedom,
punishment, co-education, women education, and mass education; and (v) to study the relevance of their educational philosophies in the present educational set up of Indian Education.

Major findings of the study were: (i) Swami Dayanand and Sri Aurobindo wanted to produce men of letters as well as great leaders for future through education and also inculcated an awareness among all the Indians regarding various aspects of human personality development by having faith in Vedas and stressed on moral values for upliftment. (ii) Their contributions served as a panacea for flushing out social evils of society and tried to solve the problems of life by linking the present with past, and for opening new ways for future. (iii) They favored National System of education due to increase in scientific knowledge. They worked deeply in the field of education, to remove ignorance and prepare humanity for progress is rightly suggested in the NPE (1986). (iv) They advised free, compulsory primary education at least up to 6 to 14 years. Article 45 Indian Constitution also stresses the free compulsory primary education of children of 6 to 14 year age group. (v) They believed in child-centered curriculum and advocated self-study as the best method of teaching, which is reflected in NPE (1986). They also believed in the equalization of educational opportunities to all SC/ST/OBC and handicapped. (vi) They emphasized on women education that helps them in improving their social status by competing with men on equal footing in fields.(vii) They considered mother tongue as medium of instruction as the best approach. (viii) Their emphasis imparting education for the development of human personality and imparting essential and universal values among students to lead a life of an ideal citizen through infusion of old values with new values is reflected in the IEC(1964-66), SEC (1952-53), and NPE (1986). (ix) Their ideas on technical education through formal and non-formal, and religious education have been incorporated in IEC (1964-66), SEC (1952-53) and NPE (1986). (x) Their emphasis on physical education along with yoga education to get rid of restlessness, sufferings and sorrows and the art of concentration receives highest priority in the NPE (1986).
Their emphasis on physical education along with yoga education to get rid of restlessness, sufferings and sorrows and the art of concentration receives highest priority in the NPE (1986). (xii) They accorded highest place to the teacher in the educational process. This aspect has been highlighted in the SES (1952-53), NPE (1986). (xiii) They support the need for mass education and vocational education programme for the progress of any nation; this has been included in IEC (1964-66), NPE (1986). (xiv) Swami Dayanand did not favor co-education, which prevented many girls to pursue their education due to lack of separate educational institutions. (xv) Dayanand’s views were closer to the Ancient Vedic literature while Sri Aurobindo presented the world a new creative idea by having contemporary outlook. (xvi) Swami Dayanand favored strict discipline but Sri Aurobindo gave special place to freedom in the education scheme.


The objectives of the study were (i) To identify and analyze the major contents of Sri Aurobindo’s world-view. (ii) To interpreted the concepts that Unfold Sri Aurobindo integralism with regard to metaphysics, epistemology and axiology in the forms of integral yoga. (iii) To expound the integral relationship among metaphysics, epistemology and axiology, propounded by Sri Aurobindo. (iv) To expound and analyze education as an inseparable part of Sri Aurobindo’s Integral Philosophy. (v) To explicit the aspects of Integral personality through the instrumentality of education.

Major findings of the study were: (i) Integral yoga is the shortest way at the largest development of spiritual power of being. (ii) Inter penetration of path of works, knowledge and love as such that knowledge and works richer and powerful. (iii) For integralism, only that knowledge which is onetime in nature qualifies to be divine. In it all differences as paradoxes are understood as an abundant, rich and boundless
realization of the same divine. (iv) A remarkable feature of this philosophy is that not only considers man as a “centre of divinity”, but inspires him to realize divinity as a human being. The concept of supra mentality and the Gnostic being infuses a new purpose an entelechy into education. The concept of perception undergoes metamorphosis. That man is not merely an efflorescence of a revolutionary process (ascent) but an their to the evolutionary manifestation (decent) is most affirmative weltanschanny ever to serve education.


Objectives of the study were: (i) To study the educational context in India at the time of Swami Vivekananda and Sri Aurobindo Ghosh; (ii) to the life and works of Swami Vivekananda and Sri Aurobindo Ghosh in terms of metaphysics, epistemology, ethics, aesthetics, logic, Vedanta, evolution, Yoga/ integral Yoga and religion; (iii) to highlight the education thoughts of Swami Vivekananda and Sri Aurobindo Ghosh in terms of aims of education, curriculum methods of teaching and learning, discipline, role of the teachers, women education, activities of Ramakrishna Math and Mission and Aurobindo educational models of human unity; and (iv) to find out the relevance of the educational thoughts of Swami Vivekananda and Sri Aurobindo Ghosh in the context of National Policy on Education,1986.

Major findings of the study were: (i) Swami Vivekananda and Sri Aurobindo Ghosh considered education as the principle means of India’s renewal .(ii) The views of both Sri Aurobindo and Swami Vivekananda agree to develop education on indigenous lines under notional control and through national methods. Their emphasis on equality of educational opportunity to all, women education to improve their social status, free and compulsory primary education, updating technical education through formal non-formal educational programme , yoga education , environmental
consciousness reformation of examination and evaluation system programmes of youth welfare (iii) Ramakrishna Mission Organization and Department of Physical Education of Aurobindo International Centre of Education not only render yeoman free medical services to rectify the defects and deformities of handicaps but also help in their placement and rehabilitation, these programmes get special attention in NPE, 1986. (iv) Aganwadi and Balwadi centers started by the Ramakrishna Mission and emphasis on kindergarten education at the Sri Aurobindo International Centre for Education (SAICE) for the care of small children gets full recognition in the Early Childhood Care and Education programme of NPE, 1986. (v) The emphasis on qualitative education at upper primary level through pace making schools in the country along with free boarding and lodging and emphasis on making the students practical, disciplined & self-reliant and final specimens of human have marked bearing on the vocational education programme and programme of de-linking degrees from job shows the relevance of the educational thoughts of both in the NPE 1986. (vi) The strong interaction of the people from rural background at SAICE and concerned for the neglected section of our society with various kinds of rural development activities by Math and Mission training centers also find an important place in NPE, 1986. (vii) Their emphasis on imparting essential human and universal values among students to lead a life of an ideal citizen and serve the country in a benefiting manner get due recognition in the NPE, 1986. (viii) Work as an integral part of the learning process through a well structured programme favored by Vivekanand and Sri Aurobindo Ghosh has received highest priority in the NPE, 1986. (ix) Spiritual education, emphasized by both the education philosophy does not get due emphasis in the NPE, 1986.

2.3 A Critical View

It can be seen from the above review that the current literature does report a couple of Doctoral and M.Ed. level research studies on Sri Aurobindo’s Philosophy of Education, but it reports no such study on Sri Aurobindo’s Integral and Free progress.
system of education. They are few researchers of considerable value, on the Free and Integral Education System. S.S. Chandra and C.P. Chandra Kant Patel have individually described the free progress system as it stood evolved in the year of 1984 and 1993, respectively. Their concept of free progress and Integral education system is narrow.

These studies have also not attempted to link the functioning of the system in all of its areas with its overlying psychological an educational goals and underlying psychological principles, by showing how different practices work out certain pedagogical principles and achieve the goals of free progress system.

Some studies in the area of Sri Aurobindo’s Integral Yoga have attempted a systematic statement of Sri Aurobindo’s theory of personality i.e. implicit in his writings. But their description is a little incorrect and does not portray complete hierarchal and dynamic structure of human personality. So, from this point of view the concept of man as a mental system presented in the study, though may be appealing to be human mind is inadequate a educational and psychological basis of integral education. This being the position in research field, it can be felt that there is the great need of further study of this problems. In a modest way, the present research study has attempt to the fill the above mentioned gaps in the research field of education. How it set about to do it is narrated in the next chapter.