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EDUCATIONAL PHILOSOPHY OF SRI AUROBINDO

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CHAPTER - 1

EDUCATIONAL PHILOSOPHY OF SRI AUROBINDO

1.1. Life Sketch of Sri Aurobindo and The Mother.

Sri Aurobindo, one of the illumined and illustrious sons ever born in modern India became a legend in his life time. Few know the reality, inner or outer about his life. Incase of the great souls the outer ofcourse is easier to relate, but the inner is another story. Ghose (1972) therefore rightly points out:

"Sri Aurobindo had once said, nobody except myself can write my life for it has not been on the surface for man to see. But even the little that one can see and perhaps imagine the rest was enough to make an eminent Frenchman, describe him as the completest synthesis achieved between the genius of the East and the genius of the West." (P-6).

It was the second half of the nineteenth century. The world was then in the melting point. Science had just begun losing its long-held ground. The promised land to which it had boasted of leading humanity was receding into the mist of the future, for matter itself was ceasing to be real and concrete. The supremacy of human reason was being challenged by the development of Psychology and the new philosophies of Kierkegaard, Bergson and others. At this critical moment Sri Aurobindo, the poet of patriotism, the prophet of nationalism and the lover of humanity, the third son of his parents was born on the 15th August, 1872 in Calcutta an hour before sunrise. Dr. Krishna Dhan Ghose, the westernised father of Sri Aurobindo was determined that his child should receive an entirely European upbringing. At the age of seven Sri Aurobindo was sent to England, where he attended St. Paul's School, London and
then went on a senior classical scholarship to King's College, Cambridge. Here he stood in the first class in the Classical Tripos and also passed the final examination for the Indian Civil Service. Not wishing to serve in the I.C.S. he disqualified himself by not attending the riding test. He obtained employment in the service of the Maharaja of Baroda and returned to India in 1893.

Sri Aurobindo served thirteen years in the administrative and educational departments of the Baroda State. These were years of preparation for his future work. Sri Aurobindo in England grew up in entire ignorance of India, her people, her religion and her culture, but during his service in Baroda State he made a deep study of India's Cultural heritage and political condition. In April 1901, Sri Aurobindo married Mrinalini Bose, daughter of Bhupal Chandra Bose. In 1906, Sri Aurobindo resigned his position and went to Bengal and took up openly the leadership of the revolutionary movement for India's emancipation from British Rule. He was the first to put forth, in the pages of his journal Bande Mataram, the ideal of complete political independence for India. The outburst of his piercing words and activities against the then prevailing British rule was the sole cause for which he was accused and arrested on May 4, 1908 and he was acquitted on May 6, 1909 for lack of evidence.

Sri Aurobindo had begun the practice of Yoga in 1905. After gathering up in himself the essential elements of past spiritual experience he moved on in search of a more complete realisation, one which would unite the two poles of Spirit and Matter. In 1910, he retired from active politics and went to Pondicherry in order to devote himself entirely to the spiritual discipline of Yoga.
The Mother, Mirra Alfassa was Sri Aurobindo's spiritual collaborator. She was born in Paris on 21 February 1878 in a very materialistic upper middle class family. She completed a thorough education of music, painting and higher mathematics. She, as the student of the French painter Gustave Moreau, befriended the great impressionist artists of the time. She later became acquainted with Max Theon, an enigmatic character with extraordinary occult powers who, for the first time, gave her a coherent explanation of the spontaneous experiences occurring since her childhood and who taught her occultism during two long visits to his estate in Algeria.

In 1914, she visited the French Colonial city of Pondicherry in India and met Sri Aurobindo. Purani (1964) aptly points out the feeling of the Mother at the time of her meeting with Sri Aurobindo. "It was he who had come to do the work on earth and that it was with him I had to work" (P-181).

The Mother helped Sri Aurobindo to review Arya, in which most of his major writings: "The Life Divine, The Synthesis of Yoga, The Human Cycle etc., appeared between 1914 and 1921. The Mother spent the years of the first World War in France and Japan and returned permanently to Pondicherry on 24 April, 1920 and resumed her collaboration with Sri Aurobindo. When after a special spiritual experience which took place on 24 November 1926, Sri Aurobindo retired into the exclusive practice of Yoga and the guidance of the disciples who had gathered around him was entrusted to The Mother. This was the beginning of the Sri Aurobindo Ashram which has since developed into a many-faceted centre of spiritual research.
Sri Aurobindo left his body on 5 December, 1950. His work continued under The Mother's direct guidance until her passing on 17 November, 1973. Their work in the Ashram, its centre of Education and other organisations and groups still go on.

The Mother and Sri Aurobindo were one in consciousness, one word, one force of unknown. Their ideal was to divinise the human, immortalise the mortal and spiritualise the material.

1.2. Conceptual Analysis of Sri Aurobindo's Philosophy of Education.

Philosophy is a dispassionate enquiry by the light of reason into the first truths of existence. Sri Aurobindo's dynamic and cosmic character of philosophy of life is a new horizontal attitude that colours the sky of education with a vertical brush. Education is the dynamic side of philosophy. The purpose of philosophy is to illumine life, but it is the task of education to guide and interpret life and translate ideals into action. Navaratnam (1958) remarks:

"Educational philosophy has been oscillating between the thesis of the individual and the antithesis of society. Our analysis revealed that in a proper synthesis lay the supreme aim of the 'Education Integral'. Educational practice should not mediate between tradition and experiment but must press on with Truth as the sole objective." (pp.127-128).

Sri Aurobindo's philosophy of education involves the psychology of a whole man and the philosophy of life. Sri Aurobindo (1972 Vol.17) defines psychology as the science of consciousness and its states and operations in Nature. Consciousness is a reality inherent in existence and is essentially the same throughout, but variable in status, condition
and operation. It has two elements: elements of self and things, forces and conscious power. Awareness has two parts: the dynamic or subjective and the passive or objective. The subjective reacts while the objective remains deep or above. All existence can be rendered in terms of consciousness. Reality is an absolute conscious existence of which the cosmos is an evolutionary self expression.

A whole man is an integrated man. It implies an integrated personality. An integration involves the activity of unification. All educational theories and ideologies explicitly or implicitly rest upon a view of personality. Personality is generally taken as a product of environmental forces and influences. Donnelly (1950) views that the personality involves the existence of a 'centre' which acts like a magnet upon the disparate materials and processes of the unconscious and like a crystal grating catches them one by one. C.G. Jung takes the centre as self. Every life according to him is at the bottom the realisation of the whole and the psychic centre is the psychological fact of personality which governs it. Indian psychology presents the true picture of personality in a most unambiguous manner. The person is the soul which is the true conscious centre in him. This is the intrinsic fact, equal and detached above and behind, the manifest personality which consists of the body, the life's varied impulses of self-preservation and self-propagation and the mental activity of the thought.

According to Sri Aurobindo (1972 Vol.18) Psychic being is the key or unifying a factor. He distinguished the psychic being from the soul.
by saying that it is the spiritual consciousness turned towards and involved in evolution, while the soul is a being, a substantive reality outside the evolutionary process of becoming, supporting it as its basis. Personality consists of four factors: the physical, the vital, the mental and the psychic. Of these the psychic is normally a deep potentiality and the other three factors are impulsive, full of inner contradictions and ill-developed Sri Aurobindo (1972 Vol.3, p.28) says that if the psychic being could be released and installed as the leader of the march it will take most of the business of education and show much better results.

Sri Aurobindo's philosophy of life is an integral view of life. He takes man as a transitional being. Soul is the dim bud of God's flaming rose. Child is an evolving soul. Life is a journey towards perfection, a march to a victory, a process of self-discovery. Sri Aurobindo's philosophy is a synthetic comprehensive world view. His philosophy of evolution is the direct outcome of his integral world view. According to Sri Aurobindo (1972 Vol.18 p.21) the whole of creation may be said to be a movement between two involutions. Spirit in which all is involved and out of which all evolves downwards (or devolves) to the other pole of matter. Matter, in which also all is involved and out of which all evolves upward to the other pole of spirit. It is the emergent evolution of spiritual consciousness up to the state of highest Divine perfection. Evolution does not stop in any stage. The divine within wants to be manifested. Again Sri Aurobindo (1972 Vol.19 p.667) says that the reality has three terms: Supracosmic, Cosmic-terrestrial and Supra-terrestrial. The last
two are rooted in the first. The complete self-fulfilment on the earth which is the aim of life can be attained only by a union with the supra-cosmic and by a journey through the cosmic-terrestrial and supra-terrestrial planes and by preparing and realising the harmonisation and perfection of the principles and powers of the embodied existence here. Education then must be a preparation for such a journey such an adventure, such a seeking and realisation of harmony and perfection. It is really a preparation for life may life itself.

In Indian context education is interpreted as vidya. Vidya is of two kinds: Para Vidya (True Knowledge) and Aparavidya (False knowledge). Sri Aurobindo (1972) takes both Para vidya and Aparavidya and opines that without the light of Para Vidya all Aparavidya is mere Avidya or false knowledge or illusory non-knowledge. For perfection one has to go through all Aparavidya. All the branches of arts and science should be treated as the petals of one flower, notes of a single piece of music. Paravidya is certainly not an expandable extra, but rather the soul of education. Sri Aurobindo (1972 Vol.17) covers the whole are of education in a single sentence:

"That alone will be a true and living education which helps to bring out to full advantage, makes ready for the full purpose and scope of humanlife and all that is in the individual man and which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate and yet inseparable member." (p.198).
Yoga and Education are identical in Sri Aurobindo's ideal. He defines education as a movement of Consciousness from inconscience to perfect consciousness. It is a part of the discipline of life, the ceaseless process of self-improvement and the life-long march towards perfection. Like education Yoga too is a movement towards perfection towards the perfect consciousness that is one with the Divine Consciousness. What passes for education is but a part, often a small part of the comprehensive integral discipline of Yoga. The first thing then is to affirm that education is not different in kind from Yoga, for both concern the human desire for self-improvement, the innate pull towards perfection.

Sri Aurobindo's philosophy of education is termed as Integral Education. Integral education has two terms:

1. the child who seeks knowledge
2. the divine who is the source of all knowledge and the teacher himself is but the link, the channel of communication, the willing paraclete.

Integral Education takes the whole life. Every opportunity, every encounter, every leap of aspiration, every step in right or darkness, all come into the schedule of education and consciously or unconsciously according to The Mother (1978 Vol.12) 'All life is Education' and with the right sense of direction and accent of sincerity and dedication. 'All life is Yoga'.
1.3. Concept of Integral Education.

The concept of Integral Education is not a summative idea. The body of this term may be old parochial but the soul, the essence is ever new and everlasting. A lot of misconceptions have developed regarding Integral Education. Integral Education is ordinarily taken as a comprehensive synthesis of almost all philosophies of education East and West. No doubt it accepts the truths and values underlying all the systems of education prevailed in the East & West, but it seems that it is identical with none of them. It has its own newness. It is in a sense a continuation and enrichment of the ancient Ashram System, but it is also a new creation with a more radical and perfect spiritual aim, in the conditions of the modern world which are very much different from those of ancient times. Formation of a concept is not based on colligation of facts but it comes from within, a realisation, a vision.

Sri Aurobindo's integral world view leads him in the formation of two concepts: Integral Education and Integral Yoga. According to Chaudhury (1967) Sri Aurobindo has given to the world a complete art of integral living. It points the way to dynamic integration of the material and spiritual values of life. His approach is integral. So his philosophy is called Integral philosophy which is the foundation of Integral Yoga and Integral Education. Integral philosophy embodies an insight into the fulness of being. To know being steady and whole is to grasp the reality of evolution as the creative self-expression of the eternal. Evolution and timeless perfection are inseparable aspects of Being. Integral Education
is that education of perfection. It integrates all dichotomies. It aims at integrating the material and spiritual dimensions of the human personality. Pani (1987 P-247) observes that Integral Education integrates the different dimensions of knowledge: mental, subliminal and super conscient.

The Mother (1978 Vol.12) points out that man is both material and spiritual. Both are equally important, he is integral. Integral man or rather man to be integral needs an Integral Education. The term Integral Education was used by the Mother in July 1965, in her message to the Education Commission (1964-66) as follows: "India has or rather had the knowledge of 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 adopted to all the nations of the world must bring back the legitimate authority of the spirit over a matter fully developed and utilised." (1978 Vol.12 p-25).

Since then and with an accelerated tempo a considerable amount of theoretical and experimental research work on education has been carried out mostly in Western countries. Even an entirely new conception of education has gradually emerged. R Cousinet defines the new outlook:

"New education is really a new attitude towards the child. An attitude of understanding and love and above all an attitude of respect. An attitude of expectation of patience, the restraint of a delicate hand that dares not to open a flower-bud nor disturbs a baby in the midst of his first experiments, a student, in the course of his early work ................. He also defines that the child has within himself everything that allows a true education.........." (Quoted by Pavitra, 1978 p-41).
No doubt this new conception is a strong step in right direction. It may be valuable but within a limited range. According to Pavitra (1976 p.42) this new conception is still lacking the unifying and harmonising vision of both child and society as evolving soul-entities moving towards a fuller manifestation of the Divine in this world.

Any education worth the name aims at development of consciousness and the integrated personality of the educand. The International Commission in its report Learning to Be (1973) gives a broad definition of the fundamental aim of education as follows:

"The physical, intellectual, emotional and ethical (the term ethical is used here in its broadest sense signifying not only moral but also including the aesthetic and the spiritual personality of man) integration of the individual into a complete man."(P.156).

Here the commission uses the terms integration and complete man. The qualifying adjective 'integral' or true is taken in Sri Aurobindo's Philosophy of education to bring out the real purpose and function of education.

Moreover each of the new systems has taken an idea, fact of experience or intuitive perception as its guiding principle. None has tackled the problem of education in its integrality. Integral education is not actually opposed to or contrary to any system of education, but a fulfilment of all the systems of education. It is integral because it leads to self-integration i.e. integration of all the aspects of human personality. It does stress on the harmonious development of the physical, the vital and the mental and the harmony is sought to be achieved not by any
mental or moral or religious idea or system but by an uncompromising stress on an inner seeking and discovery of the psychic and spiritual principles in the personality.

Though Sri Aurobindo's theory of education is partly borrowed from other sources yet it is an output of his own realisation and it is rightly called, Integral Education or true education or self-education because self-discovery, self-realisation, self-fulfilment and self-perfection are its keynotes.

1.4. Why of Integral Education

1.4.1 Aims of Education

Educationists of the East & West have contemplated the theory and practice of a number of systems of education. Education of the past has been too concerned with accumulating knowledge rather than educing knowledge. Integral education gives a new outlook to the life and education. It stresses upon the education of the soul to realise the Divine Reality which is within a man and manifest it in his thoughts, feelings and actions.

The aims are determined by the four values of life such as Dharma, Artha, Kama & Moksha. The aims of Integral Education concern with all the values of life. Sri Aurobindo (1972 Vol.17) says, "The chief 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" (P-204).

In true sense Integral Education aims at the calling of the soul to the foreground as the leader of the march towards the perfection,
According to The Mother (1978 Vol.12 P.120) the aim of education is not to prepare a man to succeed in life and society but to increase his perfectibility to its utmost.

The right object of education and indeed of all human life is to discover that man is inwardly a soul and a conscious power of the Divine. In this context Sri Aurobindo (1970, P-28) says that the evocation of the real man within is the right object of education and indeed of all human life.

1.4.2 Basis, Function & Purpose of Education

Education brings desirable changes in the life and society. It is the right instrument which can set all the inner resources harmoniously in one direction and can evocate the real master within to take the charge of various changes; individual, universal and eternal: So the basis and function of the education must be true to its aims.

According to Sri Aurobindo (1972 Vol.17 P-203) the true basis of education is the study of the human mind, infant, adolescent and adult. It must reveal what is already present in the developing beings and make it blossom.

The purpose of education should relate to the aims of life. The true purpose of education is not only to bring out of the child the best and the noblest that he is capable of, but also to ensure him with an understanding of the true aim and significance of human life so as to provide him with a lasting source of inspiration when he enters and faces the world at the end of his academic training.
1.4.3 Integral Education for National Integration

National education is a must for national integration. According to The Mother (1978 Vol.12 P-253) the unity of all the nations is the compelling future of the world, but for the unity of all nations to be possible each nation must first realise its own unity.

The integrity of a nation is threatened by differences due to languages, religions, regions and communities. There should be a national language. The Mother (1978 Vol.12) suggests that simplified sanskrit should be the national language and then other differences can be solved when spirituality becomes the base of education.

National education must be on national lines and under national control. It should not ignore modern truth and knowledge but should set the foundation on one's own being, mind and spirit.

Integral Education is based on Indian culture. It seeks to preserve and strengthen the vedic norms and ethos. Sri Aurobindo (1972 Vol.117) says: "the only true education will be that which will be an instrument for the real working of the spirit in the mind and body of the individual and the nation. That is the principle on which we must build the central motive and the guiding ideal. It must be an education that for the individual well, to make one central object that is the growth of the soul and its powers and possibilities. For the nation, it will keep first in view, the preservation, strengthening and enrichment of the nation-soul and its dharma and raise both into powers of the life and ascending mind and soul of humanity." (P-200)
It is hoped that Integral Education can do much for the integrity of our own soil.

1.4.4 Integral Education for International Understanding and Human Unity.

Sri Aurobindo was an internationalist and he was trying to tackle many of the international problems on a spiritual base. Integral Education is international in nature. It has the element for the realisation of the ideal of human unity. According to the Mother (1978 Vol.12) each nation must occupy its own place and play its part in the world concert.

The most important idea is that the unity of the human race can be achieved neither by uniformity nor by domination and subjection. Only a synthetic organisation of all nations, each one occupying its true place according to its own genius and the part it has to play in the whole can bring about a comprehensive and progressive unification. And if this synthesis is to be a living one, the grouping should be effectuated around a central idea that is as wide and as high as possible, in which all tendencies even the most contradictory may find their respective places.

It seems that Integral Education is based on this higher idea and this idea is to give men the conditions of life they need in order to be able to prepare themselves to manifest the new force that will create the race of tomorrow. (The Mother 1978 Vol.12 P-40).

According to Sri Aurobindo (1972 Vol.15) true unity of the human race can only be secured and made real if the religion of humanity, which is at present the highest active ideal of mankind spiritualises itself and becomes the general inner law of human life.
It is hoped that Integral Education which is based on spiritualism can be the basis for a higher type of human existence and true internationalism.

1.5. Aspects of Integral Education

Integral Education has five principal aspects corresponding to the five principal activities of the human being; the physical, the vital, the mental, the psychic and the spiritual. These five parts of man are interrelated even inter-woven. Each part influences the others and the education of each has its effect on the whole. Each part, however, calls for a special approach of education.

1.5.1 Physical Education

1.5.1.1 Importance of physical education

Physical education means education of the body. The body is the pedestal of our terrestrial existence. The body is the means for the expression of life, mind and soul. The physical is our base and even the highest spiritual values to be effective on the earth must express themselves through the life. Hence constant vigilance in revitalising the body is needed. Our body which is the dwelling place of consciousness should be beautiful as well as strong enough to receive spiritual energy for its perfection. In this context Sri Aurobindo (1972 Vol.16) declares:

"............... Even a highest and completest education of the mind is not enough without the education of the body". (P-4).
1.5.2 Aims & Objectives of Physical Education

The perfection of the body must be the ultimate aim of physical education. The life should blossom like a flower petal by petal. The physical body which is the temple of the Divine must be clean and beautiful. The physical body should be the citadel of beauty. According to The Mother (1978 Vol.12) the aims of physical education is to build a body beautiful inform, harmonious in posture, supple and agile in its movement, powerful in its activities and resistant in its health and organic functions. Its purpose is to lengthen the life-span of the body as much as possible. The human body should be a perfect instrument at the disposal of a conscious will.

1.5.3 Aspects of Physical Education

All education of the body must be rigorous, detailed and methodical. According to The Mother (1978 Vol.12 P-12) the education of the body has three principal aspects:

1. Control and discipline of functions.
2. A total methodical and harmonious development of all the parts and movements of the body.
3. Rectification of defects and deformities if there be any.

1.5.4 General Guidelines relating to Physical Education

The education of the body should actually begin whilst the child is in the womb of the mother, because the child in the womb is already being conditioned by the three kinds of food afforded by the mother. They are protoplasm, air and impression.
The mother should be aware of these three kinds of food, the importance and reality of their existing in harmony with each other. Such harmony will depend upon the care she gives to her own well-balanced diet, and the regularity with which it is ingested. The quality of the air she breathes and the conscious rhythm of its intake and exhalation. The environmental impressions of daily life and the people she meets and their relationship to the ecological background of her day. From the very first hours of birth physical impressions and experience start to impinge upon the physical consciousness. It is a time when the physical surroundings should be kept as simple and calm and uncomplicated as possible. The baby at this stage grows best during long periods of sleep alternating with short periods of joyous kicking in a physically free environment. At this stage when he toddles, an environment of do-it-yourself must be created perhaps along the lines of a game putting the yellow things in the yellow drawer, each thing in its own place. This is a compulsory physical education which has to be given to the child with full love and security. The Mother (1978 Vol.12 PP.12-17) has given some guidelines in following the programme of physical education.

1. The physical education to be effective must be based upon a minimum knowledge of the human body, its structure and its functions.

2. The child should be taught from the early stage, the right position, postures and movements and a training should be with regard to the choice of food that is simple and healthy, substantial and appetising.
3. The child should be taught the taste for cleanliness and hygienic habits.

4. In the general programme of education for children sports and outdoor games, asans and physical exercise should be given a fair place.

5. Diet and sleep should be properly maintained. Medicines should not be taken unless it is absolutely impossible to avoid them.

6. Relaxation is indispensable during the working hours.

7. One must give up all weaknesses, no more night gossippings, mischievous or adventurous acts, no more fasting or heavy drinking, no more distractions, amusements and pleasures, even one must shun slow poisons like tabacco, alcohol etc.

8. The practice of Brahmacharya need to be cultivated. One must abstain from all pleasure-seeking including sexual pleasure for physical transformation.

9. Regular exercise should be followed strictly under the advice of the guide.

10. A health record should be maintained. Monthly weight should be kept and defects should be rectified. A medical visit should be arranged preferably once a month.

11. The children should be taught about healthful living through talks, visits, demonstrations and film shows.

12. The school should be an embodiment of healthy environment. The class rooms should be well ventilated and lighted. The furniture
should develop correct postures. Sanitary facilities should be well. Play ground is a must for the school and provision should be there for good drinking water.

In physical education the basic qualities to be evolved are courage, certitude, wisdom and strength not fear, doubt, stupidity or weakness. The investigator in the present study has taken some important items in preparing the questionnaire.

1.5.2. Vital Education

1.5.2.1 Importance of Vital Education

Everybody has a vital part. Vitality means life force. According to Sri Aurobindo (1972 Vol.22 P-346) where there is life, in plant or animal or man, there is life-force and without the vital there can be no life in matter and no living action. Again the clarifies that the vital is the life-nature made up of desires, sensations, feelings, passions, energies of action, will of desire, reaction of the desire-soul in man and of all that play of possessive and other related instincts, anger, fear, greed, lust etc. However the vital is taken as the seat of impulses and desires for acting and reacting upon one another. One has to begin his education with the primary sources of the sensations because vital is the store house of life energy, or will power.

According to The Mother (1978 Vol.12 P-18) of all education vital education is perhaps the most important, the most indispensable since no education is possible unless the life force is channelised properly.
1.5.2.2 Aims of Vital Education

Knowledge comes through sensations. When emotions are properly organised and united, vital becomes a dynamic instrument a vehicle of divine power for divine manifestation. But the vital in man's nature is a despotic and unsatisfied master. Its demands have no limit. So the aim of vital education according to the The Mother (1978 Vol.12) is to make the vital more refined, more sensitive, more subtle and more elegant for the growth and perfection of the vital. Joshi (1974) examines the training of life-force in three directions:

1. to discover its real function and to replace its egoistic and ignorant tendency,
2. to subtilise and sublimate its sensitivity which express itself through sensuous and aesthetic activities, and
3. to resolve and transcend the dualities and contradictions in the character (P-24).

1.5.2.3 Aspects of Vital Education

Mainly the building of character and the training of the aesthetic being are two parts of vital education. It has two main aspects: According to Bhattacharya (1952 P-87) the aspects are to develop and utilise the sense organs, and to become conscious and gradually master of one's character.
1.5.2.4 Practical Hints for Vital Education

Vital is a good servant but a bad master. If it is allowed to follow its likes and dislikes, its fancies desires and bad habits, it becomes the master of life ensuring no peace and happiness. The life-energy like an untamed horse, needs to be tamed, controlled and guided by the inner light. So the vital education of the child should begin as early as possible indeed as soon as he is able to use his senses inorder to avoid bad habits and to eliminate many harmful influences. Pani (1987 PP-326-337) has pointed out some practical hints for vital education.

1. The study of science is necessary for sense observation and importance should be given on audio-visual-methods in the school.

2. Different kinds of fine arts and crafts should be provided for the proper development of vital impulses. A child must have the opportunity to experience art, music (vocal & instrumental), photography, dance, needleworks, paintings, decoration, poetry, tailoring, weaving, printing etc. and other effective activities relating to vital education in the school and home.

3. Organisation of curricular and co-curricular activities to facilitate dynamic participation by the students and to offer opportunities maximise their effort and the exercise of their will.

4. Creation of conditions for learning by doing, and will force can be cultivated on the principle that what is decided to do must be done whatever the cost.
5. Stress on example, presence, influence and inner work of the teachers with minimum outer advice for the formation of character.

6. Stress on the purity of senses and sense training is inevitable for this purpose. So the students should be encouraged to participate in different experiments out or inside laboratories, museums and workshops.

7. Students should get opportunities for prayer, meditation to maintain discipline towards the formation of concentration and to think for themselves and act according to what they think best.

8. Various competitions in constructive and creative activities should be organised to utilise the vital energy properly.

9. More freedom is needed in the school programme. The environment of freedom with full love and security should be provided to the students to express their inner hopes, preferences, desires, aspirations and wonders.

10. The child's desire when he wants something if it is necessary should be fulfilled immediately.

The investigator examined all the items for the present study.

1.5.2.5 Moral Training

Moral education is a significant component of vital education. It is essential for an individual to lead harmonious life in the society. Many an education commission has recommended moral education in the school curriculum for the formation of character and inculcation of ethical
values. In moral nature of the child three things are important: Emotion, Samskara (formed habits) and Svabhava (nature). Moral education takes all these things for its perfection. There are a number of qualities through which child expresses its aspirations for the Truth, Beauty and Goodness. The central quality is sincerity and around this there are many divine qualities like—cheerfulness, harmony, gratitude, purity, patience, perseverance, etc. These qualities are to be cultivated by moral training. Moral training by text books makes everything mechanical and artificial. It is to be lived not to be learned. Sri Aurobindo and The Mother (1973 PP.29-30) declared that some principles are needed for effective moral training. The principles are given below:

1. The first rule of moral training is to suggest and invite not command or impose and the best method of suggestion is by personal example.

2. Good company i.e. reading good books, attending study circle for living discussion about the ideals of the great souls and keeping contact or living with enlightened souls, is a constant source to strengthen the moral fibres.

3. If one does wish to be respected by his child, he should have respect for himself and be and every moment worthy of respect. Even telling lies, losing temper and displaying other weaknesses are bad examples for the child.

4. One must not scold a child except with a definite purpose and only when it is felt quite indispensable. Physical punishment should be
totally avoided and when the child asks question one should answer it lucidly, clearly telling the truth, even warning a child frequently regarding the same mistake is harmful and a fault confessed must be forgiven.

5. One should not allow any fear to slip in between he and his child, otherwise it will give birth to pretence and falsehood. Love and sympathy, desire to help, devotion to an ideal, the satisfaction of being at peace with oneself are more constructive forces to mould the character of a child.

More education is the best instrument for the formation of character. The teacher-taught relationship should be a relation of soul to soul.

1.5.3. Mental Education

1.5.3.1 Importance of Mental Education

Man is primarily a mental being. Hence education of a human being centres around the education of his mind. Mind is the seat of thoughts, concepts and ideas. According to Sri Aurobindo (1972 Vol.29). Mind is the thought-driven chariot of the soul. It is the leader of the body and life. It is primarily a faculty of understanding and all understanding again is a discovery of a centre around which the ideas or things in question are held together. Mental education then is a process of training the mind of the student to arrive at such central conceptions around which the widest and the most complex and subtle ideas can be assimilated and integrated. Besides mind has many faculties and possibilities those need
a special education so that they can express the light. If it is left to grow wild it might become full of thorns and a source of trouble not only to itself but to others. But if it is properly trained, well nurtured, well developed it can receive the light from above.

1.5.3.2 Aims of Mental Education

What education has to impart is an intimate sense for the power of ideas, for the beauty of ideas and for the structure of ideas. According to Pavitra (1961) "it is the discovery of knowledge which should be the aim and means of education" (p-60). However, the aim of mental education is to develop the various possibilities and faculties of mind to receive the light from above for the perfection of mind.

1.5.3.3 Phases of Mental Education

For true mental education The Mother (1978 Vol.12) has mentioned five principal phases:

1. "Development of the power of concentration, the capacity of attention.

2. Development of the capacities of expansion, wideness, complexity and richness.

3. Organisation of ideas around a central idea or a higher ideal or a supremely luminous idea that will serve as a guide in life.

4. Thought control, rejection of undesirable, thoughts, so that one may in the end think only what one wants and when one wants.
5. Development of mental silence, perfect calm and a more and more
total receptivity of inspirations coming from the higher regions of
the being" (pp. 24-25).

1.5.3.4. Guidelines to Mental Education

All the processes and methods of mental education can best be
determined by the knowledge of the nature of the mind. Mind is like a
market place where all kinds of thoughts cross and collide with each
other. Thoughts are to be prevented from entering inside the mind. It
is only in the silence of the mind one is able to see things clearly and
silence is the greatest possible rest for the mind. In the initial stages of
growth of the mind one should have opportunities for free movement and
choice of subject matter, free environment to work, free access to infor-
mation and free opportunity to discover for itself. Sri Aurobindo and
The Mother (1973) have pointed out some guidelines for mental education
and for the present study they are reproduced after proper analysis by
the investigator.

1. The first development of the mental faculties depends on the right
use of the sense organs. They should first be exercised on things,
afterwards on words and ideas.

2. The child should be given proper training to perceive a thing properly
and to develop the capability of a concentrated attention on things
or work. In this respect the most method is to arouse in the child
an interest in what one wants to teach him, a liking for work,
a will to progress. There should be no difference in the child's
mind between work and play. To love to learn is the most precious gift that one can give to a child, to love to learn always and everywhere so that all circumstances, all happenings in life may be constantly renewed opportunities for learning more and always more.

3. The faculty of observation can be developed by varied and spontaneous exercises and the growth of understanding should be stressed much more than that of memory.

4. Purification of Citta (Citta Suddhi) is essential for liberation, purification and perfection of the intellect otherwise it can not properly discriminate, choose, select and arrange the ideas.

5. The faculty of memory should be developed by various activities of comparison and contrast. At every step the child will have to decide what is the right idea, measurement, appreciation of colour, sound, scent etc. and what is the wrong. He should be taught to trust his judgement without being attached to its results.

6. The powers of analogy and logical deduction should be developed. In order to increase the suppleness and comprehensiveness of the mind one should approach a single subject in various ways.

7. The child should be taught not to be rigid with set ideas and mental formation, on the other hand it is always good to consider every problem from all possible standpoints to avoid partiality and exclusiveness to make thought dynamic and constructive.
8. A child without creativity has a limited usefulness to the world and a limited capacity for joy. To promote creativity both the school and the home environments must be vibrant with stimulation, encouragement and materials.

1.5.4. Psychic Education

1.5.4.1 Concept and Importance

The crisis that confronts the modern man is not only ethical but also spiritual. Mind has exhausted itself as a frame of reference and man can no longer act with mind as his centre. The crisis points to the need for a centre greater than the mind. That centre is locked within a man, i.e. Psychic. The psychic is the soul or spark of the Divine. It is the representative of the Divine in the human being. Sri Aurobindo (1972 Vol.22) says:

"The psychic being is the vehicle of the Divine, it contains the Divine, it is the habitation of the Divine. It is God just born in matter" (P-265).

According to The Mother (1978 Vol.12 P-4) the psychic is the psychological centre of our being. It is the real individual, the real person behind all personalities. It is the integrating centre which little by little projects itself into the body, life and mind in proportion to their right development.

Psychic education can develop the habit of attacking problems with the habit of quick decision and quick action. It is the psychic consciousness alone that has the needed knowledge and the clear vision to do
the right thing in the right manner. By this psychic education a harmony can be established in life and it can bring to end the pettifogging calculations and schizophrenic self-torturings to which the children are victims.

1.5.4.2 Aims and Objectives of Psychic Education

Psychic education is the most essential aspect. It is because according to The Mother (1978 Vol.12) the psychic inspiration alone is true. All that comes from the vital and the mind is necessarily mixed with egoism and is arbitrary. The psychic education leads towards the discovery of psychic being. Its purpose is to bring the psychic being to the forefront so that it can act upon the mind, vital and body, purifying thought, perception, emotion, sensation, action and everything else in the human being and preparing them to be divine movements. In this context The Mother (1978 Vol.9) says that the aim of psychic education is: "to manifest and develop in the outer being new capacities which actually are not in one's present outer nature" (P-396).

Psychic education is not totally a new idea though it is not found in present traditional schools. It is a step to Atmavidya. It is indispensable to know and execute the divine will behind one's life and to be the master of one's destiny.

1.5.4.3 Guidelines relating to Psychic Education

Psychic education is a life-long process and it must be the starting point of all education. All spontaneous turning to love, truth, beauty, knowledge, nobility, heroism is a sure sign of the psychic influence. To
recognise these reactions on the pupils to encourage them wisely would be the first indispensable step towards psychic education. It can be imparted effectively in a living and suitable environment. The Mother (1978 Vol.12 pp.32-35) has given some practicable suggestions for the awakening of psychic being.

1. The discovery of the psychic being is absolutely a personal matter and a great determination, a strong will, an untiring perseverance and above all the guidance of a person who have the realisation of the soul are indispensable for this purpose.

2. Mind is incapable of judging spiritual things. So it is absolutely indispensable to abstain from all mental opinion and reaction.

3. One should try to take pleasure in all acts, but should never do anything for the sake of pleasure. Even one should give up all personal seeking for comfort, satisfaction, enjoyment or happiness and should take whatever comes to oneself as an aid to his progress.

4. One has never to get excited, nervous or agitated, rather he should remain perfect calm in the face of all circumstances.

5. One should not judge physical happenings at their face value. He should not complain against the behaviour of anyone unless he has the power to change in nature.

6. Before eating one should concentrate for a few seconds in the aspiration that the food one will take, brings to body the substance necessary to serve as a solid base for one's effort towards the great discovery and give it the energy of persistence and perseverance in the effort.
7. Before going to bed concentration for a few seconds should be done in the aspiration that the sleep may restore fatigued nerves, bring calm and quietness to brain so that on waking one may with renewed vigour begin again his journey on the path of the great discovery.

8. Before one acts, should concentrate in the will that one's action may help or at least in no way hinder one's march forward towards the great discovery.

9. Before the words coming out of the mouth one should concentrate a while just long enough to check the words and allow those alone that are absolutely necessary, are not in anyway harmful.

10. One must not forget the purpose and goal of one's life and one thing is absolutely indispensable i.e. the will to discover and realise. Whatever one does, what ever one's occupation and activity, the will to find the truth of one's being and to unite with it, must always be living, always present behind all that one does and that one experiences, all that one thinks.

1.5.5 Spiritual Education

1.5.5.1 Importance of Spiritual Education

Man is an evolving soul and all life is a growth of the soul from darkness to light. Education is that light which removes darkness of ignorance. Light is within which shines in our heart. That is called spirit. The human aspiration for light is spiritual in nature because it enables the individual to go beyond the limitations of mind and perceive the real truth which is the spirit of education.
All education without the education of the self or spirit is incomplete. Hence education of the self or spiritual education is a must to achieve the highest aim of life and education. True education springs from the foundations of spiritual experience and learning. There is a greater perfection deep within the being and that is to be educed, manifested, brought forth into the light of the day. Spiritual education is initiation into the life of spirit, a training of human soul in pursuit of truth and the practice of virtue. Spirituality is an exploration of consciousness through consciousness. Education which can bring the total change of consciousness is spiritual education. This education is indispensable to achieve the perfection of life.

1.5.5.2 Aims of Spiritual Education

Spiritual education aims at the growth of consciousness and to bring down the higher consciousness into the lower. It is solely concerned with the inner awakening and realisation of the self and helps a person to become a perfect instrument of divine manifestation.

1.5.5.3 Aspects of Spiritual Education

Dowsett and Jayaswal (1975), have mentioned four aspects of spiritual education.

1. A knowledge of the working of the inner planes including the psychic, mental and vital consciousness and also of the physical body and the material universe.

2. Disciplines to realise or experience the highest or perfect self which is called Atman or Brahman.
3. To correlate the inner experiences with the observable universal truths.

4. To bring the mental, vital and physical personality under the influence of the Divine consciousness, develop them and integrate them with it (P-70).

1.5.5.4 Guidelines relating to Spiritual Education

Kothari Commission (1964-66) suggests that religious education should be imparted to the child from the very beginning. It has to start with parents so that they may consciously assist in the formation of the consciousness of the child even while he is in the womb. According to Sri Aurobindo (1972 Vol.17 p-212) religion is a step towards spirituality and spiritual education should be very flexible to accommodate religious education in it. The child should be provided opportunities to read spiritual books, to listen spiritual songs and talks, to observe spiritual films, pictures and places for the growth of his consciousness.


1. To become fully aware of the psychic being and to live a psychic life one must abolish all selfishness but to live a true spiritual life one must be selfless (egoless).

2. The first step in spiritual education is equanimity. In order to realise equanimity one should follow some psychological disciplines. At first one should not allow oneself to be affected by anything external by what people say or do or by natural events. Secondly
one has to detach oneself from one's own mental, vital and psychical consciousness and to observe as a witness how the nature-force is using it. Thirdly one must make the spiritual consciousness grow and the mental, vital and physical parts of the personality surrender to it in order to foster a divine equanimity to pervade the whole being and provide the basis for further spiritual education.

3. The child can be taught about the idea of equilibrium in a simple way and even it can be shown with the help of material things that an object will fall if it is not balanced.

4. There is another quality which must be cultivated in a child from a very young age, that is the feeling of uneasiness of a moral disbalance when it feels when it has done certain things.

5. Children must be taught from their infancy that there is an inner-reality within themselves, within the earth and the universe exist only as a function of this truth and that if it did not exist the child would not last, and everything would dissolve because it is the real basis of the universe.

6. The power of concentration and attention must also be cultivated, and the child should know the way of self-surrender which is the most effective starting point, the straightest and swiftest way to spiritual education.

7. In spiritual education the help of a Guru is indispensable. The Guru is generally a Yogi who put his influence for the growth of a pupil.
8. Spiritual environment influences the children to be conscious of their true being. Even an atmosphere of spirituality sometimes helps much more than an exchange of words.

1.5.6 Supramental Education

Integral Education aims at perfect perfection. It is not fulfilled by psychic or spiritual transformation but the manifestation of the true inner potential of the evolving individual can raise the consciousness to the heights of the supramental and bringing it down into our individual and social consciousness and transforming them into the nature of the Supramental which is the perfect perfection, the goal and summit of all educational endeavour. Supramental is the highest level of the consciousness. Supramental education first aims at transforming man into the superman and its ultimate aim is to bring down on earth the supramental race with supermind, divine vital and divine body as its instruments for perfection of the individual and the collectivity.

As this type of education is not possible now a days, Sri Aurobindo and The Mother have not mentioned any guidelines for this. But it is hoped that supramental education can be imparted in future.

1.6. Methodology of Integral Education

Learning eventually involves interaction between learner and environment and its effectiveness relates to the frequency, variety and intensity of the interaction. To accelerate the interaction effectively although different devices are being implemented, complete success in bringing the real change in the learner is not guaranteed. It is obvious
that there can not be any standard method that can be universally prescribed. A method has to be adopted to specific situations. No method is good or bad by itself. Every method is useful in its own way at its own place. The applicability and success of the method depends on the user. What is more important is that the teacher should know to use the right method on the right occasion. It is true that a good teacher has not specific method. The teacher himself is the method. The Mother (1978) declares:

"A method is well applied if the teacher has discovered it himself."

(Vol.12 p-169).

1.6.1 Principles of Teaching

The method of education must be appropriate to the aim of education. Methodology of Integral Education bears the Vedic and Upanisadic norms of Shravan, Manan and Nididhyasan. The principles of Integral Education are not based on pre-conceived ideas rather on an ideal. According to The Mother (1978 Vol.12 P-308) the guiding principles of the new ideal of education are Truth, Harmony and Liberty. In this regard Sri Aurobindo's (1972 Vol.17 pp-204-205) views is more befitting. He has given three principles of teaching.

1. **Nothing can be taught** is the first principle of true teaching. It is a very paradoxical and striking statement. Basically all knowledge is contained within oneself. The first principle contains the Upanisadic value that is 'Tatwamasi' or 'Thou art That'. If you know yourself, then you will know the world because the whole world is nothing but thyself. The key to knowledge is within, for it is the awakened
soul within that observes, records, sorts out, selects, omits, unites transmutes and turns facts and information into knowledge, knowledge into wisdom and wisdom into the dynamo of right aspiration and action. It is the true task of education to provide the atmosphere, the friendly help or guidance, the leverage that will release the spark and make it flame forth into a blaze of consciousness characterized by an ever-increasing intensity and wideness. The teacher should guide the child in respect to his nature. The amount of help will vary from child to child and will also depend upon the age of the child.

2. The second principle is that the mind has to be consulted in its own growth. This principle has a very practical bearing on the life and destiny of a child. The child is very much interested in his growth, in the development of his faculties, in the acquisition of the knowledge, in the development of his character and in the determination of the aim of his life. It is in regard to these that the task of the teacher is to consult the child, his nature, Swabhava (a law of that nature) and Swadharma (a nature of its own). A child should get opportunity to grow and shape himself according to his own nature so that he may derive the highest satisfaction from life and make his maximum contribution for the progress of the society.

3. The third principle of education is to work from the near to the far, from that which is to that which shall be. After speaking about
the how and what of teaching Sri Aurobindo in his third principle explains the environment in which both the aspects progress well. The child should be educated in an atmosphere with which he is familiar. From known to unknown is one of the soundest principles of education. This principle reveals that all education must be based upon experience. What is nearest to the individual is his personal direct experience. All the knowledge must be built up on the day-to-day experience. So when the teacher has the experience of things then he can really communicate experience to the children. It anything has to be brought in from outside, it must be offered not forced on the mind. A free and natural growth is the condition of genuine development.

These are the three principles of the method not the methods themselves. But they are so comprehensive that all methods can be tested against them.

1.6.2 Instruments of Teaching

A teacher should know the instruments of his teaching to be a successful teacher. According to The Mother (1978 Vol.12 p-194) there are three instruments which the teacher uses for his teaching. They are: Teaching, Example, and Influence.

1. Teaching is least important. The teacher should use this instrument rarely. But the wise teacher will not seek to impose himself or his opinions on the passive acceptance of the receptive mind of a child. He will seek to awaken much more than to instruct. His whole business
is to awaken the divine light and set the divine force working of which he himself is only a means and an aid. He will aim at the growth of the faculties by a natural process and free expansion. He will give a method as an aid as a utilisable device, not as an imperative formula or a fixed routine. He will be on his guard against any turning of the means into a limitation against the mechanising of process.

2. **Example** is more powerful than the instruction, but it is not the example of the outward acts nor that of the personal character which is of most importance. A good teacher should stand like a mirror before the students. He should be capable of transmitting the example of his inner life. The silent influence of the example is the effective instrument of teaching.

3. **Influence** is more important than example. It is the influence of the teacher that leads the disciple to find his true being on the way of educating himself. Influence is not the outward authority of the teacher over his disciple but the power of his contact, of his presence, of the nearness of his soul to the soul of the another infusing into it which he himself is and possesses. This is the supreme sign of the master.

1.7. **Technology of Integral Education**

No education can be worked out over night, so also Integral Education. It is a life-long process. Integral schools are needed to implement this type of education. Education does not mean schooling rather it surpasses the schooling. If education continues along the old track, humanity sooner or later will simply destroy itself. Education is a process
that changes the learner. So a change is needed in the technology of 
education. Integral Education includes the society, teachers, parents and 
administrators. In this life-long process all these should grow consciously 
to implement the education effectively. Technology of Integral Education 
includes the society, teachers, parents, administrators, learners and all 
the activities of the school. In Integral Education all these are set in 
a new attitude.

1.7.1 School

School has to provide a base for life-long education. It has to foster 
in the students life-long learning skills. School is not mere a place where 
the learning process goes on, it is a place of preparation for the life. 
In this context The Mother (1978 Vol.12) says :

"School is just a preparation to make the students capable of 
thinking, studying, progressing and becoming intelligent" (P-179).

The school should be an opportunity for progress for the teacher 
as well as for the student.

1.7.2 School Plant

All the physical facilities that are required for the educational 
programmes are classified under the name 'School Plant'. It includes 
the school buildings, playground, library, laboratories, workshops, hostels, 
garden etc. Pani (1987) has elaborated all the physical facilities that 
are to be provided for teaching-learning process. According to him the 
school building which is the most important aspect of the school plant 
needs special consideration. The class room should have an atmosphere
of learning. A school should have equipment and physical surrounding in which the needs of the children can be met. A classroom should contain a blackboard, a bulletin board, a space for experiments, a demonstration table with a storage space, and fittings for water and electricity, hooks on the wall for hanging maps, charts etc. Besides, there should be extra bulletin boards on the side walls and outer wall. The room should have a number of wall almirahs with glass cover. The school building should have proper arrangement for ventilation and light. Dustbins, lavatories and urinals should be provided.

Besides classrooms, there should be provision for library, laboratories, workshops, art rooms, drill shed, gymnasium, auditorium, administrative block, meditation room, room of silence, room of collaboration, store room and such other facilities.

The campus should include quarters for teachers and other workers and their families, boardings for children, playgrounds, swimming pool, the dairy, the poultry, flower and kitchen gardens, agricultural fields and farms, industrial production centres, sale centres and so on.

All these are necessary for an Integral School.

1.7.3 School Pattern

Schools of Integral Education must necessarily be wholly residential. Education is not confined to text-books or a few hours of classroom teaching, it is complete only with the interaction of the personalities of the teacher and the pupil. The school must be co-educational. It must be autonomous and should follow its own curriculum. The method of instruction should be mother tongue.
1.7.4 Curriculum

Ryburn (1938 p-23) observes that a progressive education must be activity based because life is creation and creation is essentially activity. This activity will be activity in connection with all aspects of life, activities of the hands, the mind, the feelings and the spirit. Curriculum includes all such activities of life and extends from birth to death. The curriculum in Integral Education has a philosophical base that is integral philosophy as propounded by Sri Aurobindo. It is linked up with life society and culture and integrates different aspects of personality. It includes different curricular subjects and activities in relation to the five aspects of Integral Education.

Text-book has a very limited utility in the scheme of Integral Education. In Integral Education work sheets take the place of text-books. A work sheet is a set of instructions relating to the work and it includes two parts: didactic and heuristic. The didactic part includes an introduction to the subject, definitions of the new terms, a historic or biographical background, some examples and so on. The function of this part is to help the learner to plunge into the text, understand it and assimilate it. The heuristic part consists of the delineation of the investigation to be made, the apparatus and equipments to be used and the experiments to be made.

The child is the starting point, the centre and the end in the curriculum of Integral Education. The teacher has to prepare the curriculum for the first eight years of schooling till the children attain 14
years of age. After this the children should be consulted in the preparation of curriculum. It is prepared on the basis of child's age, attitude, interest, capacity of understanding and his life of past, present and future.

1.7.5 Teacher, Pupil & Parents

1.7.5.1 Teacher

The teacher is the soul of the educational system and no scheme of education can succeed without a body of competent teachers well trained for this task. Education is an interplay between teacher and taught. In Indian tradition teacher is termed as 'GURU' and 'GURU' means a teacher both spiritual and secular. Even a teacher is regarded as someone more than the father. Guru represents to the disciple, to the seeker the very god head, the very divinity to which he aspires. The human teacher is the instrumentation between the divine and the pupil. According to Sri Aurobindo (1972 Vol.17 p-204) a teacher is not an instructor or task master but a helper and guide. Again Sri Aurobindo declares:

"A true teacher is one of the greatest servants and benefactors of the race" (quoted by Roark Jesse 1973 p-103).

However, the teacher must be a living soul or burning fire to set an example before the pupils by living a life according to certain ideals.

1.7.5.2 Qualities of a good teacher

Qualities are more important than qualifications for a good teacher. The teacher should have a new attitude towards the child, the education and life. He should breathe the spirit of sincerity, simplicity and honesty. He should be moving figure without hypocrisy and see himself and others
straight and aright. A good practical knowledge of child-nature is obviously a necessary part of a teacher's qualification. He should have love for child-nature and a dispassionate desire to understand the mind and behaviour of the children. In this connection Pavitra (1976) quotes the Mother's words:

"Teachers who do not possess a perfect calm, an unfailing endurance, an unshakable quietness, who are full of self-conceit will reach no where.

One must be a saint and a hero to become a good teacher. One must be a great Yogi to become a good teacher. One must have the perfect attitude in order to be able to exact from one's pupils a perfect attitude. You can not ask of a person what you do not do yourself" (p.137).

Besides a teacher should also possess the knowledge of the contents, a mastery over what he is to teach and also the skills of teaching.

According to The Mother (1978 Vol.12) a teacher must be calm, never angry or carried away, master of himself and to be a good teacher one has to abolish in oneself all egoism. In regard to the personality traits of a successful teacher. The Mother (1978 Vol.12) points out:

"Complete self control not only to the extent of not showing any anger, but remaining absolutely quiet and undisturbed under all circumstances.

In the matter of self-confidence, must also have a sense of the relativity of his importance. Above all, must have the knowledge that the teacher himself must always progress if he wants his students to progress, must not remain satisfied either with what he is or with what he knows.

Must not have any essential superiority over his students nor preference or attachment whatsoever for one or another.

Must know that all are equal spiritually and instead of mere tolerance must have a global comprehension or understanding" (p-168).
The first task of the teacher is to maintain the environment or to provide the opportunity with subjects of interest suited to varied grading of his students. These objects consists of work-sheets and related documents.

The second task of the teacher is to organise and maintain the good will of the students. To understand a child properly one must realize that his every act is purposive and expresses his attitudes, his goals and his expectations. Observation of a child can provide valuable information. The behaviour and the actions of the child provide opportunities for insight into his motivations. Whatever the child does in school, in his academic progress, in his department and even in his social relationships with other children, depends in part on the attitudes and actions of the teacher. As soon as a teacher becomes resentful, frustrated, annoyed he stops being a leader and becomes just a fighting human being, fighting for his right, his position, prestige and superiority. A clear picture of the child's life style, of his attitudes and the goals which he developed in his family situation enables, the teacher to offer new stimulations and experiences so that the child may reconsider his concepts and again a more appropriate evaluation of himself and of his efforts to find his place in the group. The teacher should stand in the background and should not come to the forefront unless the situation calls for it.

The third task of the teacher is to help the students to find the inner guidance. The teacher has always to keep himself in contact with
his soul to be able to induce a psychic opening in his pupils. In this connection Prasad (1976) rightly remarks:

"The teacher has to fire the enthusiasm of the growing child and make him feel the need of a new life," (p-107).

Evidently the teacher himself is one who cares for his soul and enjoys its play and activity in himself and wants the same in the children. He has to remove the beam from his own eye and then he will see clearly how to remove the speck from the eye of a child.

1.7.5.4 Pupil

Child is a growing soul. The psychic in the child is not clouded. He holds within himself a secret of life. Prasad (1976) rightly observes that a whole mysterious world is locked within him. There is much in the child that is unknown. That unknown region should be known to every teacher and he should seek for him in a spirit of enthusiasm. The right children are those who have souls active enough for further growth and manifestation. In this connection The Mother (1978 Vol.12) says:

"It is not a number that we want, it is a selection, it is not brilliant students that we want, it is living souls" (P-118).

A pupil, so long as he is a child, is a born aspirant. He aspires for a higher life. According to The Mother (1978 Vol.12 PP.151-152) a pupil, to be an ideal pupil, should do his duties properly at proper time. He understands every thing he is told, he knows his lesson before he has learnt it and answers every question he is asked. He should not worry about his growth and have a child-like trust and faith in the future.
An ideal pupil should not be noisy in the class and if he does not intend to be silent and attentive in class, it is better not to go there. Always and everywhere it is forbidden for the pupils to fight among themselves. The Mother insists on the necessity of having good manners. A pupil who has the will for constant progress can go ahead.

1.7.5.5 Parents

The parents are the first teachers. The children come through them. In this connection Prasad (1976) quotes the words of Kahlil Gibran which deserves attention.

"Your children are not your children. They are sons and daughters of life's longing for itself.

They come through you but not from you. And though they are with you yet they belong not to you.

You may give them your love but not your thoughts.

For they have their own thoughts.

You may house their own bodies but not their souls. For their souls dwell in the house of tomorrow" (p-157).

The higher souls come through the parents if they are true aspirants. Before birth the child takes its succour from the pregnant mother's thought action and speech. So the mother can educate a child, help the child in his inner growth before birth.

After birth, if the parents want to educate a child they have to first educate themselves. They have to become conscious and master of oneself so that one never sets a bad example to one's child. To speak good words and to give wise advice to a child has very little effect
if one does not oneself give him an example of what one teaches. In regard to the duties of parents, the opinion of Rudolf Dreikus (1957) is more striking:

"Father and mother provide the atmosphere in which the child first experiences and recognizes the values and conventions of social living. His orientation towards social living derives from the attitudes which he develops towards the social conditions in his family. The economic, racial, national, religious and social influences of the community reach him through his parent, who express all these influences in their behaviour towards each other and towards their children. They not only impress the child with the standards, characteristics of the various social levels but also set the example of human relationship." (pp.8-9).

The relationship between father and mother establishes the pattern for all interpersonal relationship within the family. If the parents are competitive, their children learn and if the parents are co-operative and friendly, their children will have a better chance to develop these trends in their dealings with each other and later on with persons outside of the family. The family atmosphere presents its characteristic pattern to the children as a standard of life. The family pattern however, by no means, determines the child's behaviour. Parents are not the child makers, but his guardians. They should understand the rights and powers of the child and do accordingly.

1.7.6 Free progress system:

Integral education calls for a new attitude towards education and a new approach to teaching. This new approach is called Free progress system.

Progress is essentially a growth of consciousness, discovery and increasing awareness of an inner power and principles of guidance. It is
free because it is not pre-fabricated, it is free because it is not imposed on any individual and finally it is free because it is guided not from without but by oneself by one's inner soul. In the words of The Mother (1978 Vol.12). "Free progress is progress guided by the soul and not enslaved by habits, conventions and preconceived ideas" (P-408).

In this system each student is free to study any subject he chooses at any given time, but this freedom has to be guided by the teachers because it might be misused. There are no classes that the students will sit and the teachers have to teach them. On the other hand the students sit here and there, do their work, the teacher is simply there, any where, either in a room or in a special place and the students go to him and ask him questions.

In this system the learners are divided into groups according to their stage or level or development in a particular aspect or area. The environment is supplied with necessary materials consisting of text-books, worksheets laboratory equipments, materials for manipulation, construction, creativity and so on. The learner is encouraged and inspired in time by required help and guidance of the teacher.

The teacher-student ratio is 1:10. It is not rigidly administered. The teacher is always available and he can work with a group of uniform grade having 10 to 15 students. The class work according to Pavitra (1961) consists of three distinct aspects namely (a) Collective teaching, (b) Individual work and (c) Team work.

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Collective teaching is necessary and carried out for training the students in listening to the teacher and understanding what he says and communicating information and finally providing guidance of a general nature.

A great stress is given to the individual work of the students. This individual work may be a result of the students own choice to follow a particular topic of interest, or it may be the result of a suggestion from the teacher but accepted by the student. It may be of the nature of a follow up of something explained by the teacher or it may be of the nature of an original line of inquiry. The essential aim is to encourage and stimulate the students to find genuine interest and joy in work.

Team work takes into consideration the need of the child for contact, association and collaboration with the other children. Teachers announce a number of projects in some subjects and students according to their individual or group, select a few on which they work individually or collectively and produce charts, monographs, designs etc., which are periodically exhibited for the benefit of the whole class. The teacher is always present and if he has something to say, he must give it as an advice or suggestion but the decision must be made by the children themselves.

Home task is little concerned in the Free-Progress System. The key word in this system is interest and love of learning and the whole aim is to make the educational process spontaneous, flexible and evolutionary.
1.7.7 Discipline

The word discipline is derived from the Latin word 'discipulus' which comes from discere, means to learn. Discipline can be learnt by living in discipline. It is not an arbitrary rule that is imposed on the little ones. It is a rule which the child should impose on himself. This type of discipline is called free discipline or self-discipline. It can be taught better by example. In this context the Mother (1978 Vol.12) opines:

"Example is the most powerful instructor. Never demand from a child an effort of discipline that you do not make yourself. Calm, equanimity, order, method, absence of useless words ought to be constantly practised by the teacher if he wants to instil them into his pupils" (P-194).

One should not beat the child or shout or get agitated to maintain the discipline. It indicates a lack of self-control which is harmful for both the teacher and the student. If one wants to keep the discipline amongst the children should concentrate by establishing silence and peace in one's heart and by calling the divine presence with a sincere aspiration. Everything depends on the spirit in which it is done. According to The Mother (1978 Vol.12 P-197). Something in the teacher's character is responsible for the indiscipline of his students. If one is disciplined in his own action, speech and thought, he can maintain discipline among the students and in the school. Even a revolt of the vital forces of the children against all discipline and all constraint can be controlled by transmitting the inner force in absolute calm. The basis of discipline is mutual respect. The natural relationship between student and teacher is one of understanding and love but which makes no demands. If this relationship can be established as early as possible the implementation of the necessary discipline becomes easy.
1.7.8 Environment

Environment is the best master. The child learns everything from his environment. The heart of every child is a mine of divine qualities and attributes. All depends on how he avails himself of this hidden treasure. Hence the need of keeping him, right from the beginning, in an environment which gives him a chance to develop his inner qualities.

The school atmosphere should be like home atmosphere. The children must be happy to go to school, happy to learn. They must be educated in an atmosphere of love and gentleness. A little child surrenders himself to his environment with unlimited trust. Everything one does, thinks and feels in his presence, penetrates the child deeply, building and forming him. The secret of the child is barely hidden by his environment. To assist a child one must provide him with an environment of love and security which will enable him to develop freely. It is the duty of a teacher and parent to provide a open pleasant environment with all the facilities and play materials to preserve the character of cheerfulness and fearlessness.

An atmosphere in which the child grow should be an atmosphere vibrant atonce with ideation and silence, surcharged with synthetic thought and a most integral aspiration, filled with the widest realisation and a harmonious unity. Such an atmosphere is a normal condition for the perfect mental education. Hence the most important thing is for the child to be surrounded by an atmosphere of joy, transparence and purity.
1.7.9. Institutional Management

Institutional management means to control the business of the institution. It includes many aspects. Institutes of Integral Education are necessary for the implement of Integral Education.

1.7.9.1 Importance of Integral Education Centre

Integral Education cannot be worked out in a single day, not even in a few years. All the existing schools and colleges can not implement it at the same time by an act of law. It should be started as an experiment. There are some Integral Education Centres throughout India. They experiment Integral Education on the basis of Sri Aurobindo's ideals. The management of the institution is based on a new attitude.

Centre is a place of inspiration. A new Centre of thought implies a new centre of education. An Integral Education Centre should be a place of light, liberty and learning. The aim of each and every Integral Education Centre is to prepare its children for the blossoming of a new consciousness and a new life. The centre does not prepare students for a career and success in life and society, but to increase one's perfectibility to the utmost. It is not to prepare its students for the award of degrees and diploma what the other schools do, but to provide an atmosphere where knowledge is sought for its own sake and for the building of the character. The Mother (1978 Vol.4) declares that Integral Education Centre
should be different from other traditional schools. In the words of The Mother:

"If we have a school here, it is in order to be different from the millions of schools in the world, it is to give the children a chance to distinguish between ordinary life and the divine life, the life of truth to see things in a different way. It is useless to want to repeat here the ordinary life. The teacher's mission is to open the eyes of the children to something which they will not find anywhere else", (P-3).

As such, Integral Education Centres are indispensable to work out the Integral Education properly.

1.7.9.2 Admission

There should be a careful selection of students. Children of both poor and rich classes should be taken in. But the important things is that the parents should have love and inclination for the Integral Education. They should have strong will power to prepare their children to lead an integrated life. The school therefore, has to be restricted to parents who have faith in spirituality and want their children to grow spiritually. Students may not be selected on the principles on external criteria such as intelligence, test results, previous achievements etc., but the students those are not desirous of obtaining certificate, but desirous of getting admission for the sake of learning should be admitted. At no cost will certificates be given to such students. This should be endorsed by their parents. Regarding the selection procedure The Mother (1978 Vol.12) states:
"It is not by conventional examinations that students can be selected for a class. It is only by developing in oneself the true psychological sense. Select children who want to learn, not those who want to push themselves forward" (P-201).

Children of uniform age group should be admitted. Admission of the students is expected to be over one week prior to the opening day. No mid-year admission is permissible.

1.7.9.3 Selection and Recruitment of Teachers

The successful implementation of Integral Education depends upon the quality and sincerity of teachers recruited for the purpose. Pani (1987 P-400) states that the teachers of the traditional pattern are not suitable for this purpose. Only the devoted, inspired and sincere teachers are needed. Sincerity of purpose and devotion to the cause is the first qualification of the teacher. But it is equally true that his devotion and sincerity are of no avail without the knowledge of the subject and the methods of teaching it. This is an important factor to be born in mind while recruiting teachers for Integral Education Centres. Pani (1987 p-401) again states that the teachers should not be recruited on the basis of scaled or consolidated salary. They should not work for money but they should offer their services to the cause of experiment and the service of the divine for their own growth and development and the management should take care of their needs of food, clothing, shelter, health and such other bodily requirements.
1.7.9.4 Managing Body

Every school should have its own managing body. It may consist of full-time and part-time teachers. Mohanty (1985 P-135) opines that no person, who is not directly teaching in the school should preferably be taken as a member of the managing body. Parents who are part-time or full-time teachers can also be included in the managing body. A senior student with promising ability may be taken in the managing body. The managing body should meet if necessary every week to look after the proper functioning of the school. Besides teachers' meeting and parents' meeting should be held for the welfare of the school.

1.7.9.5 Time-Table

The success of the programme depends on a well-planned time-table for the school in which all the curricular and co-curricular activities find their place. According to Pani (1987 p-402) time can be devoted to different aspects of personal development if the school be wholly residential.

In an Integral Education Centre the time-table needs to be organised according to the different aspects of the development. There should not be any rigidity about distribution of periods of different aspects of development or distribution of timings. The timings have to be adjusted
to suit the needs of the development of the individual or the group or the class or the subject. Combined double periods can also be provided for smooth conduct of some activities. Pani (1987) observes that the time-table can suitably be modified to suit to the requirements of a residential school where the day begins at about 4.30 A.M. and close around 9.30 P.M.

1.7.9.6 Working Days & Holidays

Pani (1987) has rightly remarked that there is no difference between working days and holidays in Integral Education Centres. Holidays are days for recreational activities such as dramatic practices, physical demonstrations, hikings etc. The institution will fix the holidays, but it is more important that the number of working days should not be less than 240 days in a year. The daily schedule of work should be well organised so that a student can engage himself in various activities for his individual development. The morning hours can be devoted to theoretical and intensive study, the afternoon for practicals, the evenings for play and games and the first hours of the night for recreational, artistic and creative activities.

1.7.9.7 Financial Resources

No educational experiment or innovation can effectively implemented without financial resources. Education should be the primary responsibility
of the people themselves. In other words the schools should have their own sources of financial support which according to Pani (1987) include.

a) Tuition fees, school fees and other fees.
b) Subscriptions and donations from parents and other financial supporters.
c) Endowments and charitable organisations.
d) Income from school property (land and building).
e) Sale of agricultural and industrial products.
f) Government produce taken on lease, auction and the profit from their sale proceeds.
g) Recurring and non-recurring grants from State and Central Governments, Investments and interests.
h) Charitable shows organised at different times.
i) Publication of Souvenirs and collection of advertisements and such other sources" (P-411).

However, the school has to explore its own sources of financing. It should have a friendly relationship with other local bodies and social welfare boards for this purpose.

1.7.10 Evaluation

Evaluation is not synonymous with examination, rather more than that. It signifies assessment or value judgement. It is the means of
assessing self-progress. Evaluation is a continuous process. It is not confined to the annual test or a few terminal tests. It has to be based on the successful completion of the day-to-day assignments, projects and other works. Evaluation provides a means of feedback to the teachers, ensure positive progress by effective change if the progress is found to be retrograde and stagnant.

The teacher has to record all kinds of development in different aspects of personality of a student. He has to use rightly the subjective and objective tools of evaluation according to the need of the subject and situation through different internal assessments. At the end of the year he will give notes to the students not based on written test-papers but on their behaviour, their concentration, their regularity, their promptness to understand and their openness of intelligence. Regarding the test The Mother's (1987 Vol.12) opinion deserves attention:

"Naturally the teacher has to test the student to know if he or she has learnt something and has made a progress. But this test must be individual and adapted to each student, not the same mechanical test for all of them. It must be a spontaneous and unexpected test leaving no room for pretence and insincerity. Naturally also, this is much more difficult for the teacher but so much more living and interesting also." (P-203).

Progress reports should be issued to the students at the end of every quarter for their guidance and improvement and cumulative records for each student should be maintained in the school. That should contain all the bio-data relating to the students and should be treated as most
confidential records. Distribution of prizes in various activities should not be based on competitive grades but should be based on capacity, good-will and regularity of effort and that should be a prize of appreciation of equivalent value.

In Integral Education the teacher evaluates and evaluated by his students. The process is mutual or reciprocal and continuous.