CHAPTER 4

REVIEW OF RELATED LITERATURE

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4.1. Need for Review.

The importance of the review of related literature in any research project cannot be over-emphasized. It is absolutely necessary on the part of the researcher to acquire a clear-cut and deep insight into the problems he handles with. Besides, the study of the related literature works as a guide post to the quantum of work done in the field and enable the researcher to perceive the gap and lacuna in his field of research.

Good et al. (1941) have explained the use of the review of related literature as follows:

"Survey of related literature helps us to show whether evidence already available solves the problems adequately without further investigation and thus may save duplication. It may contribute to the general scholarship of the investigator by providing ideas, theories and explanations valuable in formulating the problem and may also suggest the appropriate methods of research" (pp.167-168).

It is also of immense importance on the part of the researcher to be familiar with the location and use of the sources available in any educational context. His role is just like either of a competent physician or of a lawyer. This idea has been well stated by Good et al. (1941) as follows:

"The competent physician must keep constantly abreast of the latest discoveries in the field of medicine. The successful lawyer must be able readily to locate the information pertinent to the case at hand. Obviously the careful student of education, a research worker and investigator should become familiar with the location and use of sources of educational information" (pp.167-168).
Besides, the researcher, at the outset of his research work tried to tap all the sources related to his project and derived utmost benefits from the library. He was aware of the needs and importance of the sources like books and library.

Best (1977) also acknowledges a research worker's familiarity with the library for a worthwhile study of a research project in the following words:

"Practically all human knowledge can be found in books and libraries. Unlike other animals that must start a new with each generation, human beings build upon the accumulated and recorded knowledge of the past. Their constant adding to the vast store of knowledge makes possible progress in all areas of human endeavour" (p.309).

Hence, the researcher tried his best to have a full survey of the related literature available in his field of study to get evidence as to what is already known and what is still unknown and untested. A few studies were conducted in the area of his interest, but to the utter surprise, no significant field study had been undertaken in state level. So the researcher has only stated those studies that are plainly relevant to the present study.

Studies, having relevance with the present inter-disciplinary research work fall into three areas:

1. Philosophy of Integral Education.
2. Psychology of Integral Education.
3. Procedure and practices of Integral Education.
4.2. Philosophy of Integral Education

All 'philosophy' is to Sri Aurobindo a dispassionate enquiry by the light of reason into the first truths of existence and all 'Education' is to Sri Aurobindo a flowering out of the growing soul, even the development of the physical body has an intimate bearing on the evolutionary progress of the inner being and the integral individuality of a person. Philosophy of Integral Education is based on Integral view of life. Life is a process of Self-discovery and education leads the child to that self-discovery. Some important studies were carried on by the investigators or authors on the philosophy of integral education.

Pranab (1952) in his study, was more interested in giving the science of living and suggesting a comprehensive scheme of integral education that can be implemented on a nation-wide scale.

Deopurkar (1959) in his M.Ed. Dissertation had critically analysed some Western and Eastern Educational philosophies and deduced how Sri Aurobindo's Integral Philosophy of education was a synthesis of all those Eastern and Western educational philosophies. Accepting Sri Aurobindo's position that life and education are co-extensive phenomena, he had first described Sri Aurobindo's philosophy of life and then brought his philosophy of education with special reference to the following points:

1. Concept of human individual.
2. Aims of Integral Education.
3. Methods of Integral Education.
4. Place and method of religious and moral education.
5. Importance of art, science and culture in education.
He crowned his comparative study by ending it with full statement of theory of triple transformation of human nature which according to him was Sri Aurobindo's original contribution to the field. This study has three flaws as follows:

1. It had erroneously differentiated nescient and inconscient levels of consciousness as two independent levels.

2. It had equated concept of superman with that of supramental man, and

3. It had stated methods of integral Yoga as methods of integral education.

Goswami (1961) studied the fundamentals of educational philosophy in the East and West. It was a comparative study, but actually the philosophy of Integral Education could not find its proper place in his study.

Pavitra (1961) outlined the philosophical views of Sri Aurobindo and the Mother on education and reported how Integral Education aims at the change of human nature. He stated the psychological principles and goals of all the areas of Integral Education in the first part of his study as a part of the statement of Sri Aurobindo's psycho-philosophy of education and in the second part he delineated the free progress system, a new approach to education as found in the areas of mental education only.

Chaube's (1967) D. Litt. study examined philosophy of Integral Education along with the educational philosophies of Dayananda Saraswati, Rabindranath Tagore, Mahatma Gandhi, Vivekananda, Hussain etc. He reported only the five dimensions of Integral Education not its philosophy.
Deopurkar (1964) attempted to delineate naturalistic, idealistic, pragmatic, super naturalistic and internationalistic trends in the educational philosophies of Indian thinkers namely Raja Ram Mohan Roy, Dr. Annie Besant, Bal Gangadhar Tilak, Swami Dayananda Saraswati, Sri Aurobindo, Dr. D.K. Karve, Iswar Chandra Vidyasagar, Dr. J.C. Bose, Keshav Chandra Sen, Pandit M.M. Malaviya, Rabindranath Tagore, Mahatma Gandhi, Maulana Abul Kalam Azad, Dr. S. Radhakrishnan, Syed Ahmed Khan, Swami Vivekananda and Zakir Hussain in terms of (i) aims of education, (ii) methods of teaching, (iii) curriculum, (iv) discipline and (v) role of the teacher and traced the evolution of respective educational philosophies in India. He reported that Indian educational philosophies were influenced by Western ones and what the West could contribute to the East. It was an extensive library research study, analytical and synthetic in method. But in respect to philosophy of Integral Education he failed to identify the pragmatic trends in it and had not at all mentioned the Free Progress System which claims the newness of Sri Aurobindo to education.

Choudhuri's (1967) study was a brief exposition of integral philosophy of Sri Aurobindo. He discussed the integral view of the individuality but not the aspects of Integral Education or its newness to education. Srivastava (1968) studied the theories of evolution and reported that the evolution of an integral man was the original thought of Sri Aurobindo but Leonard (1968) prompted to say that education at best was ecstasy. The approach of both the studies was not integral. First one examined only the theory of evolution and the second revealed incomplete picture of an integral man.
Pandit (1970) in his study pointed out only some remarkable sides of integral philosophy of education in respect to the psychology of a whole man. Vijaya Tunga (1973) reported the various aspects of philosophy of Integral Education with the aspects of Sri Aurobindo's life. Dowsett and Jayaswal (1974) examined the newness of Integral Education and reported that its newness was in discovering the soul, the true object of perfection. This study had no philosophical background.

Porter's (1974) discussion on psychic development was really a relevant study of the individuality which corresponded to the different levels of consciousness of Sri Aurobindo's integral philosophy. Maheswari (1974) put some hints for true education with a philosophical base in his study. Mukherjee's (1975) study was only the research study which exclusively investigated Sri Aurobindo's educational philosophy. This was a library study in which Mukherjee exposed the philosophy of education from different angles with comparison to other philosophies of education developed in India.

Kulkarni's (1976) study aimed at tracing how the philosophy of education in India evolved since 1800 to 1966. The main source of data were the different libraries of the country. His study included the philosophies of Raja Ram Mohan Roy, Lokamanya Tilak, Iswar Chandra Vidyasagar, Gokhale, Vivekananda, Tagore, Dayananda Saraswati, Dadabhoy Navroji, Govind Ranade, Lajput Rai, Jyotibe Phule, Maharsi Karve, Malaviyaji, Radhakrishnan, Zakir Hussain, Sri Aurobindo and Gandhiji. His stress on basic education of Gandhiji, promoted him to conclude that the aim of
education of all those educationists was to establish self-government through self-education. It was a faulty approbation to the aim of integral education.

Kisson's (1976) study on humanism in contemporary Indian philosophy of education with special reference to Sri Aurobindo, Vivekananda, Rabindranath, Gandhi and Dayananda was a comparative study, could not carry full picture of humanism in the philosophy of Integral Education where education for Sri Aurobindo was man's inexhaustible resource for the attainment of his destiny, that consciousness of his force and realisation of his power which makes him the master of his destiny.

Ghose (1976) observed the views of Sri Aurobindo and the Mother of Integral Education and reported that Integral Education was a system of education harmonising all the faculties of the child: psychological, spiritual, intellectual, emotional, aesthetic and physical. Cenker (1976) reported the contribution of Gandhi, Tagore and Sri Aurobindo to education. His study revealed, in bare outlines, Sri Aurobindo's Psychological concept of man, his concept of Integral Education and the principles of Integral Education.

Sen's (1979) study on the integral man outlined a clear picture of integral philosophy of education of Sri Aurobindo. Price (1986) in his study 'Philosophy of Sri Aurobindo' reported some hints on integral philosophy of education but mainly discussed the meta physical aspects of Sri Aurobindo's philosophy.
4.3. Psychology of Integral Education

All 'Psychology' is to Sri Aurobindo a study of consciousness, even the physical behaviour is an expression of physical consciousness. The study of consciousness is an integral discipline, in which psychology, Yoga, philosophy, evolution and education stand together in an interdisciplinary mutuality. Integral education is based on the psychological principles of development of consciousness and in this sense the process of education becomes a process of Yoga. Yoga is termed as practical psychology which implies uniting the material with the spiritual, the human nature with the divine nature. This psychology of Integral Education can not be fully treated by hackneyed methods of behaviouristic observation.

Froebel (1907) in his study reported the foundation of a whole man. In his study, child was treated as a developing individual; but in psychology of Integral Education child is treated as a growing soul. Donnelly (1950) critically examined analytical psychology of C.G. Jung in the light of integral psychology and brought out the inadequacies of analytical psychology and the soundness of superiority of integral psychology. He reported that Jung's psychology was based on scientific method while integral psychology was based on introspection. Both were therapeutic but integral psychology had wider and higher aims. He also reported that Jung had not been able to recognise hierarchy states of universal consciousness and lumped them up as a single unconscious while Sri Aurobindo had recognised different levels of universal consciousness. Jung's 'Modern man' resembled Sri Aurobindo's 'Gnostic man' to some extent but gnostic man of Sri Aurobindo far surpasses Jung's evolved man.
Sen (1953) in his research study found that Integral Education involves a psychology of personality and also a philosophy of life. He reported that personality consists of the main four factors: the physical, the vital, the mental and the psychic. Of these the psychic in normally a deep potentality and the other three factors are impulsive, full of inner contradictions and ill-developed.

Adler (1957) studied the psychological factors those were responsible for the total development of a child. Dreikus's (1957) study on psychology in the Classroom, revealed some principles of child psychology for early learning. His study included some psychological disclosures those were useful for the integral development of a child.

Muhling (1960) studied the future of psychology. He carefully observed the integral philosophy and concluded that integral philosophy of education which was nothing but integral psychology of education. Purani (1961) reported that Integral Education includes the principles of Yoga. Again Purani (1967) in his study, analysed and succinctly outlined the planes of human consciousness, in terms of Sri Aurobindo's integral psychology. It was a logical, thought provoking, inspiring and a forceful research study on integral personality of man.

Iyengar (1968) stressed the need of applying integral psychology to education with special reference to the need of abolishing lecture method and inventing and applying methods of self-activity and self-learning, the need of educating the total personality, the need of helping the child to realise his soul and handing over his education in his hand.
Ryanas (1969) reported in his study some remarkable points for a teacher in the development of his individuality.

Gupta (1969) recorded a full picture of the structure of integral personality which includes the physical, the vital, the mental, the psychic and spiritual.

Chatterjee (1970) made an excellent attempt in reporting the structure of human personality in his research study. He brought out the following structure of personality.

(1) Purusa, Jivatma and Prakriti, (2) The Psychic Being, (3) The Inner Being, (4) The Outer Being: the mind, the vital, the ego, the physical and the environmental consciousness, (5) The sub-conscient and (6) The Inconscient. This was a systematic account of the structure of personality, but he erroneously identified the mechanical mind with the mental-physical, but the mechanical mind was actually the lower part of the mental-physical. He wrongly identified the environmental consciousness with the subtle body which was actually the physical part of inner consciousness. Chatterjee had not mentioned the spiritual level of mind. His study did not reveal the evolutionary nature of personality. Thus, the structure of personality presented in his study was incomplete.

Gupta (1972 & 1973) had a descriptive view on the Integral psychology of education in his studies 'collected works'. He suggested that Yoga is nothing but practical psychology, then he elaborated some principles those are the basic principles of Integral Education.
Patel (1972) reported all the planes of consciousness as sources of various types of poetry. He outlined the nature of each plane of consciousness, but it was incomplete and did not rightly correspond to the integrated personality.

Rishabchand (1974) in his detailed treatise on Sri Aurobindo's Integral Yoga, described extensively the nature of the psychic, the mind and the physical and presented Sri Aurobindo's practical theory of triple and integral transformation of human nature. Somehow he had described anything in the same vein about the vital nature and had not given a cohesive statement of the structure of personality.

Jayaswal (1975) reported integral personality as a manifestation of the inner being or the psychic being. He also marked that integral personality includes the interaction of the physical, the vital, the mental and the psychic aspects of life. Pandit (1976) compared western concept of psychic with Sri Aurobindo's concept of psychic, represented the nature of the psychic and examined its place in the spiritual development of a seeker.

Dowsett (1977) examined the inadequacies of modern empirical psychology and information-cum-examination oriented education in the context of rapidly changing world and logically asserted the need of basing the education on integral psychology and philosophy of Sri Aurobindo. He derived, from Sri Aurobindo's Yogic psychology, the psychology of five minds: the higher mind, the illumined mind, the intuitive mind, the
overmind and the super mind, evolved a concept of Integral Education on the basis of his educational psychology and drawn out a detailed plan of an academy which can implement the Integral Education.

Maloney (1977) reported life as education and realisation of the psychic being as the first goal of education. His study revealed the psychology of education that is to be applied at three stages of life of a child.

1. The stage of conception - He stated The Mother’s theory of willed, conception as the method of education.

2. The stage of Birth - He advised to adopt the method of birth without pain, that is invented, practised and found benevolent by the French Doctor Le Bouyer.

3. The Post Natal Stage - He declared that this stage was actually the stage of usual Integral Education. He exhorted parents and teachers to allow the child maximum love, freedom and self-activity. Lohman (1977) pointed out some psychic principles those were closely linked to the transformation. Harlock (1978) studied the whole personality of a child with reference to his different faculties: physical, mental, emotional etc.

Sethna (1979) investigated into two perplexing problems connected with Sri Aurobindo’s psychology of consciousness as follows:

1. When did Sri Aurobindo actually recognise the over mind and the supramental as two separate planes of consciousness?
2. What is the nature of the sub-planes of the mind, the vital and the physical?

He also studied the psychology of Integral Education. His study termed the child as an evolving soul who develops, touching the psychological levels of human consciousness. Mussen (1979) reported the different aspects of mental processes only.

Ryle (1980) put an improved concept of mind which was a function as well as a process. His views on occult forces and hidden operations finds an excellent elucidation in Sri Aurobindo's concept of mind. Sen (1980) focussed on the nature of the child as an evolving soul with the mind, the vital, the body as its instruments, the concept of right educational environment, the concept of Integral Education. He administered two questionnaires: one to the teachers to know the child's nature as observed by the teachers of the primary stage and another to the students to know the nature of soul as perceived by the students of the age group 12-14.

Dalal (1981), in his study concluded that Integral Education was based on integral psychology and Integral Education was nothing but integral Yoga. Satprem's (1982) study was an imaginative and forceful statement of practical integral psychology of Sri Aurobindo. He compared the western analytical psychology with Sri Aurobindo's psychology and stated the nature of mind, the vital, the psychic, the physical, the super conscient levels of mind and the supramental consciousness. His study failed to include the inner consciousness and the environmental consciousness in order to portray the true hierarchical structure of the personality.
Patel (1986) conducted a study on "The psychological foundation of the Free Progress System as evolved in Sri Aurobindo International Centre of Education". This study exclusively investigated into the psychological foundation of Integral Education. Patel, in his study pointed out the integral psychology of human being and discussed the methods of practice of integral psychology. Besides, he studied the five dimensions of Integral Education and psychological principles, involved in the various facets of the "Free Progress System". His study revealed the following principles:

1. The principle of the Unique nature of the child.
2. The principle of interdependence of the parts of the Being.
4. The principle of ending Internecine war and war between members.
5. The principle of starting education as early as possible.
6. The principle of inward and outward psychic-spiritual turn.
7. The principle of necessity of conscious will in any kind of progress.
8. The principle of movement from within outward.
9. The principle of individual difference.
10. The principle of transfer.
11. The principle that environment is very important factor that develops personality in interaction with heredity.
12. The principle of celibacy.
13. The principle of freedom of learning and learning for joy.
15. The principle of interest.
16. The principle of equality of sex.
17. The principle of inner development.

Besides, Patel's study revealed some specific principles applied in the area of physical education, vital education, mental education, psychic education, spiritual education and supramental education. His study was not flawless because his questionnaire was ambiguous. It is worthless to ask somebody about his spiritual progress. Actually there is no standard measuring rod to evaluate the psychological growth and awareness of oneself, much less of others. The study was only a mental assessment of inner growth, but it is impossible to make an objective mental assessment of inner growth in a formal academic way.

4.4. Procedure and Practices of Integral Education

Sen's (1958) study revealed the psycho-philosophy of Integral Education and its practical application at Sri Aurobindo International Centre of Education, Pondicherry with special reference to curriculum, methods of teaching, evaluation and administration. He developed two questionnaires for the assessment of growth of the personality of the students and the teachers of Sri Aurobindo International Centre of Education.

Montessori (1961) studied the secret of childhood and pointed out that in an open environment the child reveals itself. The study also revealed some likings and dislikings of children.
Pavitra (1968) represented the picture of the International Centre of Education, Pondicherry which reflects the ideals of Sri Aurobindo and the Mother with a homogeneity of the scholar population, continuity of education and especially preparing integral child, the child of the future.

Iyengar (1970) observed the practices of Integral Education at the International Centre of Education, Pondicherry and reported various aspects of Integral Education in his study and viewed that every man was God's secret workshop and any man could be the alchemist-artisan, engaged in trying to accomplish the destined divine change within and without.

Holt (1970 & 1973) studied on How children learn (1970) and How children fail (1973) and narrated some situations those could be experienced in the class room and outside the class room, in connection with teaching-learning process. Reddy's (1972) 'Education in Pondicherry' was a thorough study of teaching-learning process operated in Sri Aurobindo International Centre of Education, Pondicherry. He affirmed that life at the centre of education was organised on a routine of almost constant relaxation.

Joshi & Artaud (1974) conducted a study on Integral Education. The study put forward a comprehensive picture of practices of spiritual, psychic, mental, vital and physical education in terms of curricula, methods and organisation.

The study revealed that integral system of education was a continuation and enrichment of the ancient ashram. The study presented only a precise outline description of the Free Progress System.
Prasad's (1976) study 'Education for a new life' was a collection of research papers on various topics such as Education and Yogic Life, New goal of education, Self-education, Sri Aurobindo International Centre of Education, Experiments in new education, physical education etc. The study was based on library work, interviews, discussions and anecdotes. His papers on 'Life can be beautiful' revealed some practical aspects of Integral Education.

Dowsett (1977) studied the promise, purpose and practice of Integral Education. His study revealed new psychology and applied psychology for the full practice of Integral Education.

Das (1978) represented the distinctive features of Integral Schools of Orissa in comparison with other traditional schools. He suggested some practical guidelines for opening of an Integral School. He administered two questionnaires: one on the parents and another on the students of the Institute of Integral Education, Bhubaneswar to find out the interest in Integral Education.

Das (1978) studied the five principal aspects of Integral Education. He administered one questionnaire on the principals of Integral Education Centres of Orissa regarding the practices of Integral Education. The major findings of Das were as follows:

1. Almost all the Integral Education Centres attempted much to implement the educational thoughts of Sri Maa and Sri Aurobindo.
2. All the five aspects of Integral Education the physical, the vital, the mental, the psychic and the spiritual were proportionately practised.

3. The teachers and the parents were conscious of their role in imparting proper education to the children. Especially the teachers of Sri Aurobindo Integral Education Centres strived to instil the educational norms of Sri Maa and Sri Aurobindo with multipurpose approach and new outlook. In concluding, Das opined that all the Integral Schools in the State of Orissa were apparently inclusive to the educational thoughts of Sri Maa and Sri Aurobindo.

Sable's (1978) study revealed the movement of Integral Education but his views on Integral Education Centres was subjective and general. He only pointed out that Integral Education Centres were managed privately. Prapatti's (1980) report on Integral Education in Orissa revealed the history of Integral Education in Orissa. It traced the birth progress and practices of the Integral Education Centres. Besides the report revealed the inspiring story of the centres and how those centres came to their present status by the incessant endeavours of the organisers.

Dash (1981) conducted a critical study on Integral Education Centres in Orissa. The study high lighted the main features of Integral Education. Dash administered questionnaires on the principals, teachers and parents regarding the practices of Integral Education Centres. Dash observed that Integral Education Centres in Orissa were of profound significance for understanding the ideals of Sri Aurobindo.
Mohanty's (1985) study was mainly a compilation of writings of Sri Aurobindo and the Mother. The study revealed some practical hints for the institutional management.

Pani (1987) studied the thought and practice of Integral Education. As regard to the thought, the study included the philosophical, sociological and psychological bases of Integral Education along with the dimensions of Integral Education. He developed a questionnaire for the principals of all the Integral Education Centres in India. The study revealed the following two points:

1. All the Integral Schools run with a compromise, affiliating themselves to the Central Board of Secondary Education or the State Board of Secondary Education, thereby limiting the scope of the experiment.

2. The claim of the Integral Schools being superior to the traditional schools was fallacious. They might only be slightly different from the others with more facilities.

Pani, in his study, suggested some remedial measures to overcome the existing infirmities relating to the areas of Origin of the schools, organisation, teachers, students, curriculum, methods of teaching-learning, physical facilities, financial support, experimentation and involvement of agencies.

Hence the researcher is allured to discuss some of the points which emerged from the review of related studies and take them as guidelines.
for conducting his own study. It was found from the review that most of the studies were dealt with the philosophy of Integral Education and psychology of Integral Education. He hardly found any study on the practices of Integral Education. Moreover he observed that the studies are made on the practices of International Centre of Education, Pondicherry, but no significant study is made on the practices of Integral Education Centres of Orissa.

As such he perceived the need for ascertaining the practices of Integral Education Centres of Orissa with relation to educational philosophy of Sri Aurobindo. Thus the researcher felt it imperative to go beyond the trodden path of previous research studies so far conducted in this field.