5. A. Methods of Philosophy of Education

A particular method may not be suitable for all places at all times. Therefore when the philosophers of education provide a method to the attainment of the educational aims, they examine it critically. Philosophy of education helps in the judgement of the teaching method, its merits and demerits and its practical utilization. It gives guidance for removing the defects and for reforms in teaching.

5. A. i. Russell's Methods of Education

Russell suggested for discipline by new methods. He appreciated Madam Montessori for her management of roomful of students without any external compulsion. In her method the rules were like the rules of a game, and were obeyed as a means of enjoyment. Russell wrote, "The old idea was that children could not possibly wish to learn, and could only be compelled to learn by terror. It has been found that this was entirely due to lack of skill in pedagogy....."
And where children are doing what they like, there is, of course, no reason for external discipline."\(^1\) Russell has done standard divisions in the learning processes in different stages of life. In this process Russell believes, "The child thus acquires self discipline, which consists partly of good habits, partly of the realization, in concrete instances, that it is sometimes worthwhile to resist an impulse for the sake of some ultimate gain."\(^2\) It is the common belief that self discipline is easy in games. But acquisition of knowledge is not easy through the same motives. Russell said that though it is not easy, it is possible. Acquisition of knowledge can be achieved, and for this there is no requirement of genius teachers. "They require only the right sort of training together with a degree of sympathy and patience which is by no means unusual. The fundamental idea is simple: that the right discipline consists, not in external compulsion, but in the habit of mind which leads spontaneously to desirable rather than undesirable activities. What is astonishing is the great success in finding technical methods of embodying this idea in education. For this Madame Montessori deserves the highest praise."\(^3\)
Again Russell believes that children are naturally neither good nor bad. Only due to the environment are their good habits or bad habits produced. At the very beginning it depends upon the mother or nurses. Talking about the basic nature of children, Russell therefore goes to the extent of saying, "In the immense majority of children there is the raw material of a good citizen, and also the raw material of a criminal."\(^4\) Samuel Butler said that the educators of former times took a pleasure in torturing children; otherwise it is hard to see how they can have persisted so long in inflicting useless misery upon them. But Russell does not believe it to be so. He thinks that the child will be happy only if their minds and bodies are properly tended. "Happiness in childhood is absolutely necessary to the production of the best type of human being."\(^5\)

About virtue, the old idea was that it depends essentially upon will. We were supposed to be full of bad desires which are controlled by an abstract faculty of volition. It was apparently regarded as impossible to root out bad desires. All we could do was to control them. They did not think about the effective education to prevent the impulse to crime. They followed the policy of punishment. But the modern psychological criminology believes that "the impulse to crime
could, in most cases, be prevented from developing by suitable education."\(^6\)

And what applies to the society also applies to the individual. Here Russell has given importance in psychoanalysis to the creation of the right method of moral training. Russell has given more importance to infant psychology. He thinks that education of character must begin at birth. Though instruction is also essential, it should begin in later years of a child.

5. A. ii. Sri Aurobindo’s Methods of Education

Sri Aurobindo criticized the methods universally adopted by the advanced countries of Europe. He thinks these cannot develop the general faculties of the mind. He has suggested the yogic method to the attainment of the ultimate goal of education. Integral Education cannot be achieved by a few text books following a prescribed syllabus and some examinations. Education of the human being implies development of his consciousness in all its stages. In this sense education is a process of yoga. Education is the preparation for life and for success of life. But success does not mean the
material success, to eat, drink, live, reproduce and die, as ours is not an animal’s life. Man, being a mental being, deserves a better, higher and more conscious life. For such a life education is considered just like yogic practice. Consciousness is the product of yogic practice. Sri Aurobindo methodized effort towards self-perfection, because it helps in the expression of the potentialities latent in the human being and a union of the human individual with the universal and transcendent Existence. Yoga helps to realize the divine reality.

To be aware of the hidden consciousness, its activities and functions, yoga is also a conscious and organized effort as same as education. Sri Aurobindo clarifies: “Yoga is nothing but practical psychology ...., The lower Nature, that which we know and are and must remain so long as the faith in us is not changed, acts through limitation and division, is of the nature of Ignorance, and culminates in the life of the ego, but the higher nature, that which we aspire, acts by unification and transcendence of limitation, is of the nature of knowledge, and culminates in the live-divine. The passage from the lower to the higher is the aim of yoga”7 So Yoga is an intricate part of life and education, the aim of which is development of
consciousness from unconscious to super-conscious. The aim of yoga is not just to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supra-mental power of that divine consciousness down into the ignorance of mind, life and body, to transform them to manifest the Divine here and create a divine life in matter. But Sri Aurobindo also knows that this aim is exceedingly difficult, the practice is also difficult; to many or most it will even seem impossible. All the established forces of the ordinary ignorant world consciousness are opposed to it. They deny it and try to prevent it. Only the *Sadhak* who accepts the ideal whole-heartedly, faces all the difficulties, ready to give up everything and risk everything for this divine possibility, discovers the Truth behind it.

Integral education includes few yogic principles to explore the super conscience. These principles are purification, concentration, liberation and transformation. Purification implies the removal of aberrations, disorders, distortions and obstructions created by man's gross nature, his ingenerated and unpunished energies of the physical, moral and mental system. Concentration necessitates the bringing to its full intensity the mastered and the self directed
employment of that energy of being in man for a definite end. Liberation implies the release of our being from the narrow and painful knots of physical, vital and mental into the universal. Transformation refers to the change of human nature into the divine nature. There are twelve principles by practicing which we can obtain the liberation and transformation. These are: Truthfulness, Right Action, Purity, Remembrance, Gratitude, Humility, Perseverance, Faith, Aspiration, Devotion, Sincerity and Surrender.

1. Truthfulness: The simplest and most straightforward concept of truth refers to the Divine. The psychic in man is alone aware of what is truth for it; it alone knows the Divine. It is itself the Divine in man. To know and to live in truth requires being conscious of the psychic presence in oneself. Hence he stresses awakening the psychic being in integral education.

2. Right action: The Psychic being, the divine representative in man knows well what is right or what is wrong. The judgment of right action depends on psychic awakening and its guidance. "That is right action whichever points the way to a wider and higher fulfillment of our being towards the perfection of unity, a unity in which the
individual finds himself one with God, the universe and all men. It is that which takes us out of bondage into freedom, out of confusion into underlines, out of grief and pain into bliss, out of darkness into light, out of imperfection into unity, out of falsehood into truth.

3. **Purity:** Purity is a product of the state of one’s consciousness. In the divine consciousness all is purity; in the ignorance everything is tainted and coloured with impurity. Purity comes out of an aspiration and endeavour for perfection.

4. **Remembrance:** It is not just memory of facts or incidents, it is remembering one’s origin, the supreme Reality from which one has come and emanated. It implies remembering one’s own true self, the psychic being or ‘aham brāhmasmi’. When personality is divided, not unified, it leads to disharmony and forgetfulness. Remember the Mother or godhead and surrender of all activities, or it is the Mother or the godhead that is present in everyone as the self or the psychic being.

5. **Gratitude:** Gratitude is a state of consciousness in which one is aware of one’s relationship with the divine Presence (God). In this
state of consciousness there is a sense of deep satisfaction, wellbeing, peace along with the overwhelming bliss of privilege. The privilege of being allowed to take part in the terrestrial manifestation in the splendour of its infinite possibilities, one's insignificance bows down before that Great Presence.

6. Humility: There can be no sense of gratitude without humility. As long as one lives in one's ego, there can be no humility. Humility is born and grows where there is Divine Grace. All we are and all we have belong to the Divine who is omnipotent, omnipresent and omniscient. Without his sanction, not even a blade of grass can move. This awareness brings in true humility and fills our heart with a sense of infinite gratitude.

7. Perseverance: Perseverance is not just to continue striving or to go on steadfastly. It is to look ever towards new horizons of consciousness, new dawns of becoming, the consistent aspiration to evolve from the animal to the divine, from ignorance to knowledge, from darkness to light, from mortality to immortality.
8. **Faith**: Perseverance generates from faith. One cannot persevere unless one has a faith in the Divine, in His presence, power and grace. So faith implies trust, the simplicity. Faith is blind because it does not question the Divine, His grace and protection. When one begins to question and argue with mental reason, it is no longer faith. Faith is born from the psychic who is linked with the Divine and carries the certitude of its presence. Truth faith is faith without expectancy. It is the knowledge on the experience of the psychic being direct in its relationship with Truth, which takes no cognizance of mind or intellect.

9. **Aspiration**: Aspiration relates to the higher and nobler needs of the higher being in man; aspiration for peace, for knowledge, for perfection, in short, for realization of the Divine. For Sri Aurobindo, aspiration is at the base of all realization. "... an aspiration vigilant, constant, unceasing the mind's will, the heart's seeking, the consent of the vital being; the will to open and make plastic the physical consciousness and nature"\(^1\), says Sri Aurobindo.

10. **Devotion**: Devotion is love or Bhakti. One may be devoted to a person or an ideal, but quite often the person and the ideal are one
and identical. Thus devotion implies doing a thing with love. Love brings in the sense of joy, ecstasy and bliss. Devotion is not easy, because ego prevents it. Therefore the Mother warns, "Certainly, devotion is very good; but here too, unless it is accompanied by many other things, it can lead you into much error. For with devotion one keeps one's ego also. Out of devotion you may behave most egoistically. You think of your devotion, that is to say, you think of yourself alone, you do not think of others, of the world, of the work that you do and ought to do. You become formidably egoistic."\(^{11}\)

11. Sincerity: Sincerity is the key to the Divine doors or the Door of Success. Mother used the term transparency to mean sincerity. 'By perfect sincerity, we mean,' says Sri Aurobindo, 'that all our thoughts, feelings sensations and actions should express nothing but the central Truth of our being.'\(^{12}\)

12. Surrender: Surrender is the first step, the middle step and the last step of perfection. It is the basic to all other principles. It is the surrender of everything one is and one has and every plane of the consciousness and every movement to the Divine and the Shakti. Surrender is giving up to the divine. "Surrender means simply giving
or offering, offering oneself. How can one offer himself unless he is himself? This means he has to be himself, an individual, a person before he can offer himself. All life is a great and constant prayer towards perfection which comes by surrendering oneself to the Divine.¹³

5. B. Curriculum

Curriculum is a means toward the attainment of the knowledge. Through curriculum we achieve the educational objectives. In philosophy of education emphasis has been given to systematize the curriculum so that it may help to attain the aim of education. Naturalism advocates that the subjects and the contents of curriculum should be selected according to the nature, needs, interests and the characteristics of the child. The idealists' approach is on the basis of higher values (truth, goodness and beauty) in life. It is seen that the Idealists put less emphasis on the needs and the interests of the child. Pragmatic philosophy of education is based on the subjects and contents with the functional and useful contents.
5. B. i. Russell’s View on Curriculum

In order to achieve the educational objectives, Russell suggested for a planned curriculum. Different philosophers of education have given different ideas regarding the planning of a suitable curriculum for the pupils of different age groups. Russell also divided different curricula for different ages. To the question ‘what should be taught?’ Russell answers, “When we consider what an adult ought to know, we soon realize that there are things which, everybody ought to know, and other things which, it is necessary that some should know, though others need not. Some must know medicine, but for the bulk of mankind it is sufficient to have an elementary knowledge of physiology and hygiene. Some must know higher mathematics, but the bare elements suffice for those to whom mathematics is distasteful.”

But the curriculum should be organized in such a way that the individual may be carefully developed in the later years. For this reason it is well that everybody should learn the beginning of subjects which need not be further pursued by those who are bad at them.
Russell has suggested for the chronological order of the subjects which are to be taught. It should be guided by relative difficulty, teaching the easiest subjects first. It is also to be considered as useful and intellectually valuable. Although the knowledge of geographical facts is quite useful, it has no intrinsic intellectual value. In Russell’s view, if geography is taught by the help of pictures and tales about travellers, mainly by the cinema showing what the traveller sees on his journey, it will prove to be quite useful for developing the power of imagination of children. Children will come to know that there are different types of countries and that due to the difference in climatic conditions people also differ in their ways of living and food habits. It will influence the knowledge of the children. About the influences of such kind of knowledge, Russell writes, “This kind of knowledge diminishes the tyranny of familiar surroundings over the imagination, and makes it possible in later life that distant countries really exist, which otherwise is very difficult except by travelling. For these reasons I should give geography a large place in the teaching of very young children.”

Russell divided the curriculum according to the age of the individual. The school curriculum especially before the age of fourteen should
consist of those things that everyone ought to know; except in some specific cases, specialization should be a matter of later years. Subjects to be taught before fourteen are arithmetic, history, geography, dancing, singing, literature, language, science and mathematics, classics etc. At the age of fifteen and onwards the children should move towards specialization in desired subjects. But in such cases where there is no definite preference, it will be better to continue an all round education. In exceptional cases specialization may begin earlier. Russell has divided pupils in two different categories—

1) Pupils of more than average intelligence who should begin to specialize at about fourteen years of age, and,

2) Pupils of less than average intelligence who should usually not specialize at all at school level, unless it is in the way of vocational training.\textsuperscript{16}

Russell has also made three broad divisions of school subjects to be taught to pupils between the age of fifteen and eighteen. The first group is of classics; second of mathematics; and the third of modern humanities which includes modern languages, history and literature.
After school education very few students go for university education. This scholastic education continued to the age of twenty one or twenty two. University education should be able to fulfil mainly two purposes. On the one hand it should train men and women for certain professions; and on the other hand, it should pursue learning and research without regard to immediate utility.

Russell assumes that by the time a child is five years old, he is able to read and write. So it should be the business of Montessori school or other nursery schools to devise methods for further improvement. In these schools, the children should learn a certain kind of accuracy in sense-perception. They should also be given training in singing and dancing and the rudiments of drawing. Another very important thing which children might learn is the power to concentrate upon some educational occupation in the midst of many other children. Along with the teaching of counting, measuring and drawing, they should be given some elementary knowledge of science also.

Here the question arises, that on what basis Russell has divided the curriculum? The subjects like arithmetic, history and geography etc are the subjects to be taught before fourteen. But what is the reason
behind this division? Regarding arithmetic Russell has explained that arithmetic is the most difficult subject to fit into a curriculum of early school, intended to be interesting; nevertheless, a certain degree of proficiency in it is desirable for practical reasons. Arithmetic is a subject which affords also the natural introduction to accuracy because the answer to a sum will either be right or wrong, but never be 'interesting' or 'suggestive'. This is the reason why Russell has accepted arithmetic as one of the most important subjects in early education of the child, quite apart from its practical utility. He described about history, geography, literature, mathematics, science and humanities and their utilization in human life. Besides these he speaks of education in outdoor things. By outdoor things he does not mean games but something different. Knowledge of agricultural processes, familiarity with animals and plants, gardening, habits of observation in the country etc. constitute the outdoor things for Russell.

One most important problem of education for Russell is what should be educated—useful or ornamental. The process of education is a means to an end, not an end in itself. Therefore education should be useful or scientific. For Russell, "the result of education should be
useful: put crudely.....an educated man is a man who knows how to make machines.”¹⁷ So Russell says that satisfactions of physical needs are more important than anything else.

Ornamental or classical education in the old sense is aristocratic. In this sense education presupposes a class with plenty of money and no need of work. Therefore the aristocratic sense of ornamental education is very narrow. But Russell gives it another meaning. Ornamental education for Russell is the aim at filling the mind with knowledge which has direct practical utility or mental possessions. But ornamental education is a very contradictory issue. Its aim is different for aristocrats and democrats. Democracy itself aims for different things in different times and situations. Again it is different for man who aims only at material goods and men who care for mental delight. But Russell believes that “without physics and physiology and psychology, we can not build the world. We can build it without Latin and Greek, without Dante and Shakespeare, without Bach and Mozart. That is the great argument in favour of a utilitarian education.”¹⁸
Again the controversy is – whether intrinsically valuable knowledge is actually useless. Russell believes that there is an immense utility in intrinsically valuable knowledge. But he is sure that the capacity to profit by the classics is a still rarer idiosyncrasy among modern men. Russell wrote, "the sum of human knowledge and the complexity of human problems are perpetually increasing; therefore every generation must overhaul its educational methods if time is to be found for what is new."\textsuperscript{19}

After the character formation another aim of education, for Russell, is intellectual progress. If the child up to the age of six is properly handled the stress would be upon the intellectual progress. He feels that intelligence should not be influenced by moral considerations. It should not be thought that some knowledge is harmful and some ignorance is good. Knowledge is for intellectual purpose, not to prove moral or political conclusion. Curiosity should be satisfied through the intellectual education. There are some intellectual virtues which are fulfilled by intellectual education. These intellectual virtues are curiosity, open-mindedness; belief that knowledge is possible though difficult, patience, industry, concentration and exactness.
5. B. ii. Sri Aurobindo’s View on Curriculum

Unlike Russell, Sri Aurobindo has not divided the curriculum on the basis of subjects. He has divided it on the basis of age and capabilities of the child. Any subject suitable to the age and standard of the individual can be included in the curriculum. The physical, vital, mental, psychic and spiritual fulfilment is required through the curriculum. One important characteristic of the curriculum is that Sri Aurobindo is very open in selecting the subjects according to the wishes of the child himself. This liberal selection of curriculum is still followed in the Sri Aurobindo International Centre of Education, Pondicherry.

Norman, C. Dowsett has presented the tentative educational plan developed by International Centre of Education, Pondicherry, based upon the educational philosophy of Sri Aurobindo:

1. The play school (1-3 years), Provision of love, security, wonder, discovery—Adventure.

2. Pre-school discipline of the physical mind (3-5 Years)
   a. Order
   b. Activities, physical exercises —game—
Physical
Educational
Disciplining
The physical mind

3. Prime – school of fulfilment of the vital mind (5-7.5 years)
   a. Body awareness – discipline of the physical mind to continue.
   b. Fulfilment of vital emerges – The vital should be fulfilled through art, drawing, painting, sculpture, dance drama music etc.

4. High school of the freedom of the mental mind – I phase (7.5 to 10.5 Years) use of the instruments of knowledge.

5. High school of the freedom of the mental mind – II phase (10.5 to 14 years) Integration of the progressive series of creative energies.

6. Graduation school of psychic education (14 to 17 years) appreciation of individuality, progressive understanding of his inner potential and his contribution to the group, society, nation and the world.

7. College of spiritual education (17 to 21 years) spiritual realization. Integration of all that has been achieved.
Art education is another important curriculum in Sri Aurobindo's integral philosophy of education. "Art education is that aspect of education which trains the students in developing their sensibility to beauty at different levels of existence and its expression in different art forms in methods of artistic portrayal and interpretation of reality. In other words it implies that art education enables the students to objectify reality in suitable generalized art forms."\textsuperscript{20} For Sri Aurobindo every man should develop his artistic faculty. In his own words, "It is not necessary that every man should be an artist. It is necessary that every man should have his artistic faculty developed, his taste trained."\textsuperscript{21} The importance of art and education for an individual and nation is clearly described by Sri Aurobindo in his essay 'The National Value of Art'. Condemning the modern over-stress of the pragmatic value, he pointed out that the mass of humanity has not risen beyond the bodily needs, the vital desires, the emotions and the current of thought-sensations created by these lower strata. But man is a thinking being and his true aristocracy lies not in the body and birth, not in vital superiority like wealth, pride and luxury, not in higher emotions like courage, energy and political success but in the aristocracy of knowledge undisturbed insight and intellectual ability. But a man highly developed intellectually, mighty
in scientific knowledge, but undeveloped in heart and spirit becomes a demigod or an asura using his intellectual powers for the satisfaction of his super ego, together with violence and destruction. It is by the development of the heart that man is able to realize unalloyed joy, undifferentiated and unabridged delight in the delightfulness of things. This development takes place through art and art education. Sri Aurobindo thus points out, "the first and lowest use of Art is the purely aesthetic, the second is the intellectual or educative, the third and highest are spiritual."  

Intellectual education is also an important part in the curriculum of Sri Aurobindo: In India though importance has been given to intellectual knowledge, Sri Aurobindo thinks that it is meagre in quantity and worthless in quality. It is because education is used only for the services and professions, a degree is necessary, and therefore people try to get a degree. But it should be also for the knowledge along with services. In Sri Aurobindo's words "...in order for a student to get a degree let us make it absolutely necessary that he shall have a good education." There is a difference between knowledge and the power of knowledge. Memory and the storage of facts are the knowledge generally introduced in our universities. "To
give the student knowledge is necessary, but it is still more necessary to build up in him the power of knowledge." Power of knowledge includes three faculties, viz. the power of reasoning, the power of comparison and differentiation and the power of expression. In our universities however, these faculties are always neglected.

Certain subjects are more apt to develop than others. The power of accurate reasoning is powerfully assisted by Geometry, Logic and Political Economy; one of the most important results of languages is to refine and train the power of expression and history develops the power of comparison and differentiation. But there are hardly any subjects which can develop all the general faculties of the mind. Sri Aurobindo has tried to divide knowledge into two heads, the knowledge of things and the knowledge of men. The second one consists of human thought, human actions, human nature and human creations as recorded, preserved or pictured in literature, history, philosophy and art. Therefore for the intellectual development there should be a balanced curriculum of all the subjects.
5. C. Teacher

In former days a teacher was expected to be a man of exceptional knowledge or wisdom. In the Middle Ages teaching became the exclusive prerogative of the church. The result was that little progress either intellectual or social was seen. When the education is given by State or Church the teacher becomes a civil servant and propagandist. In that case teachers are unable to perform the functions for which they are specially fitted. Therefore the first requisite in a teacher is a clear conception of the services which teacher can be expected to perform for the community.

5. C. i. Russell’s Concept

For Russell a teacher’s function is to impart definite uncontroversial information. It is, of course, the basis upon which the others are built, and in a technical civilization it has undoubtedly a considerable utility. Development of technical skill, upon which our physical comforts depend, is another general aim. For these reasons we need universal compulsory education. A Teacher has more positive tasks to perform. Russell wrote, "Teachers are more then any other class the guardians of civilization. They should be intimately aware
of what civilization is, and desirous of imparting a civilized attitude to their pupils." Again Russell believes that no man can be a good teacher unless he has feelings of warm affection towards his pupils and a genuine desire to impart to them what he himself believes to be of value. This view is not propaganda as the propagandists accept pupils as the political soldiers in an army. They do not desire that their pupils should survey the world and freely choose a purpose which to them appears of value.

Russell discusses the problems of his time for which teachers are unable to do the best they are capable of. While some reasons are accidental, others are very deep-seated. Among these, one problem is that most teachers are overworked and are compelled to prepare their pupils for examinations rather than to give them a liberalizing mental training. Consequently the pupils are unable to obtain intellectual delights from new understanding and new knowledge.

Russell thinks that teachers are not free to teach what they wish. For Russell education aims at making the children able to think, not at making them think what their teacher thinks. They know most intimately the young and they have daily contact with them, but they
can not decide what shall be taught or what the methods of instruction are to be. "The teacher is a kind of medical man whose purpose is to cure the patient of childishness, but he is not allowed to decide for himself on the basis of experience what methods are most suitable to this end". Finally Russell wants a teacher who feels himself to be an individual directed by an inner creative impulse, not dominated and fettered by an outside authority. Only then the teacher, like the artist, the philosopher, and the man of letters, can perform his work adequately.

5. C. ii. Sri Aurobindo's Concept

According to Sri Aurobindo, the teacher leads the disciple through the nature of the disciple. "Teaching, example, influence, - these are the three instruments of the Guru." Like Rousseau and other natural philosophers of education Aurobindo also believes in the natural process of education and free expansion. The Guru or teacher does not impose his personal opinions and does not force on the passive acceptance of the disciple. He tries to teach what in productive and sure as a seed which will grow under the divine fostering within. Awakening the soul of the disciple, and not
instruction, is the main aim of the teacher. His method of teaching is not an imperative formula or a fixed routine, but it is an aid, as a suitable device. Sri Aurobindo accepts the teacher only as a means and an aid, a body or a channel, where the duty is to awaken the Divine Light.

Sri Aurobindo thinks ‘example’ as the more powerful than the instruction. But example means not an imitation from outside. The use of example is only to the realization of the divine within him governing his whole life and inner state and all his activities. Sri Aurobindo believes those examples are useful which are productive of right and natural fruits.

Sri Aurobindo also accepts ‘influence’ as the instruments of the teacher. Influence is more important than example. Like teaching and example the aim of influence is also not the outward authority or influence of the teacher. For Sri Aurobindo, the influence is the “power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses.”28 The teacher presents himself
in realizing the "divine consciousness and its constituting light and power and purity and bliss into all who are receptive around him."\(^{29}\)

Therefore, for Sri Aurobindo the teacher is a channel to help the disciples to realize the divinity. He is the means to arrive at the end. Sri Aurobindo thus describes a teacher, "He is a man helping his brothers, a child leading children, a light kindling other lights, an awakened soul awakening souls, at highest a power or presence of the Divine calling to him other powers of the Divine."\(^{30}\)

Sri Aurobindo mentioned three principles of true teaching.\(^{31}\) The first principle is that nothing can be taught. The teacher is an instructor or task-master, helper and guide. His business is to suggest and not to impose. He does not train the pupil's mind but shows him how to perfect his instruments of knowledge. He does not impart knowledge, but shows him how to acquire knowledge for himself. Sri Aurobindo believes "child or man, boy or girl, there is one sound principle of good teaching. Difference of age only serves to diminish or increase the amount of help and guidance necessary; it does not change its nature."\(^{32}\)
The second principle is that the mind has to be consulted in its own growth. Generally our parents and teachers have ignorant superstitions and they desire their child get into the shape according to them. It is very wrong for parents to want their son to develop particular qualities, capacities, ideas, virtues, or be prepared for a prearranged career. For Sri Aurobindo, "Everyone has in him something divine, something his own, a chance of perfection and strength in however small a sphere, which God offers him to take or refuse. The task is to find it, develop it and use it."\(^{33}\)

The third principle of education is to work from the near to the far, from that which is, to that which shall be. This principle of teaching is very future oriented. Education should be free and natural. "A free and natural growth is the condition of genuine development,"\(^{34}\) Sri Aurobindo says. A mind develops in addition to his souls, past, his heredity, his surroundings, his nationality his country, sights, sounds habits which he is accustomed to, etc. The child should not be artificially moulded into an alien form. Sri Aurobindo believes that it is God's arrangement that someone should belong to a particular nation, age, society, that he should be child of the past, possessor of the present, creator of the future. "The past is our foundation, the
present our material, the future our aim and summit," says the educator.

General Estimate

For the primary stages of education both Bertrand Russell and Sri Aurobindo support Madam Montessori for her flexible method of education through games. Though self discipline is possible through games acquisition of knowledge is derived only through the habit of mind. Russell’s suggestion of habit of mind is quite similar to the yogic practice of Sri Aurobindo. But both are different in their perspectives and limitations. Russell is limited as he accepted habit of mind to achieve the acquisition of knowledge; Sri Aurobindo extended his aim to the spiritual realization through the method of yoga. Yoga is considered to be aware of the hidden consciousness, its activities and function.

Regarding curriculum both the philosophers have suggested a flexible and chronological order of subjects. In primary level of education all the subjects should be introduced according to their level of capacity. All the subjects have different purposes and
utilization. But a systematic organization of the subjects is necessary so that the child can be developed carefully. Sri Aurobindo also divided the curriculum based on the integral education. Here Sri Aurobindo's division of curriculum is more specific than Russell. Sri Aurobindo's division is based on the psychology of the child. Character formation is required for Russell before the age of six, while Sri Aurobindo's physical and vital development goes on up to the age of 7.5 years. Sri Aurobindo's vital education is very similar to Russell's character formation as character formation is a part of vital education introduced by Sri Aurobindo. Russell divided the students between the ages of fifteen and eighteen into three groups. The first group is of classics; second of mathematics; and the third of modern humanities which includes modern languages, history and literature. But Sri Aurobindo emphasized on psychic and spiritual education during this period. University education of Russell advocates pursuing learning and research, a more realistic and practical view compared to Sri Aurobindo. The last and integral part of education for Sri Aurobindo is the spiritual and the integral education. Another important characteristic of Sri Aurobindo's curriculum is that though the different aspects of education follow one after another chronologically, it is not that only a particular aspect is confined to a
particular age group and the other aspects are not there. In fact all
the aspects are always there at every stage but the stress is on one
and the other according to the age and stage of development of the
individual. Russell is also liberal in this matter. He considers that
though the age of the character development is the first six years of
the child, but during the intellectual progress also the further
development of character is desirable. The subjects are should be
taught in an order guided by relative difficulty.

Both Bertrand Russell and Sri Aurobindo think that a teacher is to
help and to guide the student, a stimulator, and nothing really can be
taught. Supporting Sri Aurobindo's three principles, Jesse Roarke
says, "He does not impose, pour in or hammer into shape. He
consults the child's own mind, helps him find his true nature and
particular divine purpose here, and expand in accordance with it.
Building on the past, with the materials of the present he works
towards the future."36 Roarke summarizes Sri Aurobindo's concept
of the Teacher as follows—"... a true teacher is one of the greatest
servants and benefactors of the race."37 Russell's concept is similar
when he says the teacher is the medical man whose purpose is to
cure the patient of his childishness. Rousseau means it to say that a
A gardener and the student is the plant of nourishing. The existentialists are also quite liberal in this regard. "According to the existentialists, the self of a student and the self of a teacher both have their own 'facilities' and they have also immense possibilities. The educative task of the teacher is to help the pupil to become 'for-himself' what it is actually he wants to become. This helping of the teacher should not be imposed on the pupil, it should be general and permissive in character, so that the freedom of the pupil is not hampered. The educator or the educand is a 'self-in-itself' and also a 'self-for-itself.'" Thus for both the philosophers Russell and Sri Aurobindo, the teacher is a man of art. They make the children able to think, and not force them to think their thought.

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