6. A. Moral and Religious Education

In the past, the whole point of education used to lie in its moralizing and religious force. Moral education involves giving children knowledge about what to do in respect of behaviour which affects the well being of others, together with an understanding of the rationale involved. T W Moore explains, "Moral education has to do with influencing behaviour and this presupposes a certain amount of knowledge to be acquired by the pupil." Religious education similarly involves the acquisition of knowledge, especially religious knowledge. It involves the duty and reverence, the eternity of the human being. According to A N Whitehead, "A religious education is an education which inculcates duty and reverence. Duty arises from our potential control over the course of events. The foundation of reverence is this perception, that the present holds within itself the complete sum of existence, backwards and forward, that whole amplitude of time, which is eternity."
6. A. i. Russell’s View

'Religion', generally said, 'is the source of the sense of social obligation.' It is believed that if anybody is displeasing to the Gods, the punishment is not only for the individual alone but for the whole tribe. Russell regards it as a disease born of fear and as a source of untold misery to the human race. Russell believes that moral codes results from religion. Religion gives rise to moral conduct. For him, "If any morality is better than none, then religion has been a force for good."4

The liberal thinkers believe that, even if there is no God, it is desirable that most people should think there is, since this belief encourages virtuous conduct. But Russell does not believe it. The liberal thinkers believe that children to be good must be taught religion. But Russell replies, how can you teach them to be good if you habitually and deliberately lie to them on a subject of the greatest importance? And how can any conduct which is genuinely desirable need false beliefs as its motive? Russell argued, "If there are no valid arguments for what you consider 'good' conduct, your conception of goodness must be at fault. And in any case it is
parental authority rather than religion that influences the behaviour of children."\(^5\) He says that generally religion is used in a very loose sense. In his time, under the influence of extreme Protestantism some people employed the word ‘religion’ to denote any serious personal convictions as to morals and the nature of the universe. But this is quite unhistorical. For Russell, "Religion is primarily a social phenomenon."\(^6\) It influences the communities and the moral conduct.

Education of moral conduct helps the individual to be social and wiser. The moral end of education, as Russell asserts, "Education destroys the crudity of instinct, and increases through knowledge the wealth and variety of the individual's contacts with the outside world, making him no longer an isolated fighting unit, but a citizen of the universe, embracing distant countries, remote regions of space, and vast stretches of past and future within the circle of his interests. It is this simultaneous softening in the insistence of desire and enlargement of its scope that is the chief moral end of education."\(^7\)

But generally educational institutions are either dominated by the churches or under the control of the states. "In so far as education is influenced by religion, it is influenced by institutional religion, which controls ancient foundations, and in many countries controls the state."\(^8\) But we know that political propaganda is not the
dissemination of knowledge. It is the generation of some kind of a party feeling. Propaganda has a part in all education. The question for the educator is not whether there shall be propaganda. They only attempt to free boys and girls, as far as possible, from the influence of propaganda by teaching them methods of arriving at impartial judgments.

Russell believes religious education to be harmful because the teachers teach some particular doctrines and doubtful propositions as the truth. In his words, "the bad effects of religious education depend partly upon the particular doctrines taught and partly upon the mere insistence that various doubtful propositions are known to be true." Russell has cited an example on the belief of future life. He has shown different points how the belief can be harmful. Firstly, an exceptionally intelligent child will discover that the arguments for immortality are inconclusive. The teachers may discourage this and punish the child, prevent conversation on such topics and also reading books that might increase their knowledge and their reasoning power. Secondly, the religious teachers are either stupid or hypocritical who have intellectual ability without intellectual judgement. Therefore the above intelligent students who are
agnostic can not get scope for adventurous thoughts, because these teachers will tell their pupils to be timid and conventional. Their merit is also observed in their points of view and they may be promoted to positions of power. Thirdly, it is impossible to instil the scientific spirit into the young so long as any propositions are regarded as sacrosanct and not open to question. Therefore Russell is against this kind of religious education. He has also mentioned various special objections against the religious instruction in education. He believes that religion is a conservative force, and preserves much of what was bad in the past. Again religion preaches this world to be unimportant in comparison with the next, which leads to the advocacy of practices which cause a balance of misery here below on the ground that they will lead to happiness in heaven. Religious teachings are also morally undesirable in certain ways. Firstly, there may be some moral utility in religion, to begin with, but when a man loses his belief in religion he will not fear to display the same immoral behaviour. Secondly, religious education underestimates the intellectual virtues. Therefore Russell believes, “A good world needs knowledge, kindliness and courage; it does not need a regretful hankering after the past, or a fettering of the free intelligence by the words uttered long ago by ignorant men. It needs
a fearless outlook and a free intelligence. It needs hope for the future, not looking back all the time towards a past that is dead, which we trust will be far surpassed by the future that our intelligence can create.\textsuperscript{10}

In his time Russell realized that "it is the business of education to train the child in the way he should go. He was to be taught moral maxims, habits of industry, and a stock of knowledge proportional to his social station"\textsuperscript{11} Plato proposed the method of hypothesis in \textit{Meno}. Education for Plato leads the individual from the empirical and particular to the purely intelligible. Plato’s assertion is not fully accepted by Russell. Though mental value or intelligence has its own importance, Russell believes physical good and other elements are also necessary in education. Intelligence is an integral part of character formation.

6. A. ii. Sri Aurobindo’s View

Sri Aurobindo lays emphasis on the development of the moral and religious nature of man. For him the mental nature rests upon morality. Again the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human
progress. But it is difficult to choose a suitable curriculum or syllabus or moral training well enough for the training of the mind. Sri Aurobindo thinks that text-books are not helpful for the moral improvement because instructing the mind does not necessarily improve the heart. It fixes certain seeds of thought into the mind which become habitual and this habit influences the conduct. Again the danger of moral textbooks is that “they make the thinking of high things mechanical and artificial, and whatever is mechanical and artificial is inoperative for good.”

In his philosophy of education Sri Aurobindo suggested improving three things in order to properly develop the moral nature—the emotions, the samskaras or formed habits and associations, and the svabhava or nature. Habituating the right emotions, the noblest associations, the best mental, emotional and physical habits and practicing the right action of the fundamental impulses is the only way for moral education.

By way of moral training Sri Aurobindo stresses the value of suggestion and deprecates imposition. The first rule of moral training, according to Sri Aurobindo, is to suggest and invite, not
command or impose. The suggestion could be imposed by personal example of daily conversation and books read from day to day. If the children have bad qualities, bad habits, bad *samskaras* (behaviour patterns), whether of mind or of body, he should not be treated harshly as a delinquent, but encouraged to get rid of them by the *Rajoyogik* method of *samyama* (self control), rejection and substitution. Sri Aurobindo would like to think such bad traits not as sins or offences, but as symptoms of a curable disease, alterable by a steady and sustained effort of the will—falsehood being rejected whenever it rises into the mind and replaced by truth, fear by courage, selfishness by sacrifice and renunciation, and malice by love.

Religious education has its same importance in Sri Aurobindo's philosophy of education. All religious teachings are valueless unless they are lived by in life, and the use of various kinds of *sādhana* (spiritual self-training and exercise) is the only effective preparation for religious living. "Religion has to be lived, not learned as a creed."¹³ Sri Aurobindo believes in various rituals of prayer, homage and ceremony carved for by many minds as an essential preparation to spiritual progress. Otherwise some other forms of meditation
devotion or religious duty must be put in its place for the effective religious teaching and practice. Rādhākrishnan supports the same in his own words, "Moral and spiritual training should be an essential part of education."\(^{14}\)

From the above discussion we have seen that Russell has shown more importance on moral value to the religion. The pragmatic importance of religion takes simple forms. Religion is for society, for the communities and for moral good. For Sri Aurobindo religion is personal and for the preparation to spiritual progress. It has great importance on the development of the individual, of the nation and the total universal human being. According to T. W. Moore, "....neither morals nor religion should be held as monopolizing the educational enterprise and that neither should be regarded as permeating every aspect of education."\(^{15}\) It is true that moral and religious education are necessary in their way to a complete education, but neither necessary in the sense of being the whole point and purpose of education.
6. B. National Education

National education refers to the educational thought and practices regarding one's country. National education with a political aim inspires the student to be patriotic. It introduces the history, the culture and the spirit of the nation, so that the student may be well acquainted with his country. Though every country more or less follows the national system of education, it is still a controversial issue.

6. B. i. Russell on National Education

Russell believes that in general tradition education is concerned with the maintenance of the existing order. Education is conducted by States and Churches and the great institutions and the individuals play no part in it. The only aim of the individual is considered to be making money or achieving a good position. Russell thinks that every education has a political motive which determines the subjects taught; the knowledge offered and also decides which mental habits should be inculcated. He wrote, "Almost all education has a political motive: it aims at strengthening some group, national or religious or even social, in the competition with other groups."16
This aim of education cannot help to promote the inward growth of mind and spirit. It includes only certain mechanical aptitudes which take the place of living thought and ignore the mental and spiritual life.

Russell is very liberal regarding instruction. Some kinds of professions like medicine, law, engineering, a few sciences and the arts subjects require liberal and right instruction. But in history, religion and other controversial subjects, instruction is harmful. Instruction in history is harmful because every country teaches that it is the right and victorious country, that it only produces almost all the great men, and that it is in all respects superior to all other countries. "In every country nationalistic feeling is encouraged, and school children are taught what they are only too ready to believe, that the inhabitants of other countries are morally and intellectually inferior to those of the country in which the school children happen to reside. Collective hysteria, the most mad and cruel of all human emotions, is encouraged instead of being discouraged, and the young are encouraged to believe what they near frequently said rather than what there is some rational ground for believing"17 The same condition also applies to religion.
Elementary schools are practically always in the hands either of some religious body or of a state which has a certain attitude towards religion. Religious bodies generally depend upon some definite and unreasonable beliefs.

Through education Russell has given prime importance in establishing a good society, it is necessary for individuals to cooperate with others for making group life harmonious. For the development of human potentialities, the cooperation of individual is important. But cooperation also implies some individual liberties. Cooperation is necessary but it should not mean the sacrifice of the individual for making social existence harmonious. For Russell, society is simply an environmental factor which should promote individual excellence. He derives norms for social existence from the needs of individual wellbeing. If the wellbeing of individual is ensured, social wellbeing will follow. But Russell is aware that individuals, if left to themselves, will, in most cases, give free rein to their impulses which may lead to conflict, misery, and unhappiness. Man is not perfect and is not aware of the principal tendency of his natural growth. It is therefore necessary to provide collectives both at
the individual and the social institutional level in order to ensure a good life.

In social philosophical thinking there are two divergent concepts of human nature. One view recognizes the basic goodness of human nature—"man is naturally good."\textsuperscript{18} The other view thinks of man as a "wicked and selfish creature." But Russell does not take any extreme views about human nature. For him, human nature is neither good nor bad. and, according to Russell, "...is a child of earth and of the starry heaven; or, in more recent language, a combination of God and beast... human mind is strangely poised between the bright vault of heaven and the dark pit of hell. It can find satisfaction in the contemplation of either, and it can not be said that either is more natural to it than the other."\textsuperscript{19}

Thus man for Russell emerges as a mixture of good and evil. Possibilities of becoming better or worse are available to him. He does not condemn the society as Rousseau does. He condemns such aspects of society organization and institutions which make it very difficult for the individual to achieve happiness.
Russell tried for a balance system of education between the individuality and the citizenship. For Russell, "the harm that is done to education by politics arises chiefly from two sources: first, that the interests of some partial group are placed before the interests of mankind; second, that there is too great a love of uniformity both in the herd and in the bureaucrat. Of these two evils, the first is at present the greater; but if the first were overcome, the second might become very grave."²⁰

For Russell a good life can only be lived in a good society. He observed, "to live a good life in the fullest sense a man must have a good education, friends, love, children (if he desires them), a sufficient income to keep him from want and grave anxiety, good health, and work which is not uninteresting. All these things, in varying degrees, depend upon the community, and are helped or hindered by political events. The good life must be lived in a good society, and is not fully possible otherwise."²¹

Russell has mentioned about three forms of propaganda: for political parties, for creeds, and for nations. Propaganda for political parties is not conducted in the course of education. Creeds and nations are considered proper matters for
propaganda in schools. Every religious party wants their children to be educated in their particular religious atmosphere. Again there are some national spirits in every country. In Russell's words, "Every great nation causes a spirit of nationalism to permeate the state school, consider this one of the most valuable parts of the education of ordinary citizens."\textsuperscript{22} But there are some special reasons for the failure of propaganda. The pupils generally accept the religion in which they were brought up, and the patriotism that they learnt at school. Children of immigrants in the United States become patriotic Americans, and usually despise their parents' country of origin; this is mainly the effect of the school. According to Russell propaganda will not fail if it must inculcate something which makes some kind of instinctive appeal. It can help in the increase of group feeling. "Where some hatred already exists, it can intensify it; where some superstitious feeling lurks, it can seize hold of it and make it dominant; where a love of power is dormant, it can awaken it. But there are limits to what can be done by propaganda, for both good and evil. At least as yet, that is the case; perhaps, when must psychology has been perfected, there will be no limits to what governments can make their subjects believe."\textsuperscript{23}
Russell considered the American system of education more suitable than the others. It is based on modern educational principles and beliefs and is very practical. It is economically prosperous, with democratic attitude and free thinking only for its developed educational system. But its limitation is that it is more nationalistic. They recognize patriotism as the first essential quality for a citizen.

6. B. ii. Sri Aurobindo on National Education

In Baroda College as a teacher of French and English, as a vice-principal and principal, Sri Aurobindo was disgusted with the education given by the British system. He felt that it tended to dull and impoverish and tie up the naturally quick, brilliant and supple Indian intelligence. He was also looking for a right time to openly join the Nationalist movement in Bengal. The founding of the Bengal National College gave him the opportunity he needed and enabled him to resign his position in the Baroda Service and join the college as its Principal. Therefore his theory and practice of National Education is derived from his patriotic approach to his motherland. "We aim not at the alteration of a form of government but at the building up of a nation"\textsuperscript{24}, he said.
In the year 1910, eight essays on national education were published in the *Karmayogin*. They are, however, incomplete, and the subject of national education proper has not been touched except in certain allusions. These introductory essays present certain general principles of a sound system of teaching applicable for the most part to national education in any country. Therefore his concept of national education is almost similar to his general concept of education. Again during 1920-21, ‘*A Preface on National Education*’ was published in two parts in the last two issues of the *Arya*.

Universal education is accepted as a fixed dogma beyond any dispute by any liberal mind. But Sri Aurobindo found difficulties to accept it practically or ideally. The uncertainty is only due to the national demands of the country. He judged whether that universal education or argument is success to common attainment to reach a country like our own. When Sri Aurobindo thought about national education (1920-21) the supreme control of education was in the hands of foreigners. Therefore that was a time for the demand for a national type of education which would be suitable for that period and for that dependent country.
But Sri Aurobindo suggested knowing and realizing what national education is before attaining it. The existing schools, colleges and universities and the educational system of that time was not national in the sense that it was overshadowed by a foreign hand and foreign in aim, method, substance and spirit. Sri Aurobindo, in his speech delivered on January 15, 1908 at Girgaum, Bombay on *National Education* mentioned that some of the people did not think there could be anything like National Education. The existence of various conflicting creeds and races makes the growth of a national feeling something of impossibility. But Sri Aurobindo does not believe it. He said that the very geographical position of the country, isolating it from other parts of the world, argues for its separate national existence.

Again Sri Aurobindo believes that the notion of national education is meaningless without the training of good citizenship. Here he says, "......no special kind or form of education is needed, since the training to good citizenship must be in all essentials the same whether in the East or the West, England or Germany or Japan or India. Mankind and its needs are the same everywhere and truth and knowledge are one and have no country; education too must be
a thing universal and without nationality or borders." The first problem in a national system of education is to give an education as comprehensive as the European and more thorough, without the evils of strain and cramming. This can only be done by studying the instruments of knowledge and finding a system of teaching which should be natural, easy and effective.

Sri Aurobindo mentions three aspects for a system of education: extent, content and administration. In its extent, it provides for the education, general and vocational, technical and commercial, literacy and scientific, aesthetic and utilitarian. The system of education is national in its content when it feeds upon national traditions, uses the cultural heritage of the nation and the languages of the people as the medium of instruction, and it consciously strives for the realization of national ideals. In the national system of education, the administration must also be nationalized, i.e., it must be in the hands of the representatives of the nation. Only a national administrator can realize the national ideals, norms and culture that he belongs to. He believes, "We aim not at the alteration of a form of government but at the building up of a nation" In that time when the supreme control of education was in the hands of foreigners,
there was not quite a universal agreement about the concept of education. The educationists were also confused about the concept of national education and what it should be practically or ideally. National ideals were not clear and distinct. Sri Aurobindo says, "I presume that it is something more profound, great and searching that we have in mind and that, whatever the difficulty of giving it shape, it is an education proper to the Indian soul and need and temperament and culture that we are in quest of, not indeed something faithful messily to the past, but to the developing soul of India, to her future need, to the greatness of her coming self creation, to her eternal spirit." It is generally understood that mankind and its needs are the same everywhere and truth and knowledge are one and have no country. No special kind or form of education is needed, since the training to good citizenship must be in all essentials the same whether in the East or the West, England or Germany or Japan or India. So there is no need for any education. But Sri Aurobindo points out here that national education means not the requirements to return to the astronomy and mathematics of Bhaskara or the forms of the system of Nalanda than the living spirit of swadeshi, a return from railway and motor traction to the ancient chariot and the bullock cart. Describing the concept of
national education the educationist wrote, "It is the spirit, the living
and vital issue that we have to do with, and there the question is not
between modernism and antiquity, but between an imported
civilization and the greater possibilities of the Indian mind and
nature, not between the present and the past, but between the
present and the future." It is not a reversion, but a step forward
away from a present artificial falsity to her own greater innate
potentially that is demanded by the soul, by the shakti of India.

Sri Aurobindo believes that national education must find place in
India, because we for a long time, lost hold of the national spirit and
the idea. Sri Aurobindo holds that national education must take in
India, the thought to be achieved and the method and turn to be
given to the endeavour. It is here that the real difficulty begins
because we have for a long time, not only in education but in almost
all things, in our whole cultural life, lost hold of the national spirit and
idea and there has been as yet no effort of clear, sound and deep
thinking or seeing which would enable us to recover it and therefore
no clear agreement or even clear difference of opinion on essentials
and accessories. But it is a very confused term of national education.
Here the first thing needed is to clarify in our own minds what the
national spirit, temperament, idea, need demands of us through education and apply it in its right harmony to all the different elements of the problem.

For Sri Aurobindo, the concept of India is always in man or individuals with a soul, a conscious manifestation in Nature of the universal self and spirit. Every man is an intellectual, mental, ethical, dynamic and practical, aesthetic and hedonistic, vital and physical being. But all these have been seen as powers of a soul that manifests through them and grows with their growth. But these are not ‘self’ themselves. Only at the summit of its ascent it arises to something greater than them all, into a spiritual being, and the supreme manifestation of the soul of man is found. This is the ultimate divine manhood, his *paramārtha* and highest *purusārtha*. India is also a great communal soul and life that has appeared in the whole and has manifested a nature of its own and a law of that nature, a *swabhāva* and *swadharma*, and embodied it in its intellectual, aesthetic, ethical, dynamic, social and political forms and culture. The cultural conception of humanity again in India is with a high ultimate spiritual aim; it must be the idea of the spirit, the soul of humanity advancing through struggle and concert towards oneness.
Indian culture is a culture of diversity, varied in nature but searching for perfection through the development of the powers of the individuals. Therefore, true education is, for Sri Aurobindo, that which will be an instrument for this real working of the spirit in the mind and body of the individual and the nation, and our children must build upon this principle of education. This is the central motive and the guiding ideal. Only education helps in the growth of the soul and its powers and possibilities for the individual. 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 the powers of the life and ascending mind and soul of humanity.

Sri Aurobindo thinks that the first problem in a national system of education is to give an education as comprehensive as the European one and more thorough, without the evils of strain and cramming. This can only be done by studying the instruments of knowledge and finding a system of teaching which shall be natural, easy and effective. For this Sri Aurobindo has mentioned three principles of education. The first principle of true teaching is that nothing can be taught. The second principle is that the mind has to be consulted in its own growth. The third principle of education is to
work from the near to the far, from that which is to that which shall be (detailed discussion has been presented in Chapter 5). Sri Aurobindo underlined that education must proceed from direct experience and that even that which is abstract and remote from experience should be brought to the awareness of experience. Knowledge has to be a growth from personal experience to a larger, more intense and higher experience. The teacher has three instruments, teaching, example and influence. The wise teacher will not seek to impose himself or his opinions on the passive acceptance of the receptive mind; he will throw in only what is productive and sure as a seed that will grow under the divine fostering within. He will seek to awaken much more than to instruct; he will aim at the growth of faculties and the experience by the natural process and free expansion. He will give a method as an aid, as utilizable device, not as an imperative formula or a fixed routine.²⁹

Sri Aurobindo presented a national system of education which may be adopted for the educational reconstruction in India and at the same time develop the Indians as world citizens and the fore runners of the supramental race upon earth. Sri Aurobindo's philosophy of education is first for individual and then for nation but it also gives an
important place to humanity. In these three principles, the higher determines the lower. Therefore, the national system of education will be not only from the point of view of the needs of the country but also from the standpoint of the needs of humanity. It is a human being first and last that the individual has to grow into.

Again Sri Aurobindo everywhere considers fulfilment of Swadharma the law of life. Each individual in a nation has to fulfil his Swadharma. The purpose of education in a nation is to prepare the individual to play their roles according to their status in society. Individual differences are the basis of the modern system of education. Nature has bestowed different human beings with different capacities and powers. Therefore, the educationist has to develop in the child whatever has been already endowed upon him by God. Here, Sri Aurobindo's view is quite similar to that of the Western philosopher of education, Pestalozzi. Pestalozzi hypothesized that man by nature is good but the society often deprives him of the manifestation or exercise of goodness. Therefore what is of primary importance in education is to ameliorate the degrading social circumstances, and the reformation of society is possible only through the training of the child for social living through
natural education. Like Sri Aurobindo, Pestalozzi also emphasises the necessity of self-development of the individual for the betterment of the society. The child is, for Sri Aurobindo, "A soul with a lean a nature and capacities of his own, who must be helped to find them, to find himself, to grow into their maturity, into a fullness of physical and vital energy and utmost breadth, depth and height of his emotional his intellectual and his spiritual being." Thus every human being is a self-developing soul. In his article "Basic Principles of Education", the philosopher of education mentioned the natural development of the children. He believed that children must have their due and natural place in a national system of education. They should be educated and developed, in addition, to their own heredity, surroundings, nationality and country. Forceful education cannot develop a national mind. But man for Russell emerges as a mixture of good and evil. He does not condemn the society but the organization and institutions which make it difficult for the individual to achieve happiness. Therefore both Sri Aurobindo and Russell are dependent on the social circumstances for the development of the individual.
**General Estimate**

Sri Aurobindo observes human personality by psychology, anthropology and biology. Man's personality has a triple perspective—individuality, universality and transcendence. Society is only an enlargement of the individual. Man is distinguished from the other animals by superior capacities and immense possibilities. By the greater power of individuality, by the liberation of the mental consciousness which enables him finally to understand more and more of himself and his law of being and his development, man is distinguished from other animals. Liberation of the universal will, which enables man to manage more and more the materials and lines of his development, makes man perfect. Man is capable of going beyond himself, beyond his mentality and open his consciousness into that from which mind, life and body proceed. These qualities are based on a principle for which the limited physical vital and mental being transcends to the higher stages. Depending on this principle Sri Aurobindo derives his Philosophy of Education. Here Sri Aurobindo is quite similar to his other contemporary philosophers of education though the terms of expression are different. Gandhi’s philosophy of education is based
on the socio-economic conditions of that time. But beyond all this material value, Gandhiji believed in ultimate values and he said that education is a process that leads men to these values. For Sarvapalli Radhakrishnan, "The purpose of education is not merely the acquiring of skill or information but the initiation into a world which transcends the world of Space and Time, though the latter informs and animates the former. That has been the main purpose of education."\textsuperscript{33} Jawaharlal Nehru has accepted education as the most important means to social change. For him education is the means to socialization, the tool which trains citizens in the art of thinking. Education is the most important requisite, according to Nehru, to open up the individual. Freedom from ignorance is as essential as freedom from hunger.\textsuperscript{34} For economic and political reformation, improved human relations are also required. Social development is inconceivable without mental development and broadening of mental horizon achieves spirituality. So education aims for the victory of the mind and soul over lifeless matter. Nehru said, "Unless this conflict of the spirit is solved there is going to be no peace in any country."\textsuperscript{35}
Again Sri Aurobindo believes that the notion of national education is meaningless without the training of good citizenship. The training to good citizenship must be in all essentials everywhere in the East and West, England or Germany or Japan or India. As the needs of the mankind, as truth and knowledge, education too must be a thing universal and without nationality or borders. For Russell also, one problem is whether education trains good individual or good citizen. According to Russell though there are different arguments regarding this question it is difficult to deny that the cultivation of the individual and the training of the citizen are different things. In Hegelian tendencies, there can be no antithesis between the good citizen and the good individual, because the good individual is he who ministers to the good of the whole and the good of the whole is a pattern made up of the good of the individuals. As a metaphysical truth Russell is neutral here but in practical daily life, while educating a child as an individual is very different from that as a future citizen. An individual, for Russell is knowledgeable as well as emotional, exercises will and becomes aware of power. So knowledge, emotions or feelings and power -- all these are important for the perfection of the human being. With all these perfections it mirrors the world like Leibniz's monads.
Therefore in the whole concept of education Sri Aurobindo considers a national feeling. But his national feeling is not narrow as Russell's. Russell thinks that national education or patriotic education teaches his country to be the best. Contrary to it, Sri Aurobindo thinks in the broader sense that national education leads to the development of the universal humanity, and it is not against the universal concept of education. Therefore nationalism is an integral part of education. As another Indian philosopher Radhakrishnan also thinks, "We must try to bring about national unity and national integration. These are the ideals which we should aim at in education."37

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