



A Study on The Educational Thought of Sri Aurobindo

KEYWORDS

Feelings, Divine, Perfection, Education, Teaching

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ABSTRACT *To fulfill the aspects of education such as in beauty, power, knowledge and love by integrating all of them through integral education that bring out the full advantage in each individual child and draw out the best that is within and make it perfect for a noble causes. In the said research, a study of thoughts of Sri Aurobindowas conducted.*

Introduction:-

A study on the educational thought of Sri Aurobindo focus on the different principles of teaching in which teacher is being told to help the child to feel the touch of divinity to find that something which can be developed. This study is very helpful to get different views on the methods of teaching and it tells how to perfect the instruments of knowledge and encourage pupil in educational process.

The said research was conducted to study the following objectives.

Objectives:-

- i) To study the process of education to make it ideal for pupil and society.
- ii) To study the system of education which bring out full advantage of the physical, vital, mental, psychic and spiritual aspects of personality with in the child.
- iii) To study the teaching through aurobindo's different principles of teaching.

Thoughts and work of Sri Aurobindo:-

Sri Aurobindo was born on 1872. A patriot-revolutionary turned into a great educator, seer and thinker. Besides English, he mastered in Latin, Greek, French, German, Italian and Spanish during his stay in England for 14 years from the age of 7 to the age of 21.

After his return to India in 1893, he devoted himself to the study of Sanskrit, Marathi, Gujarati and Bengali and drank in the culture of and philosophy of India. He began yoga by himself in 1904. Aurobindo was a very brilliant student and passed the open competition for I.O.S. but did not try to qualify in the riding test.

Aurobindo's ideas on education are contained in his two books namely A System of National Education and Sri Aurobindo and Mother on Education.

The different aspects of education according to Aurobindo are given as follows –

Integral Education –

According to Aurobindo, the education must emphasize the following aspects in addition to the physical, psychic and mental aspects as denoted by the matter and spirit respectively. The cultivation of these aspects (a) beauty, (b) power, (c) knowledge and (d) love is what he called as integral education. Beauty is the realization through physical culture. Power is to be related to the control of sensations. Knowledge helps in developing the mental make up of an alert mind. Love is the formation of desirable feelings and emotions, which should be directed towards others and the

Commission with the Divine.

"If education is to bring out to full advantage all that is in the individual child we should first guarantee a safe custody of all that is in individual. Nothing is to be lost or damaged, twisted or crushed. '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.' That Divinity in man is not to be insulted, that chance of perfection is not to be lost that spark of strength is not to be extinguished. The task of a teacher is to help the child to feel that touch of divinity to find that 'something' to develop it, and use it. Education should help that growing soul to draw out the best that is within and make it perfect for a noble cause.

Principles of Teaching –

Sri Aurobindo enumerated three principles of teaching. The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task master he is a helper and guide.

The teacher's work is to suggest and not to impose on the mind of the student but helps him to perfect his mind, the instrument of knowledge and encourages him every way in this process. Thus it does not import knowledge, but shows the way he knowledge can be acquired. Knowledge is within the pupil and the pupil has to must help himself to bring it out, but he needs help. Somebody must tell him where it is and how it can be 'habituated to rise to the surface.' The teacher alone can do this work.

The second principle is that the mind has to be consulted in its growth. "The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition."

The third principle of teaching is to work from the near to the far, from the known to the unknown. Man's nature is mold by his soul's past his heredity and his environment. The past is the foundation, the present is the material and future is the aim – and each must find its due and natural place in any national system of education.

Teacher –

A guide and helper and moralizer through personal example. The teacher is not an instructor or task master; he is a helper and guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him; he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within.

He only shows him where it lies and how it can be habituated to rise to the surface.

Ashram School:

The school was originally started in 1943 for the children of Sri Aurobindo's disciples. It expanded gradually from a primary school to a full-fledged High School. There are resident as well as a day - students.

International Centre of Education : The objectives underlying the centre are :

To evolve a system of education for making it dynamic, ideal for society.

To organize an environment which may provide inspiration and facilities for the exercise and development of the fire aspects of the personality – the physical, the vital, the mental, the psychic and the spiritual?

To emphasize the unity of all knowledge.

To develop the sense of oneness of mankind.

To discover and prepare for the role India has to play in the formation of the new international harmony.

The curriculum – It includes:-

Psychic and spiritual studies
Academic Objects
Physical and health education
Cultural activities like art, music, drama
Vocational training
Education for international understanding

Auroville –

'The city of dawn' near Pondichery was inaugurated by the Mother on 28th, February 1968, with representatives from 121 nations pouring soul from their respective race. It was intended to give practical expression to Sri Aurobindo's vision of a modern, self-supporting community, whose members would take full advantage of scientific developments while laying greater emphasis on spiritual awareness.

According to its own charter, Auroville belongs to nobody in particular. It belongs to humanity as a whole. Conceived as "The city of Human Unity," its objective was that there should be somewhere upon the earth a place that no nation could claim as its sole property, a place where all could live freely as the citizens of the world.

Contribution of Sri.Aurobindo to education is the most notable, the international flavour in the development of Auriville – a city of universal culture. It is also a world university centre, a university in which continuing education from infancy to the old age is envisaged to be offered. The Aurovill project has the support of the Indian Government and or UNESCO.

Conclusion:-

Sri Aurobindo's views on education was to cover the whole aspects on education such as psychic and mental , spiritual, physical, vital by cultivating the beauty , power , knowledge and love. Everyman has divinity by some extent according to him which is not to be insulted but the teacher should help the child to feel that touch of divinity and their mind has to be constructed in growth. This study helps to guide the teacher to choose the correct form of teaching and provide inspiration and facilities for the complete growth of mind.