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Relevance of educational philosophy of Aurobindo Ghosh in the context of national policy on education-1986

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Abstract

Since time immemorial, India has been the land of philosophers, sages and social reformers as well as some recognized great personalities. Aurobindo Ghosh in modern era is one of them who is regarded as one of the most gifted philosophers of the twentieth century. He was a great nationalist and his contribution to the Indian politics is quite different because he has no significant role in politics. And one important thing in his life is know about how nationalist revolutionary life of Aurobindo Ghosh has been turned into moralist, spiritualist, as well as educationist. He was mostly known for his ideal concept of Integral Education which has been divided into five categories, namely; Spiritual, Physical, Mental, Vital and Psychic. Apart from that he also occupies a central position in the field of education and political science. And his contribution in the field of education is more relevant because he always wanted for all round development of the students. He always emphasized on value education. He suggested that education should be value based. He also believed that education is a type of instrument which can be used to realize oneself and to find out the place and position of a man in the society. Taking his Integral Education into account, several educational policies relating to Indian education system have been recommended for its implementation. Aurobindo Ghosh also gives the concept of three principles of true education in the light of Integral Education where he mentions the teacher is not the instructor or taskmaster, but can guides and helps for the future generations. According to his view, the teacher cannot impose or command forcibly. Keeping in view the aforementioned above it is clear that the existing educational system should adopt the principles and systems of Integral Education conceived by Aurobindo Ghosh which may help for developing innate values, spirituality and divinity. This paper seeks to highlight the relevance of Educational Philosophy of Aurobindo Ghosh in the context of National Policy on Education 1986.

Keywords: Educational philosophy, national policy on education, integral education, physical, spiritual, mental, vital, psychic

1. Introduction

Education is one of the positive instruments which enables an individual to overcome the challenges being faced by the society. It also helps to solve the societal problems like poverty, illiteracy and unemployment which are considered as the main hindrances for nation building. Several educational scientists have given the meaning of education in different ways. Aurobindo Ghosh is one of them, who was not only a political philosopher but also had a great contribution in the field of education. His vision for Divine Life gave him a special status in the whole world. He suggested that the education should have five important aspects like- the physical, the mental, the vital, the psychic and the spiritual to which he calls as Integral Education. Integral Education as conceived by Aurobindo Ghosh, aims at developing total transformation of human life into the life divine. His philosophy of education is also incorporated in the contemporary education policies of India.

1.1 Objectives

1. To examine and analyze the evolution and importance of Integral Education conceived by Aurobindo Ghosh.
2. To study the relevance of Educational Philosophy of Aurobindo Ghosh in the context of National Policy on Education 1986.

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3. To highlight the innovations of National Policy on Education 1986.

2. Educational Philosophy of Aurobindo Ghosh

Aurobindo Ghosh, a great Mahayogi, occupies a very important position in the field of education due to his vast knowledge about ancient and modern systems of education. Similarly, he has also been recognized as one of the greatest spiritualists among the contemporary Indian philosophers those who have contributed the most in order to transform the human life into a divine life. Aurobindo Ghosh's educational ideas are being expressed in the weekly 'Karmayogin' and as a greatest educator of humanity, his whole life was dedicated not only to educate the people but also for showing people the path to the supreme spiritual advancement (Chaube, 1968) [6]. Integral Yoga, according to Aurobindo Ghosh, is the key to be spiritualized in a speedy manner and it also aims at developing integral personality. Evolution is advanced by integral personality, Aurobindo believes. The training of the senses, training of the body, training of the mental faculties are the basis of Integral Education which has been proposed by Aurobindo Ghosh (Kundu, Majumdar, 1990) [11]. Some important concepts like naturalism, idealism and pragmatism are those which take place a special position in the philosophy of Aurobindo Ghosh and he also tried to translate these into a system of education because that can lead to the learner in improving their creativity thinking and high moral character. Here, he also says that a true education should cover all the four layers namely- chitta, manas, buddhi and intuition (Seikh, 2020) [21]. Taking his ideas of Integral Education into account, it is believed that the existing educational system should adopt the four-fold austerities (love, power, knowledge and beauty) and four-fold liberations (emotional liberation, mental liberation, vital liberation and physical liberation) to achieve the ultimate destination of the Life Divine (Das, 2020) [7]. Apart from these concepts, Aurobindo Ghosh has also given the meaning of five-fold classification of human nature wherein he includes physical education, mental education, vital education, psychic education and spiritual education and the detailed explanation of these concepts are discussed below-

2.1 Physical Education

"If our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use" (Ghosh, 1972) [9]. The physical education is one of the most important aspects of Integral Education as conceived by Aurobindo Ghosh. The physical education does not mean the education that only acquired from sports and games, it has some important aspects which are related to physical exercises, like yoga, dhyana as well as bhakti. Now a days, everybody wants to change their lifestyle with the adoption of new technology and they never want to waste the time. They have a lot of dreams for which they want to work hard to fulfill it. In modern era, everyone wants that how to have a beautiful personality. For having a beautiful personality, one has to do exercises which can help to have a beautiful personality. Aurobindo Ghosh emphasized that beauty is the ideal form of physical education. Education as conceived by Aurobindo Ghosh is the integral evolution of man and physical education occupies a central position in his philosophy of education which aims at improving high

character, morals and sense of discipline. His philosophy of physical education also aims to maintain physical fitness, consciousness, high moral characters etc. (Sharma, 1988) [23].

According to Aurobindo Ghosh, physical education not only means keeping a man fit and healthy but it also provides the extensive knowledge about the structure of human body. Having physical education in any educational institutions is the only way for gaining new knowledge relating to physical fitness, the structures of human body and their functioning. Apart from that, he also emphasized on two important tools and techniques which he calls as Asana and Pranayama. These are the two important tools which can be utilized to stay healthy and beauty. Aurobindo Ghosh expresses that there are a number of aims and objectives which are playing an important roles to exercise physical education are- the development of discipline, physical fitness, development of human consciousness as well as the rectification of defects etc. (Cenkner, 1976) [5].

In the view of Mother, the aim of physical education should be the rectification of the defects of the body, attention to the body as well as development of muscles and energy to the body and to make a plan relating to the timings of sleeping, exercising and taking nutrition as well (Pandit, 1989) [15]. Gaining physical knowledge in any educational institutions should be the supreme aim for each and everyone because it will make them aware to be controlled the physical demands of the body. Besides this, sports and games can also be categorized as the important tools to gain powers and capacity. Aurobindo Ghosh's supreme aim was to transform an individual into spiritual beings and to achieve this one has to exercise all the three important aspects namely; dhyana, bhakti as well as yoga (Kundu, 2009) [11]. He includes some examples to give proper explanation about the physical education and why it is necessary to the modern world? The important examples of the physical education are gymnastics, games, physical exercises, athletics etc.

According to Aurobindo Ghosh and the Mother physical education for the students is very much necessary for the following reasons:

1. To develop the body's qualities of health, strength and physical fitness;
2. To increase the mastery of the functions of the body's organs;
3. To achieve total methodical and harmonious development of all the parts and movements of the body;
4. To realize grace, beauty and harmony in the body;
5. To lengthen the life span of the body as much as possible;
6. To become conscious of the subtle physical body and to learn to act from there;
7. To develop discipline, moral and strong character;

2.2 Vital Education

Vital education is one of the most important aspects of Integral Education as conceived by Aurobindo Ghosh. For Aurobindo Ghosh, vital education is nothing; it is only for the training of the aesthetics personality and such training consists in developing various human activities. Among these activities, some of the most common examples are human habits and their associations, the emotions, the rejection of bad habits and the substitution of new ones

(Cenkner, 1976) ^[5]. According to the Mother, “Vital education includes the discipline of the panic apparatus, how the energies are to be cultivated, how to attune oneself to universal life-energy so that one is not tired, not fatigued” (Pandit, 1989) ^[15]. The programs on arts, dance, music, crafts, drama and other popular activities should be conducted at the school level so that life- energy can be channelized.

The vital education as described by Aurobindo Ghosh has also the following aims:

1. To develop and utilize the sense organs;
2. To eliminate depression, despair, and all negative emotions;
3. To cultivate qualities such as tolerance, unselfishness, straight forwardness, generosity, and other vital movements to resolve contradictions.

2.3 Mental Education

Aurobindo Ghosh has also given special attention to the mental education. He includes some academic studies in his philosophy of mental education to develop mental power of a learner. Therefore, he considered Mathematics, Botany, History, Philosophy, Language and Astronomy and some others are the important subjects which can be utilized to develop the mental power of a human being. The mental education, in the view of Aurobindo Ghosh, covers all the acquired knowledge from old and new generations and builds the capacity to use in future. His notion of mental education says that it can be developed by intelligence, cognition and mental perceptions as well (Cenkner, 1976) ^[5]. Aurobindo’s mental education has a number of objectives of which a few are given highest priority that include development of the emotions, development of the brain and the sense for beauty as well (Pavitra, 1976) ^[16].

Some of the important objectives of mental education as envisioned by Aurobindo Ghosh are the following:

1. To develop the capacity to find out new knowledge;
2. To develop the capacity of observation;
3. To develop the power of concentration;
4. To develop the capacity of attention;

2.4 Psychic Education

Aurobindo Ghosh also emphasized on psychic education in his philosophy of Integral Education wherein he mentions all kinds of curricular and co-curricular programmes should aim at inculcating some important values which are really acceptable in our day to day life are truth, faith in God, love, and strength of mind and heart. The main objectives of psychic education are:

1. To realize the freedom and individuality of the three parts of the being, to end the war among members; to harmonise physical, vital and mental under the reign of the psychic being.
2. To create in the outer personality complete receptivity and right attitude to receive higher spiritual consciousness and to open it safely to that consciousness.
3. To manifest and develop in the outer being new capacities which actually are not in one’s present outer nature.
4. To feel oneness with all beings and things. The psychic can effectively achieve the national and international goals of education, says Aurobindo.
5. To know the divine will and be the master of one’s

destiny and to have the sense of universality and immortality.

2.5 Spiritual Education

First of all, Aurobindo Ghosh was a great supporter of humanism as well as spiritualist as recognized by world community. His main vision was to transform the individual life into a divine life or spiritual life. Therefore, he supported for spiritual education. According to Aurobindo Ghosh (quoted by Zulaski, 2017) ^[26] one’s “highest object is the awakening and development of his spiritual being”. Aurobindo Ghosh wanted to develop the spiritual power of human beings other than moral or intellectual and also gave its meaning to make the people understand why it is necessary? Descent of peace, purity, knowledge, light etc are the real examples of this concept that was given by Aurobindo Ghosh (Cenkner, 1976) ^[5]. His philosophy of spiritual education has the following aims:

1. Spiritual education tries to raise the lower consciousness into supramental consciousness.
2. To bring down from the spiritual consciousness spiritual knowledge to the lower being.

2.6 Methodology of Teaching and Learning

Aurobindo Ghosh’s method of teaching and learning is also known as Free Progress System wherein students are free to be progressed and they are given a multiple options to study in their own choices. Aurobindo Ghosh (quoted by Kaur, 2013) ^[10] has given the number of lists relating to the methods of teaching and learning during his times which includes learning by doing, activity method, learning by self-experience and self-discovery etc. Aurobindo Ghosh and the Mother adopted the learner centered method because they believed that play way method is the best method to acquiring new knowledge by the students. Also the knowledge acquiring from own experiences is the real method of learning. They were against the lecture method of teaching because they think that it just only the way of giving information but it should be like that to focus on how learners can learn by themselves (Cenkner, 1976) ^[5]. Apart from above information, Aurobindo Ghosh during his times also suggested that the curriculum should focus on developing creativity thinking in the child, hence he suggests for some relevant subjects which are more helpful to the learner are history, literature, English, mother tongue, social science and others. The arts, crafts, yoga, dance and music can also be taken into consideration as part of his educational curriculum (Rani, 2017) ^[19].

2.6.1 True principles of education and teaching

There are three important principles of education and teaching as enunciated by Aurobindo Ghosh which are given below:

1. Nothing can be taught;
2. Mind has to be consulted in its growth;
3. Work from the near to the far

The first principle of his true teaching is ‘nothing can be taught’. It means that knowledge cannot be provided to a learner by the teacher because all knowledge is within. And he only acts as a guide and helper but not an instructor or task master. He also clarified that knowledge cannot be shared by the teacher and he only guides how to gain knowledge (Mani, 1965) ^[12]. The second principle is ‘Mind

has to be consulted in its growth' which suggests that every student should be given freedom to enjoy their life as their choices and should not be moulded what their parents really want. Everyone has something special within him and to discover and use this special thing is the main objective of education which should be followed by each and everyone (Chaube, 1968) ^[6]. The last principle of his true teaching is 'work from the near to the far' which suggests that the child should be taught from known to unknown which may help to acquire new knowledge and experiences (Purani, 1989) ^[17].

2.6.2 Role of the Teacher

According to Aurobindo Ghosh, the role of the teacher is very much necessary to make the students self-reliant, hence he emphasized to promote the vocational education at any educational institutions. And it is also said that the teacher is not a task master and instructor, he may act either as a guide or helper. He also stated that to become a good teacher, one should be a great yogi as well as saint. The role of the teacher according to him, should not be like that who always impose the students but his prime goal should be how to suggest and train the pupils mind. He also emphasized on the development of discipline and integrated personality of the teacher. It means that one has to develop himself relating to his personality more than others particularly with compared to a common man who has no great personality. It is because; he would be able to influence others. Some other qualities have also been suggested to be developed by Aurobindo Ghosh in relation to the personality of a teacher namely; self-control, self-confidence, tolerance and equality etc. Aurobindo Ghosh (quoted by Ahmed & Godiyal, 2021) ^[1] has suggested to the instructor not to educate but is should be the prime responsibility to assist people in discovering inner guidance.

2.6.3 Women Education

Sri Aurobindo Ashram at Pondicherry has no formal rules to provide education to both girls and boys separately and he never wanted to make distinctions in providing education or physical exercises between male and female. He made an educational model which is called Free Progress System by which one can freely have that opportunity and progress himself and no distinctions are made between male or female, age, colour, religion etc. (Sharma, 1987) ^[22].

2.7 The Educational Model

2.7.1 Sri Aurobindo Ashram School at Pondicherry

Sri Aurobindo Ashram School at Pondicherry was set up in 1943 with the aim of giving education for personality development with a limited number of students. And it increased to 200 students and more than 50 teachers by the year 1950. The main vision of this school was to develop all round personality of a human being. The Mother stated that, "If we have a school here, it must be different from the millions of schools in the world; it must give the children a chance to distinguish between ordinary life and Divine Life" (Sharma, 1988) ^[23].

2.7.2 Auroville – A Model of Human Unity

It is a unique project that aims at improving universal culture and education. It has been supported by the Government of India. It is believed that all human beings having goodwill and those who are willing to be discipline

and sincere can have that opportunity to stay there as the citizens of the world. The Mother also calls it as a 'Dream City'. It means that it is the place where happiness, progress and harmony can be made without any economic exploitation. According to the rules of Auroville, no distinctions can be made between rich and poor or between high and low because they believe all human beings are the sons of God. During this time, all the basic needs were provided in a free manner but work had been considered as an integral part of every human life. It has some important goals like- to help the child to educate himself, to develop moral and intellectual capacities and to make critical thinking etc. The only thing is to make the child self-reliant and self-confidence. Aurobindo Ghosh's (quoted by Saini, 2017) ^[20] educational system has a number of objectives which are- to help the students to achieve their potentiality, modify the school curricula and maximize the learning modalities etc.

3. National Policy on Education 1986

The National Policy on Education was launched by the former Prime Minister of India Rajiv Gandhi with the aim of improving quality in education. A special emphasis was given in the context of National Policy on Education 1986 that confines equality of education for women, minorities, scheduled tribes, scheduled castes and other backward classes living in the society (MR & MR, 2021) ^[13].

3.1 Early Childhood Care & Education

The Government of India has been planning for strengthening the educational systems of rural India since ancient times. Several educational policies have been implemented to meet the needs and demands of twenty first century. Early Childhood Care and Education is being given much importance in the context of National Education Policy 1986, because it is the first and foremost foundational initiative drafted by the Ministry of Human Resource Development in order to strengthen the school education. The development of modern educational system always depends upon its different educational policies drafted by Government. And Early Childhood Care and Education is one of them. According to National Policy on Education 1986, there are some important agencies and departments which are playing an active role for the development of children. And they are the main responsible for their entire development. The important among them are Integrated Child Development Services (ICDS), Balwadis, day-care centres, pre-primary schools of State Governments and Municipal Corporations and other schools run by the other agencies. Apart from that Maternal and child health services can also be included in the above mentioned lists which are suggested by National Policy on Education 1986.

3.2 Elementary Education

It is the second important principle of National Policy on Education 1986. The principle of Elementary Education emphasizes for free and compulsory education for all the children up to the age of 14 years. Free and compulsory education at the school levels is being given high priority in order to improve inclusiveness and literacy rate. Hence, it occupies a special position in our Indian constitution. It also mentions that it is the prime responsibility of every parent to provide the free and compulsory educational facilities to their children until they complete the age of fourteen years.

3.3 Secondary Education

National Policy on Education 1986 not only mentions about school education, it also emphasizes on to access the secondary education at different unserved areas by providing some special arrangements and facilities. Besides this, the education for SCs, STs, Other Backward Classes particularly for rural children has been mentioned in the National Policy on Education 1986. It is also being discussed in the existing policy that states for the provision of the adoption of Information and Communication Technology which may helps to access the equity and inclusiveness.

3.4 Vocational Education

The importance of Vocational Education during ancient era has a great impact on contemporary educational policies drafted by Government of India. Vocational Education, according to prominent educationists, is a huge instrument to enhance the individual employability, to reduce gender discrimination, to literate the uneducated people as well as to make them aware of their rights and duties. The National Policy on Education 1986 also emphasizes on providing non formal vocational education which should be provided to unemployed candidates, neo literate youth students those who have not completed their courses in a specific period or the students who have completed their primary education etc.

3.5 Higher Education

Higher Education in India has been playing an important role for providing a lot of opportunities to the high qualified students. Higher Education particularly includes Under Graduate courses, Post Graduate courses, and Research Work offered in the universities. The National Policy on Education 1986 states that the Government of India has the prime responsibility to establish some autonomous colleges around the country affiliated to University Grants Commission. Besides this some technical institutions like engineering, medical and agricultural colleges should be established to enhance the employability and future generations.

3.6 Technical and Management Education

Technical and Management Education occupies a central place in the context of National Policy on Education 1986 because Information and Communication Technology has a great role for the development of whole world. Technical knowledge relating to education is must be necessary for human beings as it encourages for the improvement of human personality. According to the principle of existing policy some formal and non-formal provisions relating to technical education should be arranged so that women, scheduled castes, scheduled tribes and other weaker sections of the society and other handicapped people can be benefited. And management education can also be taken into consideration in the context of National Policy on Education 1986. The above aforementioned ideas say that knowledge in technical and management education should be the primary goal at any educational institutions to enhance the quality of education to the children.

4. Relevance of Educational Philosophy of Aurobindo Ghosh in the context of National Policy on Education 1986

The educational philosophy of Aurobindo Ghosh is more

relevant in present educational systems in India and also, it is utmost important for those who really want to live in peace and harmony (Yoginder & Sushma, 2012) ^[25]. Similarly, an important point can be put here (quoted by Rani, 2017) ^[19], his philosophy can be helpful not only for converting one's life into divine life, but it also aims to maintain and achieve the peace in the world that everyone want. Several educational ideas as conceived by Aurobindo Ghosh have also been incorporated in the context of National Policy on Education 1986 which are given below-

4.1 Early Childhood Care and Education

Aurobindo Ghosh was a great supporter of humanism and he was always in favour of all round development of the students. He has laid great emphasis on proving both curricular and cocurricular activities to the children by which they can be independent for making their life bright. Keeping in view the educational thoughts of Aurobindo Ghosh, some Indian educationists and other prominent persons those who are engaged with some social service works had decided to establish educational institutions or library particularly by the name of Aurobindo School or Pathagar wherein teaching can be provided with free of cost and thereafter it became successful to set up Aurobindo Pathagar with the aim of providing writing, teaching, learning new things etc at several regions in India.

Sri Aurobindo Ashram School at Pondicherry has a special Kindergarten wherein a limited number of students can be taught. It means that only 10 to 15 students can be allowed to take the opportunities in that particular educational institutions. Along with this, education, food, and other co curricular activities are also provided with free of cost. The National Policy on Education 1986 also mentions about Early Childhood Care and Education for which Integrated Child Development Services, Day-care centers are main responsible to keep the day to day activities of this provision with the aim to improve services. Besides this, it is also mentioned that for the universalization of primary education, day-care centers should be strengthened.

4.2 Elementary Education

Aurobindo Ghosh also talks about elementary education in his philosophy of education. The S.A.I.C.E. and Aurobindo Ashram School have the leading role in proving the free and compulsory education to the children at the age of fourteen years. For example, S.A.I.C.E. provides both primary and secondary education i.e. five years for primary education and four years for secondary education. The basic needs of human beings particularly for the children residing in Aurobindo Ashram, like food, clothing, shelter as well as some vocational education are also provide with a free of cost. One of the interesting things of Aurobindo Ashram is that students from different communities, castes, religions, regions can have these opportunities and can enroll without any discrimination. In the Aurobindo Ashram School, students from those who are willing to reside can stay there permanently or temporarily. Similarly, it is also available for day scholars.

The National Education Policy, 1986 has also given highest priority to the provision of primary and elementary education. The National Education Policy, 1986 mentioned about two things- firstly, universal enrolment up to the age of fourteen years; secondly, improvement of quality in education. A special attention has been also given to operation of blackboard at primary school.

4.3 Non- Formal Education

Sri Aurobindo's International Centre of Education is playing an important role in providing both curricular and co-curricular activities to the students. Aurobindo Ghosh did not talk about non formal education but during vacations, students from Aurobindo Ashram School and other public residing nearby Ashram can have so many opportunities to learn new things from experience professor. Sometimes they plan to go out to disseminate some new information relating to curricular and co-curricular activities so that students will be benefited. During vacations students are not forced to go home and they believe that it is the good opportunity to develop new things. The Mother (1978, Volume XII) was of the view that this opportunity should not be missed because one has to learn something new.

The educational thoughts of Aurobindo Ghosh is not directly reflected in the National Policy on Education 1986, but it is mentioned in the existing policy about to solve the problem of children dropping out of the school. The Government of India has decided to solve this problem which is mentioned in the existing policy. The National Policy on Education also empowered to some educated and dedicated persons of the local community to act as the instructors relating to this problem and also to make the necessary actions if needed. According to this policy, necessary actions will be taken to ensure the quality of non-formal education. From above discussion it is clear that the educational philosophy of Aurobindo Ghosh has been more relevant in the existing policy on education especially for non-formal education.

4.4 Secondary Education

Aurobindo Ashrama School not only provides primary education, it has also a great role in providing secondary education to the students. And they are given the chance to choose any subjects to study of their choices and also provided with free of cost. Teachers are suggested to teach not from the textbooks but can guide as their choices and students learn from worksheets but not from other materials available in the market. Because they believe that it can help in making critical as well as logical thinking in the minds of students and also develops creativity. During their studies, they are advised to work hard for the sake of perfection and not for competing others or family happiness. As per the rules and regulations of the Aurobindo Ashrama, students are provided free boarding and lodging free of cost.

From the above discussion it is clear that the educational idea of Aurobindo Ghosh relating to Secondary Education is also highlighted in the National Policy on Education 1986. The Secondary Education includes class sixth to seventh which provides free and compulsory education along with boarding and lodging free of cost. Reservation system is also mentioned in the existing policy on education. For example, 75% seats are reserved for the children particularly for rural areas whereas 15% for Scheduled Castes and 7 half for Scheduled Tribes. Here it is mentioned that mother tongue should be used from class sixth to seventh and thereafter English or Hindi can be used from class eighth.

4.5 Education and Environment

Aurobindo Ghosh is one of the great saint personalities of his times who emphasized on mass education. He always wanted to make the people aware and conscious of their problems and also tried to educate them how to solve these

at their own. He also engaged the students in different kinds of activities so that they can be conscious about the problems.

The information relating to education and environment is also incorporated in the context of National Policy on Education 1986. It is mentioned that environmental education and consciousness should be universal and integrated at all levels of educational institutions.

4.6 Sports and Physical Education

Sports and Physical Education occupies a important place in the educational philosophy of Aurobindo Ghosh. He always focused on the development of a sound mind in a sound body. Physical education according to Aurobindo Ghosh, should be provided in any educational institutions and should be the primary goal of the same organization to exercise the provision of sports and physical education in order to enhance the physical fitness. It is a special concept conceived by Aurobindo Ghosh in his fivefold classification of Integral Education. Physical exercises are done twice in a day. Many of the students are allowed to exercise during afternoon whereas in the morning shift, they are suggested to attend the classes. And the physical education provided to them is same for both the sexes. Apart from that, they are also suggested and instructed about their food habits, timing for sleeping, dieting, duration of exercising etc.

The idea of Aurobindo Ghosh on Physical Education is also reflected in National Policy on Education 1986. It mentions that physical education is one of the integral parts of every learning process by which a sound mind in a sound body can be developed.

4.7 Yoga Education

Aurobindo Ghosh has given a special attention on Yoga because he was a great yogi of his times. Integral yoga as conceived by Aurobindo Ghosh, is one of the main contributions of Aurobindo Ghosh to the Indian society. It is believed that Integral Education as conceived by Aurobindo Ghosh is the outcome of Integral Yoga which seeks to develop integral personality. The concept of Yoga Education occupies a distinct position in the educational structure of Aurobindo Ashram and at Sri Aurobindo International Centre of Education. It is available not only for the students taking education inside the school, other person from outside can also have this opportunity to know the technique of yoga for self-perfection. The integrated yoga as conceived by Aurobindo Ghosh (Akhter, 2014)) is a culmination of education and both the concepts like education and yoga have the same ultimate aims for individual development.

The concept of Yoga is also manifested in the context of National Policy on Education 1986 which mentions that this should be introduced compulsorily at the school level and teacher training courses. The only reason for that is how to promote an integrated development of body and mind? Most of the educational institutions in India have already adopted the provision of yoga education as a compulsory subject and students are being taught about the same in a daily basis. Among them, kendriya vidyalayas are the great examples.

4.8 Management of Education

The important task of each and every educational institution is to systematize its educational system in a good manner in order to enhance the quality of education. Aurobindo Ghosh

is one of the great personalities of his times whose educational thoughts are being propagated by his followers as well as educationists till today. And there are some organizations which are playing a leading role for the management of education particularly for Sri Aurobindo International Centre of Education as conceived by Aurobindo Ghosh and important among them are Sri Aurobindo Society and Aurobindo Ashram School are responsible. These organizations are main responsible to manage and improve the overall development of Sri Aurobindo International Centre of Education.

The educational thought of Aurobindo Ghosh is also incorporated in the context of National Policy on Education where it is mentioned that Central Advisory Board of Education for the national level, State Advisory Board of Education for the state level and for the district level District Board of Education will be responsible to look upon the activities of any educational institutions.

5. Conclusion

Sri Aurobindo Ghosh, a great nationalist, was one of the leading Indian thinkers who has a great role not only in the field of political freedom movement in India, but he also contributed a lot in relation to the educational system. He was a great supporter of humanism as well as national system of education. Integral Education and Integral Yoga as envisioned by Aurobindo Ghosh are the two important concepts which are being prioritized at strengthening national and international integration. Education to him as an instrument which can be utilized for total transformation of human beings into life divine but incomplete without Integral Yoga because both the concepts have similar and ultimate goals which help to the individual and its social development. Yoga Education as envisioned by Aurobindo Ghosh is also incorporated in the context of National Policy on Education 1986 and his vision for Yoga Education always aims at making self-perfection, relaxation and self-concentration etc. Integrated development of body and mind can also be taken into consideration as one of the main themes of his philosophy of integral yoga. Apart from this concept, his five-fold classification of Integral Education seeks at developing different activities of human being which include the physical, the mental, the vital, the spiritual and the psychic. It is evident that Aurobindo Ghosh's educational philosophy is increasingly pertinent in current Indian education policy and has been included in the National Policy on Education of 1986.

6. References

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