

# Integral Education: Exploring Aurobindo's Philosophical Foundations in Modern Learning

Jahiruddin Sarkar

M.Phil. Scholar, Department of Education, Jadavpur University, Kolkata

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## ABSTRACT

Aurobindo's philosophical perspective offers a novel outlook that surpasses traditional paradigms, effectively reconciling the divide between historical knowledge and contemporary scholarship. This research investigates the critical examination of Aurobindo's philosophical foundations to demonstrate the relevance of his visionary aspirations in addressing the evolving needs of modern learners. This study aims to elucidate the transformative effects of Integral Education on educational paradigms by an analysis of its approach to integrating information, fostering self-discovery, and emphasizing the interconnectedness of the mind, body, and spirit. As we progress in our study, we ascertain the capacity of Aurobindo's philosophy to foster an enlightened, compassionate, and comprehensive educational future. In this study, the researcher has used the content analysis approach. Aurobindo Ghosh, a prominent figure, shown remarkable intellectual prowess across several domains, including philosophy, agitation for freedom, education, and yoga. The individual began on a trajectory as a political theorist and thereafter transitioned into an adherent of integralist spirituality. He provided us with a demonstration of the optimal pathway for achieving spiritual growth. The individual's educational philosophy revolved on his personal lifestyle, including principles such as brahmacharya, the practice of yoga, and spiritual penance. The individual advocated for the implementation of inclusive education, which was grounded on his educational philosophy and aimed to enable individuals to reach their maximum capabilities via the balanced cultivation of their physical, vital, intellectual, psychological, and spiritual dimensions. Gandhi transformed his ideological convictions into an educational establishment, now recognized as Auroville, by means of his Pondicherry Ashram School.

**Keywords:** Integral Education, Modern Learning, Spiritual Enlightenment, Mind-Body-Spirit Balance, super mind.

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## INTRODUCTION

Several threads are as lively and revolutionary in the dynamic tapestry of educational ideologies as Aurobindo's idea of Integral Education. Aurobindo's visionary ideas compel us to investigate a method that harmonises the best of both cultures as we stand on the cusp of a new era in learning where the interaction of tradition and innovation influences the educational environment. The journey that lies ahead entails exploring the philosophical underpinnings of Integral Education, comprehending its applicability in the context of contemporary learning, and tracing the connections between Aurobindo's goals and the changing requirements of today's students. We cordially ask you to join us on this investigation as we explore the essence of Integral Education and how it can influence education in the future. The profound understandings of Sri Aurobindo resound as guiding lights in the halls of philosophical knowledge, spreading their brilliant influence throughout various fields of human endeavour. The contemporary educational system is one such area that has been significantly affected. A visionary thinker whose philosophical ideas still influence and alter the paradigms of education in the modern world is encountered as we go further into the pages of history. This voyage enables us to investigate the mutually beneficial interaction between Aurobindo's profound philosophical reflections and the constantly changing educational world. Aurobindo's insights, a synthesis of Eastern and Western thought, transcend time and space and provide a model for a holistic education that goes beyond the ordinary. We will explore Aurobindo's philosophy in this investigation, revealing its ageless applicability and assessing its influence on contemporary schooling. We can see how his profound spiritual insights, holistic view of human development, and demand for a conscious evolution interact as we examine how these components have developed within the contemporary educational paradigm.

## REVIEW OF LITERATURE

For the purpose of to further understand an ongoing research difficulty, recent investigations monitoring integral education: exploring aurobindo's philosophical foundations in modern learning have been reviewed. The paragraphs that follow are reviews regarding pertinent literature:

Mondal & Bag(2023) conducted a research entitled as“SRI AUROBINDO GHOSH AND THE OUTLINE OF INTEGRAL EDUCATION.” This study paper's main goal is to assess Sri Aurbindo Ghosh's "Integral Education" proposal. Here, the researcher has used content analysis as an approach. This essay makes an effort to explain the idea and characteristics of integral education, as well as its five phases, guiding principles, philosophical underpinnings, and applicability to Indian education.

Ma & Subbiondo (2022) administered a study titled “Integral Drama Based Pedagogy as a Practice of Integral Education: Facilitating the Journey of Personal Transformation.”In this study, we examine the interaction between theory and practice by concentrating on the practice of Integral Drama Based Pedagogy (IDBP) and tracing its theoretical foundations to Wang Yawing's (1472-1529) conception and Sri Aurobindo's (1872-1950) theoretical influence on its development.Finally, we give an illustration of how an idbp course component—teaching a Mary Oliver poem called "Journey"—works.

Shirazi, B. A. (2011) conducted an extensive study titled “Integral Education: Founding Vision and Principles.” In this introductory piece, Haridas Chaudhuri and some of his early colleagues at the California Institute of Integral Studies (CIIS) provide a brief overview of the founding vision and ontological and epistemological foundations of the integral framework. We give a brief biographical sketch of Sri Aurobindo and Mother Mirra Alfassa, the founders of integral yoga and education, and we talk about some of the fundamental ideas that underlie an integral worldview and the philosophy of integral education.

### Shaping The Objectives Of The Study

The purposes of this study are as follows:

- ❖ To comprehend Aurobindo's life and educational philosophies.
- ❖ To comprehend a few of the educational principles he explained.
- ❖ To evaluate the effect of his ideas on the current educational system.

## METHODOLOGY

The methodology consists of a conceptual discussion on highlighting the gist of the exploring Aurobindo's philosophical foundations in modern learning, highlighting various sections of Aurobindo's philosophical foundations in modern education. Identifying the innovations made using the focus group discussion method. The implications of the integral education are analysed using the predictive analysis technique. Many suggestions are given based on Focus group analysis.

### The Philosophy Of Life's Journey: Seeking Truth And Purpose

The life philosophy of Aurobindo is a blend of pragmatism, idealism, realism, and naturalism. He claimed that knowledge (Jnana), dedication (Bhakti), and work ethics (Karma) might guide a person towards the heavenly path. However, a healthy personality requires a balance between spirituality, creativity, and intellect. The secret to the Indian intellect is spirituality. He also believed in India's capacity for creativity and its robust intellectual capacity. Sri Aurobindo Ghosh, often known as Sri Aurobindo, was a well-known Indian poet, yogi, philosopher, and nationalist figure. A singular fusion of spiritual inquiry, political activism, and intellectual insight defined his life and worldview. By bridging the spiritual and material realms, Sri Aurobindo's life and philosophy provide insights into the interdependence of human progress, consciousness, and divine manifestation. His teachings place a strong emphasis on social and individual change, which will ultimately result in a more enlightened and peaceful world.

### Fusion Of Concepts: The Power Of Thought Integration

The term "Integration of Thought" refers to the act of fusing different thoughts, ideas, or points of view to create a coherent and comprehensive understanding. This title could be used to investigate how Aurobindo's teachings and philosophy support the fusion of various ideas and concepts for intellectual and spiritual development. You may explore how Aurobindo's philosophy emphasises the synthesis of various points of view, both in the context of spirituality and in more general elements of life, in this prospective essay or conversation. You may emphasise how Aurobindo's teachings urge people to bring together seemingly unrelated ideas in order to promote a deeper and more comprehensive understanding of existence. Life is made up of the delicate balance between its many hues. He had a strong belief in the Gita's teaching that knowledge, devotion, and work should be balanced appropriately. Through Nishkam Karma, never-ending meditation, dedication, and a sense of the interconnectedness of all things in God, one can achieve God, the Purushothama. As a result, Aurobindo was a staunch advocate for the fundamental oneness of truth by fusing the many Indian philosophical viewpoints. A holistic strategy like this can address many issues that arise in daily life.

### Awakened Consciousness: Super Mind's Role In Achieving Superman

The phrase "Super Mind and Superman" juxtaposes two transformative ideas from Aurobindo's philosophy: the notion of the "Super Mind" and the notion of the "Superman." The term "Super Mind" in this context refers to a

high level of consciousness or awareness that goes beyond what is often perceived and understood by humans. The term "Superman," on the other hand, designates a person who has advanced to a greater state of consciousness and power. He claimed that although the human mind is flawed, it has the potential to become a super mind that is capable of comprehending the whole truth. Man would have a super mind, he predicted. Super mental consciousness will exist in a super mind. "Sat-Chit-Anand consciousness" (Ravi, 2011). One becomes a superman when they reach a super mind. Purna Yoga, which can further assist one in realising the supreme, the Purushothama, makes such transitions possible.

### **Mind And Mastery: The Continuing Evolution Of Man**

The term "Evolution of Man" alludes to a process of change, growth, and progress from one state to another. This title could be used to examine Aurobindo's distinctive viewpoint on the growth of humanity, both physically and spiritually, in the context of his philosophy. You might explore how Aurobindo's philosophy views human evolution as a multifaceted phenomenon that includes not only biological changes but also changes in consciousness, awareness, and human experience in this investigation. "Aurobindo's Perspective on the Evolution of Man: From Matter to Consciousness." Aurobindo claimed that each individual soul is always evolving in order to become the supreme soul. "Life is not for life alone, but for God," he believed. All things have a purpose and are governed by an inner law that is dependent upon the highest. (Ravi, 2011). Human cultures will deteriorate if we disregard these spiritual and inner rules. The neglect of the spiritual aspects, he said, has been "the fundamental flaw of all civilization" (Ravi, 2011).

### **Empowering Minds: Philosophy Of Education's Role In Learning**

"Aurobindo's Philosophy of Education: Cultivating Holistic Growth and Conscious Evolution" The integrative and transformative approach of Aurobindo's educational philosophy goes beyond the simple acquisition of knowledge. Its foundation is the idea that education should support a person's growth in their physical, mental, emotional, and spiritual aspects, resulting in a more enlightened and peaceful existence. Aurobindo held that idealism, realism, naturalism, and pragmatism could coexist together. He made an effort to incorporate his philosophical beliefs into an educational system that would aid in the development of the young child's interest, creativity, mental, moral, and aesthetic senses. Chitta, manas, buddhi, and intuition are the four layers of the mind that should be the centre of true education. Since it is a passive memory, chitta requires no training. The sixth sense is manas. The higher levels of evaluation, manipulation, and generalisation or conclusion are where the Buddha's intellect operates. The immediate vision of information that intuition offers. Education should, in its purest form, awaken a child's innate abilities and make him whole in all ways. Education, in his own words, "helps the growing soul to draw out that which is in itself" (Ravi, 2011). entire education is education that guarantees a child's full or entire development, including their physical, vital, cerebral, psychological, and spiritual needs. Such education can help the child develop a flexible shape that will enable him to overcome obstacles and fulfil the evolving needs of a complex existence.

### **Engaging Minds: Principles Of Education And Active Learning**

The following principles should be included in education, in Aurobindo's opinion:

- ❖ Must be pertinent to the child's life.
- ❖ Mother tongue should be the instruction medium Sense training is the main focus.
- ❖ The child's consciousness should grow.
- ❖ Education should include religious instruction and brahmacharya-based spiritual growth.
- ❖ The learner should come first in education.
- ❖ Allowing the child complete freedom.
- ❖ Should address the child's psychological need.
- ❖ Should awaken the child's dormant abilities.
- ❖ The youngster should develop all of their faculties.

### **Holistic Development: Examining The Aim Of Education**

The following aims should be included in education, in Aurobindo's opinion:

- ❖ The growth of intuition, knowledge, and the conscience (chitta, manas).
- ❖ Growth in morality and emotion.
- ❖ Spiritual growth through yoga and brahmacharya.
- ❖ Self-realization is a prerequisite for education.
- ❖ The child's latent potentials are being developed.
- ❖ The development of cerebral abilities, cultural awareness, and artistic sensibilities.
- ❖ To develop all of one's senses, as they are the doors to knowledge.

### **The Dynamics Of Instruction: Delving Into Methods Of Teaching**

The child should be provided complete freedom in a child-centric environment, together with love and sympathy. The following techniques ought to be used-

- ❖ Experiences and self-learning should be promoted.
- ❖ Learning through experience should be used
- ❖ Cooperative learning based on cooperation operational actions.
- ❖ Considering the three A's (age, aptitude, and ability of the youngster).

### **Curriculum For The Future: Preparing Learners For Tomorrow**

The five preceding guidelines must to be followed-

- ❖ The curriculum needs to foster students' creative abilities.
- ❖ The curriculum must guarantee that current knowledge is attained.
- ❖ The child's curriculum should be made engaging.
- ❖ A variety of topics and activities ought to be covered.
- ❖ The curriculum must be designed to inspire children to learn.

### **Activities And Subject Fueling Dynamic Development**

- ❖ Spiritual and psychic growth: Putting principles like love, truth, and confidence in God into practise.
- ❖ Aspects of the arts, music, nursing, dance, drama, and engineering that are related to a career.
- ❖ International aspects: International empathy, international love, and international sympathy.
- ❖ Physical education, games, gymnastics, and training for physical growth.
- ❖ Important advancements in craft, dance, drama, fine art, and music.
- ❖ Language, mathematics, social sciences, and applied sciences.
- ❖ Moral Development: Good deeds, appropriate feelings, associations, and acts; Raja Yoga instruction.

### **Shaping Lifelong Learners: The Vital Role Of Teachers**

Aurobindo's viewpoint on the function of the teacher is strongly influenced by the integral education theory, which embraces both the intellectual and spiritual facets of education. "Aurobindo's Vision of the Role of the Teacher: Guiding Conscious Evolution and Illuminating Paths of Growth." According to Aurobindo, a teacher is a lighthouse that guides students down the path of self-discovery. Beyond simply disseminating knowledge, a teacher's job involves creating a climate in which pupils can discover their inner selves, grow in self-awareness, and realise their inherent potential. The teacher in Aurobindo's vision is more than just a person who knows their subject matter inside and out. Instilling principles, ethics, and a sense of purpose in the students, the teacher transforms into a mentor who guides them through the challenges of life. Beyond the classroom, the teacher's influence shapes pupils' overall growth as morally upright people and considerate members of society. The instructor should be an essential part of the educational process by instilling virtues like self-control, humanity, and spiritual equality. To be a good teacher, Aurobindo asserted that "one must be a saint and a hero." "The teacher should be a facilitator and guide rather than an instructor or task master. His job is to suggest; he is not there to impose. He doesn't teach him anything. He demonstrates to him how to learn for himself" (Ravi, 2011). Therefore, the teacher shouldn't put any restrictions on the student. Instead, he should encourage the child to develop freely and with complete freedom as an aid and guide.

### **A Critical Study Of Aurobindo's Philosophical Thoughts**

Aurobindo was a renowned philosopher and educator who developed deep philosophical concepts and pedagogical ideas to richly enhance our educational system. The ideas that follow are still valid today and ought to be used to address the issues with our educational system. We embark on a journey that strikes a balance between respect and critical inquiry in "A Critical Study of Aurobindo's Philosophical Insights: Unveiling the Depths of Spiritual Wisdom," lighting the road to a more thorough understanding of Aurobindo's visionary thoughts. We hope to shed light on both the genius of his ideas and the intricacies that call for a deliberate and attentive inquiry as we make our way through the terrain of his philosophy.

- ❖ Using one's mother tongue as a teaching medium.
- ❖ Emphasis on psychological approaches, such as self-learning, real-world experiences, learning by doing, and teaching children in accordance with their age, abilities, and aptitudes.
- ❖ A broad-based curriculum with variety to help the child get ready for life.
- ❖ The teacher's vital assistance and guidance in integrated education.
- ❖ Education that is child-centered and gives children complete freedom to express their untapped potential.
- ❖ The inclusion of moral and religious instruction as a core component of general education and through religious practise.
- ❖ The introduction of yoga education and mental education to enhance mental and intellectual strength by boosting concentration and attentiveness.
- ❖ Senses training, as they are the entrances to information.
- ❖ International education centred on peace, compassion, empathy, and intercultural understanding.
- ❖ Rebuilding the national education system to better serve the needs, aspirations, and soul of our country.

## CONCLUSION

In summary, Aurobindo's philosophical ideas continue to have a significant impact on contemporary education. His vision exhorts us to go above the limitations of traditional pedagogy and adopt a transformative strategy that enables students to develop into conscious, kind, and enlightened individuals. Aurobindo's legacy compels us to rethink education as a complete path of self-discovery, guided by the light of his transforming insights, as we stand at the nexus of tradition and innovation. We can therefore draw the conclusion that his educational ideas are thorough, extremely pertinent, contemporary, and psychological in nature. His holistic education can bring together the human body, mind, intellect, and soul to fulfil the complete purpose of life. He was a strong advocate for the national education system, which is connected to his integral education. We may accomplish national integrity, protect, and promote our culture and traditions through such a national education system. National reconstruction will be accomplished as a result. Aurobindo's integral education theory offers a useful framework for raising well-rounded people who are not only intellectually gifted but also morally grounded, emotionally strong, and spiritually aware in the interconnected world of the twenty-first century. It provides a compass for educators to navigate the complexity of the contemporary educational world by bridging the gap between conventional thinking and modern difficulties.

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