

Vision of Sri Aurobindo's Nation Building and Educational Transformation

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Abstract

The primary goal of the current study is to examine Shri Aurobindo's contributions to educational reform and nation-building, with an emphasis on how applicable they are to the current educational framework. The renowned philosopher and educationist Shri Aurobindo put out theories about education that are still astonishingly successful today. English literature and educational concepts serve as the main foundation for this course, which has a nationalism-based orientation. To gather and examine data, the study consults both primary and secondary sources (approved literature). In order to cultivate the potential of the human mind and spirit, Shri Aurobindo highlighted the importance of dynamic and creative education. His approach to education fosters moral, intellectual, physical, and spiritual development by integrating holistic development. Furthermore, his idea of nationalism promoted a spiritual component to national identity and advancement, drawing inspiration from Vedanta philosophy and spiritual development. This study emphasizes how important Shri Aurobindo's theories are for solving today's educational problems. His idea of combining education with intellectual and spiritual development provides a revolutionary perspective to contemporary education. The study also emphasizes how crucial it is to combine traditional values with cutting-edge teaching strategies in order to develop an educational system that develops students' character and conscience in addition to providing them with knowledge. This study offers ways to improve and modify the current educational system for all-around development by examining Shri Aurobindo's educational and national aspirations.

Keywords: Shri Aurobindo's nationalism, educational ideas, philosophy, social utility, women education, social problems, spiritual development

INTRODUCTION

A person influences others through his philosophy of life, like Swami Vivekananda and Mahatma Gandhi, Shri Aurobindo has shown his national and educational ideas. He considered education essential for progress and development [1]. Education is not only that by which the hidden powers of the child are developed, and it helps in establishing a proper relationship with life, soul of the nation

and mind of humanity. His educational philosophy is idealistic in terms of goal, pragmatist in terms of action and humanistic in terms of ambition. In the research done on him, it was told that he has described all the objectives of education like physical development, sensory development, mental development, moral development and spiritual development as very important in today's education system. We can say that the objectives of education suggested by him a long time ago should be specially included in today's educational system. Looking at them, we can say that his thinking about future was very accurate and correct. In order to overcome the theoretical decline of our education

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system in today's era, the values of education given by this great thinker should be adopted. There is a great need for adoption. He was a great person in the history of Indian renaissance whose moral, intellectual and social powers had a profound impact on the Indian masses. Shri Aurobindo was a great nationalist, humanist, philosopher and spiritual scholar [2, 3]. He was brought up and educated in western style. He went to England at the young age of seven where he studied till the age of 21. Despite living in a foreign country and receiving education from the western side, some deep elements of Indian culture kept working in his heart which later proved to be the great message of nationalism and the greatest source of Indian spiritualism. He studied the Gita and Upanishads in depth and was greatly influenced by the thoughts of Ramkrishna Paramhans and Swami Vivekananda.

When Aurobindo returned to India, the Congress was dominated by the liberals. leaders talked about giving maximum help to the British by following the policy of prayer, petition, and protest in various way. But Aurobindo first took up a job with the king of Baroda. Thereafter till 1905 while being in different jobs, he through anonymous writings ,from behind the scenes spread awareness among the countrymen leading a constructive movement against the Congress and the British rule and through a secret organisation he tried to lay the base of armed revolution, in fact along with Tilak, he emphasised on the work being done by the moderate leaders of the Congress and said that the essence of the Indian National Movement is the Indian spiritual and cultural tradition.

After the Bengal partition in 1905, he entered active politics and supported extreme nationalism in the Indian freedom movement. In just 5 years of active political career, he changed the Indian political framework, after returning from jail in 1910, he left active politics and adopted the path of spiritualism and nationalism, but both the situation s was closely related to each other. Shri Aurobindo's nationalism was full of religious sentiments away from political hue and cry [4, 5].

Objectives

1. To study the national thoughts of Shri Aurobindo.
2. To study the contribution of the educational ideas of Shri Aurobindo to current education system.

Nation buildings ideas of Shri Aurobindo

Shri Aurobindo's nationalism was essentially a revival of Hinduism. He had a deep respect for the past and a reiteration of India's glorious history [6]. He believed in taking inspiration from the past and adapting it to the present situation in order to spread the tendency of nationalism among the Indian masses. According to him, a coordination of antiquity and modernity is necessary. He accepted India as a mother instead of considering it as a geographical and natural plot of land. He appealed to the Indians that their mother bound in the chains of foreign atrocities, free her. In fact, this appeal of Shri Aurobindo was the product of Indian culture which was further propagated by Bankim Chandra. His imagination of this mere vision really contributed greatly to the development of the feeling of nationalism. Aurobindo's nationalism was not narrow, he stressed on the independence of India because he believed that India's work is world work and God's work. He says that India is not striving to weave humanity in the thread of equality and unity by providing its vast spiritual treasure to the world. His ultimate objective is the establishment of a world state, in which there will be a union of independent nations, within which every type of subjugation., inequality based on force and opposition to slavery will disappear. In this, the natural influence of some nations may be more than ISRO but the situation of all will be the same.

Shri Aurobindo's Educational Transformation

The educational concept of Shri Aurobindo promotes in-depth research and individual growth. India's future can be shaped by its youth. Your life and society can be improved by thorough education, character development, self-improvement, and the combination of knowledge and practical wisdom. Let's apply the educational philosophy of Shri Aurobindo to improve India and ourselves. Shri Aurobindo's belief was that knowledge always remains hidden in the soul of a living being in a dormant

state. The basis of education is conscience, whose four layers have been described. The first layer of conscience is Chitta, which is the basis of the other three layers. Whenever we remember something, it gets collected in our mind. The second layer of the conscience is manas, in which the other layers get collected and in the language of philosophy it is called the brain. The third layer of the conscience is Buddhi, the actual instrument of organizing the knowledge that the brain receives is Buddhi, it contains creative, analytical, synthetic and critical powers. The fourth layer of the conscience is the power of internal perception of truth, in this, knowledge is directly seen. According to Aurobindo, the aim of objectives of education are:

1. Physical development and purification.
2. Training of the senses.
3. Training of mental powers.
4. training of logical powers.
5. Moral development
6. Spiritual development.
7. self- directed learning
8. foster pupils' morality and character
9. significace of a courteous
10. Supportive learning atmosphere

Courses offered by Shri Aurobindo

Physical subjects, mother tongue and languages, history, geography, sociology, economics, maths, psychology, healthscience, geograpy agriculture, commerce, and sports. Spiritual subjects like Vedas, Upnishad, Gita, Dharmshastra and Ethics. The subjects of primary level should be mother tongue, maths, social science, drawing and sports etc.

Aurobindo did not lay special emphasis on memorizing the subject. According to him the student should learn by doing [7]. There was originality in his teaching methods. He used to emphasize on teaching in mother tongue Giving children the opportunity to learn by doing is proof that he wanted to create a passion for work in children. He wanted such teachers who would help and guide the children, according to him emphasizing on teaching in mother tongue was important in the development of children.

National and Educational Reformer

He prepared a complete outline of national education. According to him, national education is that which is given to the national people under the control of the nation through a national system. Aurobindo believed in morality and religion. Therefore, he wanted to base education on morality and religion. His clear opinion was that in the absence of religion, man can not recognize his spiritual form [8]. He talked about promoting vocational education in the country. Many of the flaws that are there in today's education can be removed with the ideas of Aurobindo.

So, we may now conclude that Aurobindo is a great national and educational reformer. In proportion to their issues, he provided solutions for Indian nationalism and education. Aurobindo's period saw religion—particularly Hinduism—as little more than the profession of priests. Through his religious lectures, he has demonstrated that religion is limited to self-realization and the recognition of one's own self in others [9]. We all are part of the same Brahman and so, we all are divine. And divinity is within us. He preached this to boost people's self-esteem. This was a very brave move. Due to the priest's dominant influence on society at the time. However, he was unable to stop himself from demonstrating to the Indian populace that religion is nothing more than self-realization. Once more, the caste structure had severely degraded during the time, it was based on birth. He demonstrated that caste is determined by an individual's qualities rather than their place of birth. His goal was the nation's full-fledged growth. As a result, he provided an educational system that is enough for pupils' whole growth. Individuals make up society [10]. Society will inevitably rise if the individual does. Two points

of his educational revolution can be highlighted. First, only a select few people could receive an education at that time. Aurobindo promoted mass education for all. The informal education he offered was among his most important social accomplishments. Secondly, the education system of then India was not good in his view. According to him it was negative in character. A comprehensive educational system is one that fosters our mental and physical fortitude and self-reliance. Examining his curriculum reveals that it covers every subject necessary to develop people's mental and physical strength and independence. Thus, his ideas had helped India's common people. His status as a social reformer is established by these alone.

CONCLUSION

Aurobindo was a very good philosopher who wanted to impart national education and still contributing to the development of the country. his educational philosophy is not limited to the Indian border. The branches of PONDICHERRY International education centre are popular in India and abroad. Thus, we can say that today's education system, which is far from its objectives, The objectives of education given by Aurobindo can bring it on the right track, which is very important for the development of a person. We draw the conclusion that Aurobindo's educational theories support all-encompassing education in India. Our educational system can support total development through holistic growth, self-development, information application in real-world situations, character development, a well-rounded viewpoint, lifelong learning, and social responsibility. These objectives would move the focus of education from academic achievement to the welfare of the students. Lifelong learning was promoted by Shri Aurobindo. If children were inquisitive and teachers had access to ongoing professional development, teaching could be a lifetime occupation. People could advance both academically and personally while adjusting to a world that is changing quickly. Lastly, social activities, environmental preservation, and community involvement can all help children grow up to be responsible adults. They would become more empathetic, socially conscious, and motivated to support society.

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