

AN ANALYSIS OF PHILOSOPHIES OF SARVEPALLI RADHAKRISHNAN AND AUROBINDO GHOSH

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ABSTRACT

Radhakrishnan and Sri Aurobindo were able to achieve significant places in Indian philosophical perspectives as a result of their outstanding comprehension of Indian philosophy, religion, and culture for which they were responsible. In order to demonstrate that the accusations that have been levied against Indian philosophy and religion are without merit, Radhakrishnan masterfully proves that Indian philosophy and religion are superior than Western philosophy and religion. Upon closer inspection, it would appear that he is an expert in representing the most admirable features of Indian culture. The writings of Aurobindo, who is considered to be a modern mystic, mix elements of intellectualism, philosophical expressiveness, and mysticism. His belief was that humanity had the potential to evolve into a more harmonious life, and that the strength of collective endeavor could bring about this evolution. In addition, he was of the opinion that education ought to serve as a tool for the spirit to work in the mind and body, and that the purpose of education was to be the expression of love, beauty, power, and knowledge.

KEYWORDS: Integral, Manpower, Education, Personality, Character

INTRODUCTION

The advancement of human civilization is closely tied to education. If you want to improve your personality, this is the first step. An educated person is able to distinguish between good and bad behavior; they become civilized, well-mannered, competent, and responsible; and they are able to rely on themselves. The cornerstone of progress is education. If a country doesn't have the necessary technical and administrative manpower on hand, it might rely on this resource. Acquiring knowledge and skill sets is facilitated by education.

Various educational philosophies that advocate for a particular model of education or that investigate its nature, purpose, and objectives are together known as "philosophy of education." This umbrella term can also apply to the subfield of applied philosophy. The study of education and its challenges from a philosophical perspective is known as philosophy of education. Education is its primary focus, and it employs philosophical methods. A philosophy of education could apply to either the practice of teaching

itself or the study of education as a whole. An alternative way of looking about philosophy of education is as a theory that unites pedagogy and curriculum rather than as a separate academic field. Assumptions in metaphysics, epistemology, and axiology form the basis of learning theory and educational goals. You may hear these ideas referred to as educational philosophies as well.

There are four main components to any educational process: the school itself, the teachers, the curriculum, and the students themselves. All four of these factors are highly correlated. The idea that a social philosophy informs pedagogy is not new. One way to think about a social philosophy is as an educational blueprint. The exact nature of the connection between philosophy and education remains murky, although its existence is acknowledged. This aids in comprehending and adjusting the instructional procedure. First and foremost, there is the educational institution; schools, as social institutions, play an important role in society.

Many notable figures, including Mahatma Gandhi, Sri Aurobindo, Radhakrishnan, Iswar Chandra Vidyasagar, Rabindranath Tagore, Sri Vivekananda, Sri Aurobindo, and many more, have been born into India. Their unparalleled and global accomplishments have propelled these great figures to new heights, and their virtuous ideas, deeds, and thoughts have impacted countless generations. They gave their life for their nation. This includes Dr. Sarvepalli Radhakrishnan. We would be hard-pressed to fathom contemporary India without Sarvepalli Radhakrishnan. Modern India owes a great deal to his ideas and work in many fields, including philosophy, economics, culture, politics, spirituality, and education. Dr. Radhakrishnan has made an unparalleled impact in the field of education. Despite his complex character—he was a brilliant scholar, revered educator, charismatic public speaker, capable administrator, prolific writer, recognized philosopher, accomplished diplomat, illustrious statesman, and passionate patriot—his impact on the field of education was immense. He believed that education is crucial in addressing society's problems.

EDUCATIONAL PHILOSOPHY

Philosophers should stay away from logic, ethics, aesthetics, social philosophy, and metaphysics, says Dr. Radhakrishnan. Ontology and epistemology are the two primary subfields of metaphysics, the study of the ultimate character of things. While scientists investigate concrete examples of experience, philosophers work to explain and make sense of it all. There are two schools of thought within philosophy: the metaphysical and the empirical, or the explanatory and the descriptive. What philosophy uncovers about the nature and order of experience is based on its study of specific experiences. If it brings together and makes sense of all the important parts of human experience—the findings of scientists, the gut feelings of artists, and the wisdom of saints—then it is an ongoing endeavor to comprehend the cosmos in its

entirety. Since human consciousness is composed of perceptual, intellectual, and intuitive awareness, any consistent philosophy should incorporate these aspects.

The exceptional understanding of Indian philosophy, religion, and culture that Radhakrishnan and Sri Aurobindo brought to bear allowed them to secure prominent positions in Indian philosophical perspectives. Radhakrishnan deftly establishes that Indian philosophy and religion are superior to Western philosophy and religion by demonstrating that the accusations leveled against them are without merit. It would appear that he is a masterful spokesperson for the best aspects of Indian culture.

The great Indian spiritual tradition is deeply ingrained in the lives of Radhakrishnan and Sri Aurobindo. Both provide us with fresh insights into the timeless truths of the past by rethinking classical Indian philosophy. Although they share similar concerns and foundations, their absolutes are not identical.

Concepts of Education and its Function by Radhakrishnan

Dr. Radhakrishnan's views on education are both idealistic and pragmatic. Dr. Radhakrishnan is both an Idealist and a Pragmatist when it comes to his ideas on education. Education, according to Dr. Radhakrishnan, is a tool for bringing about societal, economic, and cultural transformation. Education, when used correctly, can facilitate both social and national integration and productivity growth. He had the belief that, "Education's value lies not just in imparting facts and figures, but also in preparing us to get along with people."

According to Dr. Radhakrishnan, the key to resolving many societal and national issues is providing the correct kind of education. Beyond space and time, he seeks an education that will open our eyes to the other, invisible, intangible reality. We need education to help us rediscover the potential that is already within us, like a second chance at life. We require education that aims to liberate the full person, which includes their mind, body, intellect, and spirit. Students should learn to think critically, to stand firm for what is true, and to reject the urge to conform to prevailing opinions and groupthink. Knowledge was not something Radhakrishnan valued for its own sake; rather, he sought it out for the practical applications it might provide. Natural progress and prosperity, not personal gain and self-aggrandizement, were his goals in educating the country's youth. Principles of self-sacrifice and self-abnegation, as well as universal love and humanity, form the basis of his pedagogical philosophy.

Concepts of Education and its Function by Aurobindo

Individual spiritual awakening was central to Aurobindo's educational philosophy. This should be about the child's journey to self-mastery and the truths of life. There are five facets of education that Sri

Aurobindo outlined: physical, vital, mental, psychic, and spiritual or supra mental. These facets correlate to the five dimensions of human nature that Sri Aurobindo categorized. Controlling one's bodily functions, learning to move in harmony, pushing oneself beyond one's physical boundaries, and becoming self-aware are all components of a well-rounded physical education program. Sports and games, according to Sri Aurobindo, are crucial for recharging one's energies. The focal aspect of integral education was vital education. The vital essence of man, according to Sri Aurobindo, is nature itself, which includes things like wants, senses, emotions, passions, the soul's reaction to desires, and all the other instincts that are part of this field, such as anger, fear, speed, and so on. Cognitive development encompassed the acquisition of knowledge, concepts, and IQ.

Aurobindo had the belief that in order for man to reach the condition of 'manas', he must first pass through the stages of 'atimanas', 'anand', 'chit', and 'sat'. This process begins at birth and continues through each stage. To guide him in this direction, we must provide him with an education that teaches him about his own unique qualities—his dravya, prana, and manas—as well as the structure and procedures for reaching the subsequent stages—atimanas, anand, chit, and sat. Aurobindo argues that education alone may accomplish this goal; specifically, education that fosters the intellectual, emotional, and spiritual growth of man. "Integral education" was his word. One of education's primary goals should be to strengthen the mind and spirit of its students, he said. A person's character, culture, and knowledge are evoked through this.

Main Aims of Education

1. **Development of Personality:** Knowledge and wisdom are the cornerstones of an effective educational system, which seeks to foster well-rounded personal development. Reading works of literature, philosophical writings, and religious texts that explain the universe's higher laws can help hone one's mind and lead to enlightenment. Instilling in students the capacity to reject prevailing feelings and mob fury, a devotion to truth, and a love of continuous thinking are all goals of education. Personality and faith development, character building, and the growth of social, moral, and spiritual values should be the driving slogan of an educational system. According to Radhakrishnan, the ultimate goal of education is to produce new humans.

Education, according to Sri Aurobindo, should reflect the demands of our actual contemporary lives. So, to put it another way, education should produce active citizens who can handle the complexities of today's world. The primary goals of education, in his view, are the maturation of the body and the attainment of

holiness. In this way, he stressed the importance of physical cleanliness, which is necessary for spiritual development, in addition to physical development per se. Thus, spiritual growth rests on the dual pillars of physical progress and cleansing.

2. Development of Character: An essential goal of education, according to Radhakrishnan, is the formation of character. Dr. Radhakrishnan has stated his support for character education. A man's character, in his view, is the sum of his mental tendencies or the impressions left by his words and deeds. Common deeds, rather than exceptional achievement, reveal a man's true character. "Character is destiny," Radhakrishnan remarked, and "integrity of character" is paramount in all endeavors. Without teaching children the importance of loving one another, telling the truth, being nice, and appreciating beauty, education is lacking. Education, in his view, should center on developing good character.

Sri Aurobindo sought to bring about a civilization that was gradually spiritualized. An era of supermind dominance, in which all social groups realize good freedom and harmony, was something he eagerly anticipated. By working together, we can ensure that harmony prevails across all demographics. By cultivating an integral personality and leading an integral life, we may bring the human race together. On the basis of an experienced integralism, Sri Aurobindo's philosophies are built. Idealism, realism, pragmatism, and spiritualism all come together in it.

3. Preservation, Enrichment and Transmission of Culture: Cultural transformation leading to mental soundness, spiritual fortitude, and a mild disposition is what Radhakrishnan means when he talks about culture. The cultural component of schooling was very important to Radhakrishnan. It took a lot of time and effort for man to build his culture. A nation that has flourished culturally has progressed in many areas. The value of education in maintaining, enhancing, transmitting, and shaping a nation's culture cannot be overstated. Education is the key to a flourishing culture.

According to Aurobindo, the spiritually grounded Indian culture is a gift to the Universe. More important than theory, in his view, is practice, or the actual application of theory.

4. Development of spiritual values: Education for the development of spiritual values among the people has been appropriately positioned by Radhakrishnan. Spiritual education is something that Radhakrishnan has placed a high value on. Education, in his view, is not real if it does not foster in its pupils a sense of spirituality. The maturation of one's body and mind is impeded in the absence of a spiritual orientation. As a species, we are unable to advance in this environment. Human development, according to Radhakrishnan, is distinct from the mere accumulation of knowledge and technical abilities. Developing one's spirit is what it's all about. Through the sanctification of character and the cultivation of

virtue, education ought to foster a more humane and masculine outlook on life.

In spiritual education, Aurobindo argues, spiritual discipline is paramount. The ancient wisdom holds that the central tenet of this spiritual practice is celibacy. There are four distinct phases to a person's existence, in their view. Brahmacharya, Grihasthasrama, Vanaprastha, and Sanyasa are the ones under question.

5. Development of Vocational Efficiency: Education, according to Radhakrishnan, is the key to enhancing one's vocation's efficiency. A child's ability to become economically independent is a primary goal of schooling. The goal of his schooling should be to provide him with vocational skills so that he can become financially independent. He believed that everyone may contribute to the nation's prosperity by working on national farms and factories and earning more money.

6. National Integration: Education should strive toward the goal of national integration. It is also essential for the Indian people. A number of educational initiatives aimed at fostering nationalism—including religious instruction, community life, and the study of social services—were prioritized.

An emotional state, Aurobindo saw nationalism in his time as a freedom fighter. He came up with the idea of "National Education" after realizing that a system of education was crucial to achieving national integration. After the British had ravaged the system, he proposed the concept of "National Education" in an effort to restore and improve it.

CONCLUSION

Dr Radhakrishnan's contributed to Contemporary Thought, excellent scholar, philosopher, seer, writer, orator, statesman, administrator, and, most importantly, excellent man—Dr. Radhakrishnan is truly a multi-talented genius whose works continue to have an impact on modern India. It is clear that Radhakrishnan disagrees with the educational standards that are now in place in the country. There is too much focus on education these days, he claims. While information can be a powerful tool, the common understanding of the term suggests that it seldom leads to personal growth and enlightenment. Wisdom is the key to achieving enlightenment, but we often disregard its significance. There is a continual need to differentiate between wisdom and knowledge, and occasionally even between common or misleading information and genuine truth, as Radhakrishnan stresses here. To that end, it is appropriate for education to foster the kind of insight and genuine knowledge that elevate a man beyond the level of a learned man. Freedom of the human spirit, which Radhakrishnan sees as the bedrock of all education, is the second standard of education, in his view. We owe all the enormous advantages that civilization has accrued to the free spirit of man, he says, and we should maintain it. He goes on to explain that owning a human soul is the pinnacle of human achievement and that nothing is more important than allowing the human spirit

to be free. "The man who has been able to reset his environment in the manner that he has chosen—that is, the one who has achieved greatness in art and architecture, philosophy and religion, science and technology—has been the true master, not the one who has been a slave to his environment," he claims. As a result, "freedom of human spirit must be the ideal which every teacher should set before himself." The third basic criterion about education is character establishment. According to him, "Character is destiny." The character of a nation determines its destiny. Morally bankrupt people can't build a great nation. Radhakrishnan is fully cognizant of our immoral nature.

When it comes to topics like a child's holistic development, mandatory education from birth to age fourteen, vocational training, creativity, science and technology, literature, and lifelong learning, Sri Aurobindo's philosophy is applicable. The primary goal of Sri Aurobindo's work in the field of future education was to help students be ready for the real world. Rural and unorganized communities benefited most from Sri Aurobindo's emphasis on non-formal programming, value education, and national and international unity.

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