



“A Study Of Sri Aurobindo’s Integral Education And Its Effectiveness In Terms Of Cognitive Learning And Non-Cognitive Learning Outcomes At The Secondary School Level”.

Dr. Neeta Verma

Assistant Professor, DIET Rajinder Nagar, SCERT Delhi

Abstract

The educational philosophies of Indian thinkers have stressed that education must be comprehensive and should aim at the development of the total personality of the individual in harmony with society and nature. Sri Aurobindo too has placed emphasis on all round development of the personality, which includes education of the senses, body, mind, moral and religious education and thus integral education is the combination of 5 domains – 1) The physical being 2) The vital being 3) The psychic being 4) The mental being 5) Spiritual being.

Sri Aurobindo's philosophy of education research had a functional value only when its concerns emerge from events and problems that are experienced here and now. In this context the thematic problem-oriented type of research study acquires great significance. In the present study, the researcher has attempted to assess the effectiveness of integral education of Sri Aurobindo at cognitive and non-Cognitive level of 3 types of school - Delhi Administration, Kendriya Vidyalaya and Public school. Sample of study was selected by purposive sampling method. 180 students (60 each) of class 9th and total 42 teachers from the district West of Delhi were the sample. Observation schedule, Attitude scale and Achievement Test were the tools used in this research. The data was analyzed quantitatively as well as qualitatively. For quantitative analysis SPSS was used. The data was analyzed after intervention of tools of the study and the major findings of the study is that there was a significant difference in cognitive and non-Cognitive learning outcomes of Sri Aurobindo's integrated approach as compared to traditional educational approach. Sri Aurobindo's integral education gives complete description of education system and also the consciousness structure of the human being.

Introduction

Education in India can be traced in the Vedic age, from the age of Upanishads, the Gita, the Buddhist and Jain scriptures, Smritis etc. to the pre-post-colonial systems of traditional education. Indian Philosophers, according to Kabir (1961), regard education as essentially a process of drawing out what is implicit in the individual and to develop his latent potentialities till, they become actualities. The philosophical thinking of eminent personalities like Sri Aurobindo, Rabindranath Tagore, J. Krishnamurthy, Swami Vivekananda, Mahatma Gandhi and others, have influenced the system of education in India, Gandhi's Basic Education Scheme (Bunyadi Talim) formed the basis for various education committees which were formed during the independence period. For Gandhi, “true education is one in which the individual develops his character, trains his faculties and learns to control his passions in the service of the community.” Tagore focused on education which seeks fulfilment through harmony with all things. He also felt that education to be truly creative, should be in full touch with the complete life of people economic, intellectual, aesthetic, social

and spiritual.

Tagore and Gandhi believed that the aim of education is the total development of the human personality. Sri Aurobindo too has placed emphasis on all round development of the personality, which includes education of the senses, body mind, moral and religious education. Vivekananda's educational thought laid emphasis on realization of the perfection already in man. He placed greatest stress on education as the gradual unfolding of the intrinsic quality of the individual and was of the view that no knowledge comes from outside. According to Iqbal, the essential purpose of education is to develop man's individuality and felt that education should ensure the possibility of eternal progress. The educational philosophies of Indian thinkers have stressed that education must be comprehensive and should aim at the development of the total personality of the individual in harmony with society and nature.

Rationale of the Study

In the English speaking-west, philosophy of education underwent a transformation during the middle of this century in the wake of the emergence of the analytical movement. Analysis itself was the upshot of the philosophical 'revolution' inspired by the work of Russell, Moore and Wittgenstein earlier. The past decades have been hectic analytical activity and philosophy of education has been enriched by a variety invaluable contribution: analysis and clarification of concepts 'education', 'teaching', 'learning', 'moral education', 'equality', 'educational theory', epistemological inquiries into the basic of curriculum, and justification on of curricular choices to cite only a few.

Presently, philosophy of education appears to be set for another mutation. Recent developments in the fields of philosophy of science and sociology of knowledge, especially those dealing with the methodology aspects of science inquiry, have sparked off a controversy on the nature, scope and function of theories and philosophies in education. With reference to the logical status of the social sciences, it is asked whether it is right to base educational research on Sri Aurobindo's Integral education model of scientific enquiry with its aim as explanation leading to prediction and technology. The absence of interest on the part of philosophers in the problems of education appears odd, considering the vitality of current education debate in the wake of a new National Policy of Education the appointment of the National Commission on Teachers, the publication of the discussion document, challenge of Education (1985), to cite only a few. Again, discussions currently going on value orientation of education and academic freedom of such other issues have not involved philosophers to the extent one could wish. Understandability, therefore, Sri Aurobindo's Philosophy of education has not emerged at a vibrant, intellectual activity.

The point is that Sri Aurobindo's Philosophy of education research will have functional value only when its concerns emerge from events and problems that are experienced here and now it is in this context the thematic problem-oriented type of research study acquire great significance.

Objectives

The following objectives will be kept in view for the proposed research:

1. To study the nature and concept of Integral Education according to the Sri Aurobindo's philosophy.
2. To study the methodology of curriculum transaction of Sri Aurobindo's Integral Education.
3. To study the effectiveness of Sri Aurobindo's Integral education approach in terms of cognitive variables at secondary school level.
4. To study the effectiveness of Sri Aurobindo's Integral Education approach in terms of non-cognitive variables at secondary school level.
5. To suggest strategies of implementation of Sri Aurobindo's Integral Education in the existing education system at the school level.

Hypotheses

The present study will examine the role of both the Integral Education and the Contextual factors of students on their cognitive and non-cognitive learning outcomes. Relationship in the theoretical model is specifically hypothesized a priori whereas some other relationships are more exploratory.

1. There will be no significance difference in the cognitive learning outcomes of Sri Aurobindo's

- Integral Education approach and that of traditional educational approach.
- There will be no significance difference in non-cognitive learning outcomes of Sri Aurobindo's Integral Education approach and that of traditional educational approach.

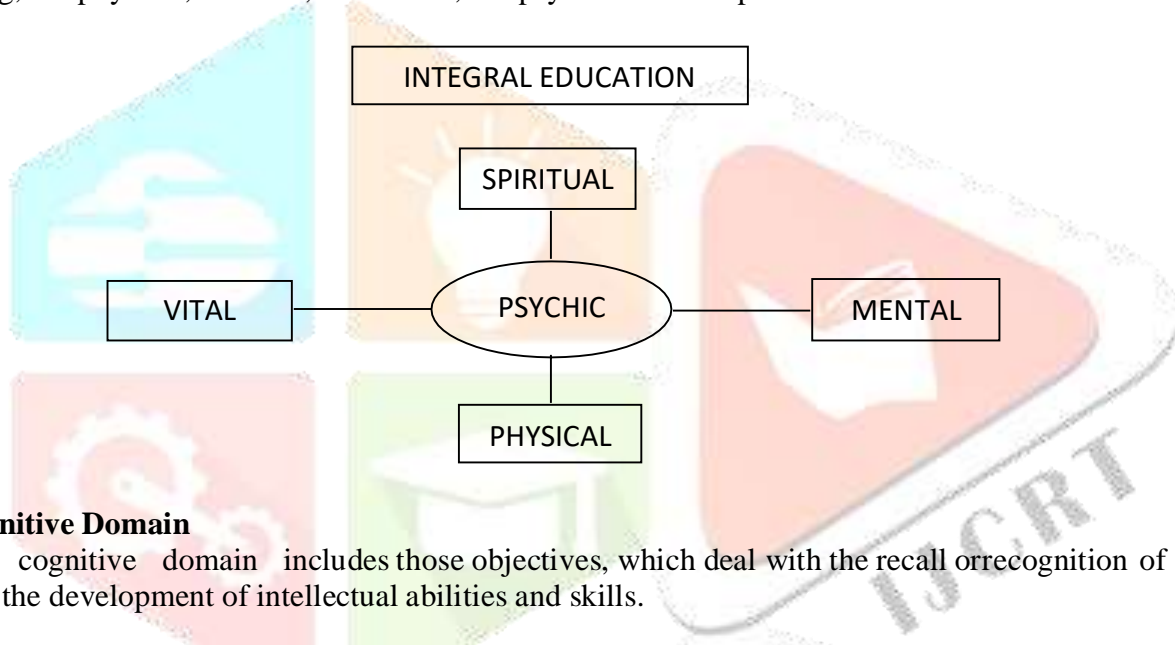
Statement of the Problem

"A STUDY OF SRI AUROBINDO'S INTEEGRAL EDUCATION AND ITS EFFECTIVENESS IN TERMS OF COGNITIVE AND NON-COGNITIVE LEARNING OUTCOMES AT THE SECONDARY SCHOOL LEVEL"

Operational definition

Sri Aurobindo's Integral Education

An education, which has accepted the goal, outlined by Sri Aurobindo and which takes into account the entire complexity of man's nature can rightly be termed an "integral education". For the purpose we have in view, we may adopt a five-fold classification of the human being. Education to be complete must have for principal aspects relating to the five principal activities of the human being; the physical, the vital, the mental, the psychic and the spiritual.



Cognitive Domain

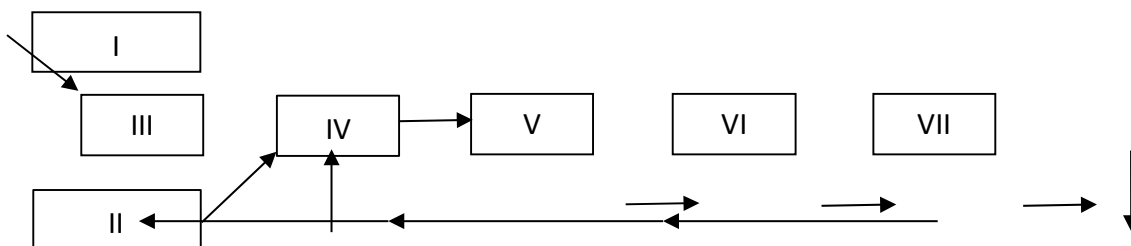
The cognitive domain includes those objectives, which deal with the recall or recognition of knowledge and the development of intellectual abilities and skills.

Non-Cognitive Domain

The non-cognitive domain includes those objectives which are concerned with the changes in interest, attitudes and values and the development of appreciations and adjustment.

Conceptual Frame Work

The present research problem is based on the theoretical model (Paradigm) is given below:Pre stage



Theoretical Model for design, Process – Product Study of Sri Aurobindo’s Integral Education Approach

The variables involved at various aspects of the paradigm are present below:

- (I) Pre-stage** - Students and Teachers' characteristics - age, sex, status.
- (II) Context** - Family environment, school's environment, peer group, classroom teaching learning environment.
- (III) Designing Methodology & Material** - Develop learning materials based in Aurobindo's Integral Education System.
- Teaching –learning methodologies for the material being Text-book.
- (IV) Process** - Physical exercise, Programme, Discovery approach, cooperative learning, Yoga etc.
- (V) Product** - Conceptual understanding.
- Personality, Attitude towards Aurobindo's Integral education system.
- (VII) Evaluation** - Learning outcome in term of cognitive and non-cognitive areas.
Formative – During the implementation of activity.
Summative – Effectiveness of Aurobindo's Integral Education system.

Design of the Study

The study being multi-dimensional approach required comprehensive research method. Hence the design of the study incorporates Descriptive or Critical assessment and Experimental method.

It was reflective because a critical assessment of the educational philosophy of Sri Aurobindo was made, keeping in mind the existing condition the country, so as to examine its relevance.

A quasi-experimental design was adopted to Study the effect of Sri Aurobindo's Integral Education on School students learning and also for the field study which is the strongest of all research studies for drawing influence in order to establish casual relationship between independent and dependent variables. This field study design implies impossibility of randomized treatment but possibility of effective observation at any point of time in a natural setting. A field study, if properly conducted, provides both internal and external validity and established the cause-effect relationship which can be directly applied in a real situation. Keeping in view the several advantages and limitations of a quasi-experimental field study, the schematic design of the present study is given in the following table:

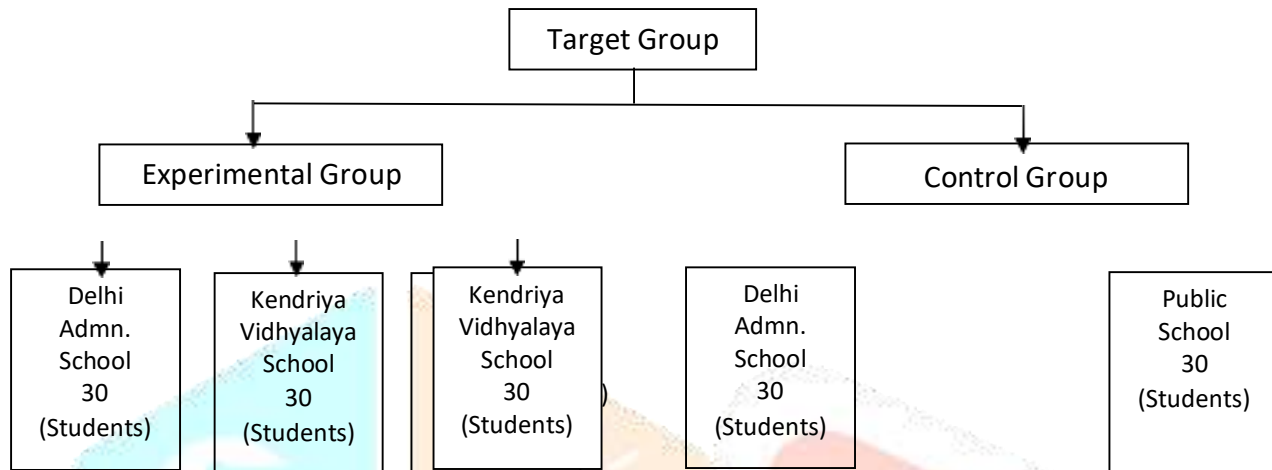
Table: Design of the Study Indicating Treatment and Tools Use

Groups	Sample	Treatment	Research Tools
Experimental	-School -Students -Teachers	Exposed to Sri Aurobindo's Integral Approach	-Observation Schedule -Feedback Questionnaire -Attitude Scale -Achievement Test
Control	-Schools -Students	No exposure to Sri Aurobindo's Integral Education Approach (Traditional Method)	-Observation Schedule -Achievement Test

Sample:

The sample was consisted of one district from NCT of Delhi. One zone from district and three schools from West district were selected through stratified random method for the study. Three schools from West zone will be selected for the study.

A group of 180 secondary class students were selected through random sampling and 42 teachers from Delhi Administration, Kendriya Vidyalaya and Public School located in West Delhi for getting the learner's learning outcomes in the cognitive and non-cognitive domains and feedback about the Sri Aurobindo's Integral Education System. The sample of students was presented below in graphic format.

Number of students from different system of schools**Research Tools**

The research tools were developed for collecting data from students and teachers. The description of variables and tools is presented below in tabular columns.

Description of Variables and Research Tools

S. No.	Sri Aurobindo's Integral Education	Intervening Variables	Dependent Variables	Research Tools
A. 1.	The Physical Being	Physical Exercise Pranayam	Tolerance Discipline	Observation Schedule Attitude Scale
2.	The Vital Being	Training of the Aesthetic Personality Exploring Materials Activities	Sincerity Determination Love & Sympathy	Attitude Scale
3.	The Psychic Being	Integral Yoga (Activity)	Will Power Positive Attitude Self-Awareness	Observation Schedule Attitude Scale
4.	The Mental Being	Cooperative Learning	Learning Achievement Creativity Concentration	Achievement Test Attitude Scale
5.	The Spiritual Being	Meditation, Exemplar Materials	Self-realization Honesty	Observation Schedule Attitude Scale

B	Sri Aurobindo's Philosophy of Education	Concepts, Objective Methods of Teaching Teacher, Discipline etc.		Content Analysis
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Data Processing: (Statistical Techniques)

The data was collected through different Research tools and techniques as listed above. The data was analyzed in the light of objectives of the study both qualitatively as well quantitatively through the use of software on computer. The qualitative analysis of this data was noted. Appropriate statistical techniques were applied to analysis the quantitative data.

Major Findings

On the basis of the strength of analysis and results, the investigator is in the stage to draw the findings. These have been presented below in the same sequence.

The major findings of the study were:

1. The educational ideas and ideals of Sri Aurobindo were the outcome of the emerging period of renaissance in India.
2. The concept of integral education aimed at all-round development of personality and realization of self through the development of physical, vital, mental, psychic and spiritual faculties.
3. In the integral scheme of education neither the educator nor the educand was solely important rather both were unified in common bond. According to him teacher was helper and the guide of the child. The education, he advocated provided full freedom to the individual growth of the educand. His free progress system was based on subject evaluation by the teacher.
4. Introduction of integral development as well as integral yoga in education was one of the most important contributions of Sri Aurobindo to the theory and practice.
5. According to him, the psychic development of the individual was based as physical, vital and mental development.
6. His educational psychology was humanistic in nature. Sri Aurobindo had designed the future development of human society and through about integrated education for all round development of the society, which was the basic philosophy of humanism.
7. Education, according to him should not be content with the provision of sole able competence but most also instill a self-confidence that will train students to improvise the necessary skills to meet the challenges of an unknown future.
8. There was a positive attitude of learners towards Sri Aurobindo's integral Education system.
9. There is significant difference between the control group and experimental group on the various aspects of Sri Aurobindo's Integral Education System.
10. There was a significant relationship among the different aspects of Sri Aurobindo's integral Education system.
11. The teachers had positive attitude towards Sri Aurobindo integral education system.
12. An analysis of interaction encountered during participant observation throws light on informal lines of communication between the teachers and students, "power" or "control" does not lie with the teacher and negotiations help to maximize students' effort. The school provides opportunities for enriching the student's sense of commitment self-reflection and evaluation which is a step towards maintaining a good working relationship.
13. Teacher's role is more of a facilitator, a generalist than a specialist. Teaching style can be labeled as informal participative and democratic.

The Conclusion

Sri Aurobindo's Integral education gives complete description of education system and also the consciousness structure of the human being. Basing itself on this process the free progress system is developing in form of organization. The system has really geared itself towards achieving goals of evolutionary development of learner. Its achievements so far are enough to certify that this philosophical.

experimental and case study approach in education is proving a great success. It is concluded that the integral education system is an unprecedented experiment in education in the educational history of the country and also the experiment is not ended.

Like the researcher, the teachers and learners also believe that the integral education system has achieved the considerable success, in the areas of physical, vital and mental education, but as to its success in the psychic and spiritual education, it is premature to pronounce any opinion. They also like, the researchers believe that the Sri Aurobindo's education philosophy as it stands now does not attend to the supramental education. When compared with the system of education in India, the free progress/integral education system is a grand success as far as the mental knowledge of the learners concerned.

Tanmay, who was chief person-in-charge of the pilot experiment of the free progress system, pronounced a similar observation on the system's achievement in the area of mental education. But he also added that they might reach the goal within two or three years.

They feel that there is underachievement in the areas of mental education but it must be born in mind that their judgment concerns the aspects of physical organization of the free progress system, has good achievements in the area of mental education.

It needs still better methods and techniques of teaching and learning that implement and promote the idea and practice of self-learning to the students, so as to work out fully in the free progress and integral education system for the principle, ".....nothing can be taught". The teacher is not an instructor or task Master, he is a facilitator and a guide. His business is to suggest and not to impose (Sri Aurobindo & The Mother, 1973).

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