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Haris Chandra Sabar
Lecturer in Political Science,
Nabarangpur College,
Nabarangpur, Odisha, India

A comparative analysis of the educational philosophies of Sri Aurobindo Ghosh & Swami Vivekananda and their relevance in the context of national education policy-2020

Haris Chandra Sabar

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Abstract

Sri Aurobindo Ghosh and Swami Vivekananda are the two great Indian political philosophers as well as nationalists those who have significant roles in the field of education. Both of them were inspired by the western philosophy of education but there is a little bit of change in their ideas. They are also recognized as the most gifted philosophers of the twentieth century. They are the great nationalists and their contributions to the Indian politics are quite different because they have no significant roles in the sphere of politics. Sri Aurobindo Ghosh was mostly known for his ideal concept of Integral Education which has been divided into five categories, namely; Spiritual, Physical, Mental, Vital and Psychic. Similarly, Swami Vivekananda's ideas were quite different and mostly well known for his contributions in the field of education, culture, science mentality, humanism etc. Apart from that he also tried to stir up the world by spreading the Indian thoughts from different angles. And their contributions in the field of education are more relevant because they always wanted for all round development of the students. They always emphasized on value education. They suggested that education should be value based. Taking their Philosophy of Education into account, several educational policies relating to Indian education system have been recommended for the implementation. To Vivekananda, education is the manifestation of perfection already in men and is not only for collecting of information but should be meaningful, life living, man-making and character building. While Aurobindo Ghosh says, education means not only for acquiring information, but acquiring various kinds of information. His central aim of education is spiritual development. Keeping in view the aforementioned above it is clear that the existing educational system should adopt the principles and systems of education conceived by Aurobindo Ghosh and Swami Vivekananda which may help for developing innate values, spirituality and divinity and also promote for holistic development of students. This paper tends to explore the educational philosophies of Aurobindo Ghosh and Swami Vivekananda and their relevance in the context of National Policy on Education 2020.

Keywords: Sri Aurobindo Ghosh, Swami Vivekananda, educational philosophy, national policy on education, integral education, physical, spiritual, mental, vital, psychic, Vedanta, yoga

1. Introduction

Education stands as the bedrock of a nation's advancement and progress. 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 and Swami Vivekananda are the key examples of this particular area, who were not only the political philosophers but also had great contributions in the field of education. Aurobindo's 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. In other sides, Swami Vivekananda is known for Vedanta and Yoga. To him, the future of any nation depends upon its human resource and the main aim of education should be to develop this human resource.

Corresponding Author:
Haris Chandra Sabar
Lecturer in Political Science,
Nabarangpur College,
Nabarangpur, Odisha, India

Their philosophies of education are also incorporated in the contemporary education policies of India especially in New Education Policy 2020. The National Education Policy 2020, introduced by the Government of India, emerges as a visionary blueprint designed to revolutionize the education sector and empower learners to meet the demands of the 21st century. At the core of this transformative policy lies the higher education level, which plays a pivotal role in advancing knowledge, research, and innovation.

1.1. Objectives

1. To examine and analyze the importance of Integral Education conceived by Aurobindo Ghosh.
2. To analyze Swami Vivekananda's educational philosophy.
3. To study the relevance of Educational Philosophies of Aurobindo Ghosh and Swami Vivekananda in the context of National Education Policy 2020.
4. To highlight the innovations of National Education Policy 2020.

1.2. Review of Literature

1. R. N. Sharma, in his book "Sri Aurobindo Philosophy of Education", published by R. S. A. International, Agra (2014), emphasized the education system in India and its role for the improvement of human beings and society. It has been playing an important role to eradicate poverty, different types of superstitions believed by the rural people and all kinds of social evils. It is also given more importance for the transparency of administration. It can only be possible through the active participation of educated and experienced persons. Here, it must be noted here that how the education system of a country is playing to eradicate all these evils.
2. Alka Saini, in her article "Educational Philosophy of Sri Aurobindo Ghosh", published in *Recent Researches in Social Sciences & Humanities* (2017) ^[37], has briefly mentioned about the concept of Integral Education in her own language. Here, she also discussed about Aurobindo's aims of education, principles of teaching, teacher-pupil relationship, role of teacher, and the system of curriculum etc. the writer also says that Aurobindo's Philosophy of Education is a student oriented philosophy which focuses on integral development of the students and that covers all round development of a child like, physical, spiritual, mental, vital and psychic. Through this article, the writer wanted to inform that it can help to the teachers to choose the process of teaching and facilitates for the speedy growth of mind.
3. Mukhtar Ahmed and Sunita Godiyal, in their article "Study of Educational and Philosophical Thought of Aurobindo Ghosh and Its Relevance in Present Education Scenario", published in *Asian Basic and Applied Research Journal* (2021), has mainly discussed on the political and educational philosophy of Aurobindo Ghosh and also gives a brief description of its relevance in the context of modern education system in India. It means that he tries to make clear that Aurobindo's educational ideas can be relevant or not in the functioning of the present educational system in India.
4. Shubhada MR and Niranth MR, in their article "New Education Policy 2020: A Comparative Analysis with Existing National Policy of Education 1986", published in *International Journal of Research and Analytical Reviews* (2021), made a comparative study between national education policy 1986 and new education policy 2020. But their main motto was to focus on new education policy 2020 proposed by Government of India recently. Here, they make a clear distinction between these two national policies and also tried to suggest for its better implementation. They also started analyzing from national education policy 1968 to new education policy 2020 to give a full information regarding the challenges of our national education policies.
5. B. Venkateshwarlu, in his article "A Critical Study of NEP 2020: Issues, Approaches, Challenges, Opportunities and Criticism", published in *International Journal of Multidisciplinary Educational Research* (2021), has elaborated the system of New Education Policy in a proper way. He also focused on issues and challenges of NEP 2020. In this article, he explored some important approaches included in new NEP like; Curriculum and Content, Teacher Availability and Training, Technology and Examination Structure etc.
6. Deep Kumar, in his article "A Critical Analysis and a Glimpse of New Education Policy-2020", published in *International Journal of Scientific & Engineering Research* (2020), has mentioned about the principles of new education policy of India and tried to find out some important challenges faced by educational institutions. In this article, he mostly focused on the condition of educational institutions due to COVID-19 and lastly gave some measures to strengthen the system of National Education following the principles of New Education Policy.
7. Shyam Sundar Sarkar, in his article "Vivekananda's Educational Thought and Its Importance in Today's Educational System", published in *International Journal of Creative Research Thoughts* (2020), has taken three important objectives to complete this article. One of the important objectives of this article is to find out the necessity of Vivekananda's educational thought for human beings especially for student community. The next important objective is to find the factors of Vivekananda's educational thought that helps in creation of value-education. The main goal of this article is to study the importance of Vivekananda's educational thought in present day's education.
8. Jharna Gohain & Bini Borgohain, in their article "A Study on the Relevancy of Educational Philosophy of Swami Vivekananda in the Present Educational Scenario", published in *Journal of Positive School Psychology* (2022), have tried to mention at the beginning the educational philosophy of Swami Vivekananda and in the next part of this article they also pointed out the relevance of educational philosophy of Swami Vivekananda in the present scenario.
9. Susmita Rakshit, in her article "The Relevance of the Educational Philosophy of Swami Vivekananda to the Current Indian Education System", published in *International Journal of Creative Research Thoughts* (2023), has explored to know the relevance of

Vivekananda's ideas of education to the present context. For this, the writer has applied content analysis as the methodology for conducting this study and also adopted secondary method for collecting of information. In this article, the writer highlights that Vivekananda's vision of education revolves round the realization of one's inner self. New Education Policy 2020 also embraces a similar ideology, which aims for the holistic development of individuals.

10. Dr. Shweta Smrita Soy, in her article "NEP 2020 in the Light of Swami Vivekananda's Educational Philosophy: An Analysis", published in *International Journal for Multidisciplinary Research* (2023), has taken three objectives for conducting this study, where the writer tends to explore philosophical ideas of Vivekananda relating to education, similarities and dissimilarities between Vivekananda's ideas and the present content of NEP 2020. Before concluding, the writer also mentions the role of Ramakrishna Math and Ramakrishna Mission in the implementation of the NEP 2020. In the conclusion part, the writer directly mentions NEP 2020 follows the educational philosophy of Swami Vivekananda for the nation and youth. It is clear that the ideas of Vivekananda are reflected in the context of NEP 2020.
11. Somnath Gupta, in his article "Comparative view of Education: On the light of Swami Vivekananda and Rishi Aravinda", published in *International Research Journal of Multidisciplinary Studies* (2017), has elaborated the differences between the educational philosophy of Aurobindo Ghosh and Swami Vivekananda. The writer says that there are no significant differences between their ideologies. But it is also found that there is quite difference between them. The writer stated that Vivekananda's education is not only means for collecting of information, but something should be meaningful which helps in man-making, life living and character-building, while Aurobindo's education says education is not only acquiring information, but acquiring various kinds of information.

1.3. Research Methodology

It is basically a normative method. Data would be collected from both primary and secondary sources. The secondary sources include; books, articles, magazines, newspapers etc. and internet can also be used for collecting of data by the researcher. The primary sources include, some important books relating to the biography of Aurobindo Ghosh and Swami Vivekananda published by them.

2. Conceptual Framework

2.1. 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) [5]. 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) [17]. 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) [36]. 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) [8]. 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:

2.1.1. 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) [13]. 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. 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) [33].

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. 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) [7].

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) [24]. 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) [17].

2.1.2. 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) [7]. 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) [24]. 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.

2.1.3. 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) [7]. 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) [27].

2.1.4. 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.

2.1.5. 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) [42] 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) [7].

2.1.6. 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) [19] 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) [7]. 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) [28].

2.1.6.1. 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). 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) [5]. 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) [25].

2.1.6.2. 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. 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.

2.1.6.3. 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) ^[35].

2.2. The Educational Model

2.2.1. 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) ^[33].

2.2.2. 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) 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.

2.3. Swami Vivekananda's Educational Philosophy

2.3.1. Concept of Education

Swami Vivekananda considered that real education shapes the angularities of the learned and embellishes his inner and outer character. True education removes all the flaws and

defects of one's nature and makes him a good citizen of the world. Education according to Vivekananda is 'the manifestation of the perfection already in man'. He believed that everyone is entitled to perfection and education is meant towards this end. Swamiji says, 'Education is not the amount of information that is put into your brain and runs riots there, undigested all your life. We must have life-building, man making, character-making and assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library'.

2.3.2. Aims of Education

2.3.2.1. The Aim of Developing Faith in One's Ownself

Swami Vivekananda exhorted the individuals to keep full confidence upon their powers. Vivekananda said, "All power is within you; you can do anything and everything. You can do anything and everything. Awake from the hypnotism of weakness. Call upon the sleeping soul and see how it awakes. Teach yourselves, teach everyone, its real nature. Faith is the only thing which can push a nation in the march of civilization".

2.3.2.2. Physical and Mental Development

The second aim of education, according to Vivekananda is the physical and mental development of the child, so that the child of today, after studying The Gita, is able to promote national growth and advancement as a fearless and physically well-developed citizen of tomorrow (Saxena, 1981) ^[32]. Vivekananda said, "The youth must pay attention to health and having strength of body, mind and character".

2.3.2.3. Character Development

Character is the solid foundation for self-development. According to Emerson, "Character is moral order seen through the medium of an individual nature. Men of character are the conscience of the society to which they belong". Character is one of the greatest motive powers in the world. The aim of education, according to Vivekananda should be character building. Character formation requires hard work. This is not possible by those who have a wish for all types of enjoyments. While living in all types of comforts and escaping from all types of labour, no one can build up high character. Struggle is the best teacher in character building. Besides hard work, character formation require traits such as purity, thirst for knowledge, perseverance, faith, humility, submission and veneration (Sharma, 1987) ^[35].

2.3.3. Curriculum

According to Purkait, 'Curriculum is the mirror which reflects the educational objectives and national goals'. Vivekananda developed a curriculum which could lead to multisided and all round development of the educand. He realised that the curriculum must be able to attain the development of every aspect of child's personality. With this aim in view he laid emphasis upon the scientific education on the one side and the teachings of Vedanta on the other (Sharma, 1987) ^[35].

2.3.4. Methods of Teaching

2.3.4.1. Self-Learning

Vivekananda suggested that each one must teach himself. Things should be made clearer to the child by his own power of perception and thought. Man has all the knowledge. He requires only an awakening. The teacher has only to see that the child applies his intellect and the various

senses properly. Nothing should be forced on children. They should be left free to carve out their own path. Children have infinite tendencies which must be given full scope for satisfaction (Chaube, 1968) ^[5].

2.3.4.2. Concentration

Concentration, according to ancient Indian thought (quoted by Sharma, 1987) ^[35] is the key to true knowledge. Therefore, Vivekananda has placed much emphasis upon focussing of attention. He urges that it is only after years of concentration that a man becomes a scholar and a great scientist (Sharma, 1987) ^[35].

2.3.4.3. Discussion and Contemplation

Vivekananda considers discussion and contemplation as the other means of education because it is only through these methods the educand may remove his difficulties. Vivekananda remarked that discussion should be carried out in an informal atmosphere. Contemplation should be practised in a calm and quiet atmosphere with the mind fully alive. Vivekananda has favoured free and open discussion between the teacher and the taught on all topics of study (Nair, 1984) ^[23].

2.3.4.4. Travel

Das (1986) ^[9] remarked that travel is an ideal method of learning by Vivekananda. He urged pupils and teachers to go out, observe and listen, in order to learn from the world outside. He favours travel not only within India, but also to other countries. He wanted the students to observe how other nations function.

2.3.5. Role of the Teacher

Swami Vivekananda attached great importance to the personal life and character of the teacher. He considers that only a Tyagi (the one who has renounced his personal gains, and the one who has dedicated his life to the service of others) can be a good teacher. Swami Vivekananda said, 'Teacher is a philosopher, friend and a guide helping the educand to go forward in his own way' (Saxena, 1981) ^[32].

3. National Education Policy 2020

The National Education Policy of India 2020, approved by the Union Cabinet of India on 29th July 2020, outlines the vision of the new education system of India. The NEP 2020 is the first education policy of the 21st century and replaces the thirty-four year old National Policy on Education, 1986. The vision of the policy is to build an education system rooted in Indian ethos that contributes directly to transforming India by providing high-quality education to all, thereby making India a global knowledge superpower.

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 2020, because it is the first and foremost foundational initiative drafted by the Ministry of Human Resource Development in order to strengthen the school and higher 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. With emphasis on Early Childhood Care and Education, the 10 + 2 structure of school curricula is to be replaced by a 5 + 3 + 3 + 4 curricular structure corresponding to ages 3-8, 8-11, 11-14, and 14-18 years respectively.

3.2. 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 2020 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.

3.3. 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 2020 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. NEP 2020 aims to increase the Gross Enrolment Ratio in higher education including vocational education from 26.3% (2018) to 50% by 2035.

3.4. Technical and Management Education

Technical and Management Education occupies a central place in the context of National Policy on Education 2020 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 2020. 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 and Swami Vivekananda in the context of National Policy on Education 2020

The educational philosophies of Aurobindo Ghosh and Swami Vivekananda are 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) ^[41]. Similarly, an important point can be put here (quoted by Rani, 2017) ^[28], 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 and Swami Vivekananda have also been incorporated in the context of National Education Policy 2020 which are given below-

4.1. Early Childhood Care and Education

Aurobindo Ghoshe was a great supporter of humanism and he was always in favour of all round development of the students. 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.

Swami Vivekananda considered education as the birthright of the individual and also gave highest priority to the education of the children. Ramakrishna Mission Organisation is playing an important role in providing education to the children. Aanganwadi's and Balwadi centres have also been started by this Mission for the care of small children. The National Education Policy 2020 also mentions about Early Childhood Care and Education.

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.

Ramakrishna Order is not only a monastic organisation aiming at Godrealization but it is equally active in the educational field. The number of Junior Basic and Elementary Schools run by this Mission was 29 during the year 1961-62 which rose to 131 in 1992-93. Ramakrishna Mission Vidyapith Purulia (Madras) is a pioneering educational institution of the State and was given the National Award for Child Welfare for 1992 by the President of India. A number of Ramakrishna Mission Ashramas, Vidyapiths, Sevashramas, Students' Homes, Orphanages

and Seva-Samities are providing free education at the lower primary and upper primary level to the children of poor and depressed classes, orphans, destitutes, girls and purdah women at Calcutta, Madras, Orissa, Kerala, Mysore, Hardwar (Kankhal), Dharchula (Himalayas), Midnapur, Jamshedpur, Bankura and Deogarh. Free boarding, lodging, clothing and study materials are provided to the needy and ashrama students by the various Students Homes run by the Ramakrishna Mission.

The concept of elementary education as conceived by them is also reflected in New Education Policy 2020. And also the National Education Policy, 2020 has given highest priority to the provision of primary and elementary education. The National Education Policy, 2020 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.

Swami Vivekananda suggested that if a poor boy cannot come to education, education must go to him. He urged the single - minded, self - sacrificing Sannyasis in India to take up the teaching equipment's like Camera, Maps and Globe with them and use them in teaching subjects like Astronomy, Geography, History, Science and Literature. Ramakrishna Mission Organisation also provides training to the local youths so that they could serve those respective areas where it is not possible to open schools due to the less number of people.

The educational thoughts of Aurobindo Ghosh and Swami Vivekananda are not directly reflected in the National Education Policy 2020, 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 philosophies of Aurobindo Ghosh and Swami Vivekananda have 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.

Swami Vivekananda and Sri Aurobindo's educational institutions not only provide primary education but are quite active at the secondary level also. Ramakrishna Mission Organisation runs a number of lower secondary and senior secondary schools at Kerala, Calcutta, Madras, Orissa, Bihar, Rajasthan, Himachal Pradesh, U.P and Arunachal Pradesh.

From the above discussion it is clear that the educational ideas of Aurobindo Ghosh and Swami Vivekananda relating to Secondary Education are also highlighted in the National Policy on Education 2020.

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.

Swami Vivekananda and Sri Aurobindo Ghosh laid emphasis on mass education so that they may become conscious of their problems and try to solve them at their own. Ramakrishna Mission Ashramas and Aurobindo's educational centres conduct health programmes on sanitation, purifying drinking water and safeguarding environment. Students are engaged in various kinds of activities to clear slum areas, to educate the illiterate people and impart knowledge of healthy environment and healthy living.

The information relating to education and environment is also incorporated in the context of National Policy on Education 2020. It is mentioned that environmental education and consciousness should be universal and integrated at all levels of educational institutions. The importance to environmental consciousness given in the educational programmes of Ramakrishna Mission Ashramas and Aurobindo's educational centres is reflected in the above provision of the NPE.

4.6. Sports and Physical Education

Sports and Physical Education occupies an 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.

Swami Vivekananda and Sri Aurobindo Ghose, both emphasised the development of a sound mind in a sound body. Therefore, sports, games and physical exercises find an important place in their curriculum. The inmates of the Ramakrishna Ashramas are provided with different indoor and outdoor game materials. Annual Sports meet is a 'must' for the inmates of the students' Homes. In order to encourage and develop adventurous spirits in the youths and children, a Treasure Hunt Competition was organised in October, 1993 by the Ramakrishna Mission in the ravines of River Mahi near village Vasad, about 25 km. north of Baroda. He wanted youngmen with muscles of iron nerves of steel, physically strong, intellectually keen morally great and spiritually invincible.

The ideas of Aurobindo Ghosh and Swami Vivekananda on Physical Education are also reflected in National Policy on Education 2020. 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 (quoted by Akhter, 2014)) is a culmination of education and both the concepts like education and yoga have the same ultimate aims for individual development.

Swami Vivekananda has laid special emphasis on Yoga for the development of essential human faculties. Vivekananda's Yoga is of four kinds: Jnana Yoga (yoga of knowledge), Bhakti Yoga (yoga of devotion), Karma Yoga (yoga of selfless action) and Raja Yoga (yoga of psychic discipline). Each yoga represents one particular way of transforming consciousness. Vivekananda Kendra Vidyalayas and Lokashiksha Parishads of the Ramakrishna Mission held yoga camps, yoga shibirs and yogasanas from time to time.

The concept of Yoga is also manifested in the context of National Policy on Education 2020 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.

5. Findings, Conclusion & Suggestions

Sri Aurobindo Ghosh and Swami Vivekananda, the great Indian nationalists, contributed a lot to the Indian Political Philosophy. Aurobindo and Vivekananda were both influenced by western thought and Christian ideas, but they reacted in quite different ways to these influences. They were the great supporters of humanism as well as national system of education. Integral Education and Integral Yoga as envisioned by Aurobindo Ghosh and Swami Vivekananda's Vedanta and Yoga are the important concepts which are being prioritized at strengthening national and international integration. Education according to Aurobindo Ghosh 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 2020 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. Aurobindo and Vivekananda were both prejudiced by the West, but stand for fairly dissimilar models of dialogue between Hinduism and western patterns of thought and belief. From above mentioned information it is clear that the educational philosophies of Aurobindo Ghosh and Swami Vivekananda are more relevant in contemporary education policies of India and have also been incorporated in National Education Policy 2020.

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