



Pedagogical views of Aurobindo Ghosh

Lochin Azamatovich Valiev

Tashkent State Transport University, Tashkent, Uzbekistan

E-mail: valiyevl33@gmail.com

Abstract. Today, many world-famous and leading companies employ professionals who are products of the Indian education system. The number of foreign students coming to study at Indian universities is also increasing every year. It is noted that this indicates that the country's education system has a strong position and high quality of student training. The article provides an overview of the achievements of modern Indian scientists in the field of education development. The Ghosh philosophy of studying a religious concept that affects a person and manifests itself through a person, its structure and technologies is considered, which helps to act hermeneutically in understanding the philosophical text.

Keywords: Indian education system, Ghosh philosophy, student training, pedagogical views.

1. Introduction

Today, many world-renowned and leading companies employ professionals who are products of the Indian system. The number of foreign students coming to study in Indian universities is also increasing year by year. All this shows that the country's education system has a strong position and quality. The services of many philosophers and political scientists are invaluable in ensuring that the state has such a strong education system. Of these, Mahatma Gandhi, Bal Gangadhar Tilak, Robindranath Tagore and Sri Aurobindo Ghosh contributed greatly to the formation of the Indian education system.

As for one of these scholars, Aurobindo Ghosh, the philosopher is a scientist who has made a great contribution to the development of general scientific, philosophical and pedagogical views in science. He is widely known in scientific journals as Sri Aurobindo. The name "Shri" is derived from the Sanskrit word for "respectable person." In fact, this man is one of the great philosophers who has been diligent in shaping the Indian national education system in the national spirit.

His personality and creativity have attracted the attention of researchers from around the world since the second half of the twentieth century. His work is now being compared with the work of such famous people as Patanjali, Shankara, Plato, Plotinus, Marx, Nietzsche, Bergson, Teilhard de Sharden, Heidegger, Jung, Whitehead.

2. Research approach

Mahatma Gandhi, one of the most famous poets and poetic writers of his time, is one of the scholars who contributed to the creation of modern Indian culture and philosophy with Robindranath Tagore. "Ghosh is a philosopher who not only contributed to the development of philosophy, culture and political sciences, but also paid special attention to education." He is also a poet revolutionary and organizer of the Indian National Liberation Movement.

Many consider the philosopher to be the founder of Integral Yoga, even though he was one of the greatest scholars in the religious beliefs of the Indian people [3]. It is important to note that in Sri Aurobindo's critical views, opinions are expressed fairly

3. Results and discussion

The philosopher openly had radical views and supported the militant group Lal Bal Pal, known for its ruthlessness. This group organized mass killings against the British colonies. That is why the philosopher called them heroes of national liberation in his accounts. It is logical to call Ghosh's scientific and creative activity the contribution of the Indian people to the liberation struggle against the Anglo-Saxon oppression.

"After the revolutionary tendencies in India had subsided somewhat, Ghosh devoted himself to the development of the national pedagogical system. In creating the national pedagogical education, the philosopher used the religious philosophical sciences of Hinduism and the Indian Vedas, which emerged in the 1st millennium" [4].

This system included religious rites, customs, and traditions reflected in the books of the holy Vedas as well as in the instructions of the Brahmins.

In Ghosh philosophy, the study of a religious concept that affects a person and is manifested through the person, if necessary, its structure and technology, helps to act hermeneutically in understanding the philosophical text.

A great connection in the life of the ancient Indians is education and life. Education is a preparation for life for them, and life is an endless learning process. A distinctive feature of the Indian education system is that education is a product of a long - term goal.

In the previous education system, the acquisition of religious knowledge was possible only by members of the upper caste: Brahmins and Kshatriyas (warriors). "The provision of knowledge was done by Brahmins and the process was organized like a social pyramid. The

biggest shortcoming of the education system was its caste system and the fact that the system did not cover the entire population” [5]. Ghosh, who adopted the Western education system, understood the limitations of ancient Indian education but did not deny that there were many models and advantages that were not found in the western education system.

4. Conclusion

In Ghosh’s concept of integrated pedagogy, schools based on the most ancient traditions of the Hindus stated that the spiritual and moral rules of education are closely linked to science, and that this connection is formed with the help of a mentor. "This concept is of moral importance and implies that a person adheres to moral principles such as brahmachariya, does not succumb to physical lust, and has strict control over his words and actions [6]. In fact, the purpose of traditional education was so incomprehensible that it was primarily to develop religious knowledge by acquiring secular knowledge, as well as to raise human moral education to a higher level. “The positive side of Ghosh Indian traditional schools was that teachers were seen as divine educators. The students had a lot of respect for them and they were interpreted as follows. First of all, in the Indian education system, the individual is taught to control his “ego” [7]. At the beginning of education, one is taught through divine knowledge and then moves on to worldly knowledge. In the second place, the teacher is not only taught science, but is regarded as the possessor of the highest spirituality.

References

1. Gajdabrus, N.V. Smysl chelovecheskoj deyatel'nosti v usloviyah sovremennosti / N.V. Gajdabrus // Social'nye nauki: istoriya, teoriya, metodologiya; sb. nauchnyh statej. Vyp. V. – M.: Izd. "Signal", 2002. – 181-186 p.
2. Brodov, V.V. Integral'naya vedanta Aurobindo Ghosha / V.V. Brodov // Obshchestvenno – politicheskaya i obshchestvennaya zhizn' v Indii. M., 1962.
3. Martynov, Oleg Vadimovich. Pedagogicheskie idei indijskogo filosa Aurobindo Ghosha / Martynov, Oleg Vadimovich, Berezhnova, Ol'ga Viktorovna // Azimuth of Scientific Research: Pedagogy and Psychology. – 2019. – T. 8. – № 3(28).
4. Integral'naya joga SHri Aurobindo. M., 1992.

5. Valiyev, L.A. The philosophy of ancient religious teachings in ghoshs views / L.A. Valiyev // International Scientific Journal. November. USA. – 2021. – Vol. 103. – P. 683-686. – ISSN: 2308-4944 SOI: 1.1/TAS DOI:10.15863/TAS
6. CHelyshev E.P. Indijskaya literatura vchera i segodnya. M., 1989. – 236 p.
7. Aurobindo Ghosh. Osnovy indijskoj kul'tury. Indijskaya kul'tura i vliyanie izvne. Ideal chelovecheskogo edinstva / Ghosh Aurobindo // Otkrytie Indii: Filosofskie i esteticheskie vozzreniya v Indii XX v.M., 1987. – 325 p.