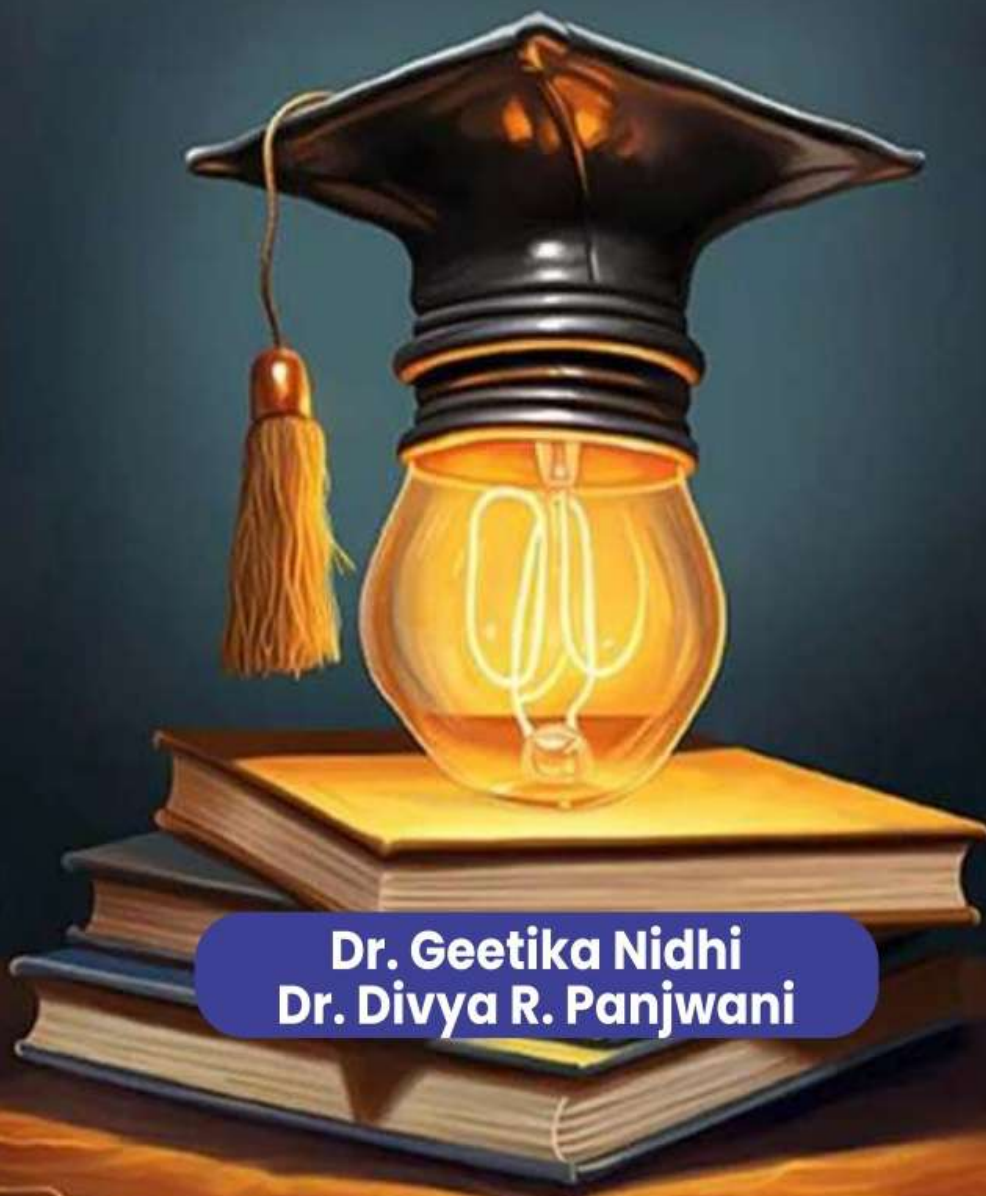


**NITYA**

# Manifold Prospects of

*Academic Resilience*



**Dr. Geetika Nidhi  
Dr. Divya R. Panjwani**

# **Manifold Prospects of Academic Resilience**

**Dr. Geetika Nidhi**

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# FORWARD

The journey in field education has developed me as thinker and contributed in each aspect of my life, one of which being identifying ways of enhancing academic success. I have gained multiple perspectives of dealing in the teaching learning situation. My exposure with varied communities and levels has made me aware of multiple dimensions educational aspects. I have observed a vast change in frontiers of academic needs and demands. I believe whatever be the obligation of academic situation these is a need to foster human development. While working with professionals of diverse background I wanted to explore the multiple perspectives of an important component-resilience. Individual is a complex whole in which all of the aspects need to be addressed.

To explore various dimensions of resilience we have tried to present this book which covers psychological, sociological philosophical and technological aspects of resilience. The contributors of the book have justified their writings which have made this text inspiring. Discussions about relation between academic resilience and emotional intelligence, personality and resilience, academic resilience and metacognition direct towards psychological aspect. Impact of technology in resilience, design thinking artificial intelligence and academic resilience cover the technological area. The role of libraries and government strategies in strengthening economic resilience is an exclusive discussion in this text. Philosophical aspects of Islam and education encompasses philosophical aspect.

All the contributors of the text have presented before you the aspects which have not been discussed before. I hope that the reader will get the knowledge and motivational value in this book. The presentation of the chapters is such that the readers find interest in the ideas presents and the thoughts documented. I present before you this book , hope you may find it valuable.

**Dr. Geetika Nidhi**

**Dr. Divya R. Panjwani**

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## Chapter 7

# Sri Aurobindo's Contribution to the Indian Knowledge System and Resilience

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### ABSTRACT

Sri Aurobindo saw education as a tool for the real work of the mind-soul, body and individual of the nation. According to his teaching philosophy, each person has a certain spiritual awareness as a special potential, which the teacher must recognize and allow developing. He participated in everything to lift man from his present condition to a brighter future. He envisioned an education for such an individual that would make the development of the soul, its powers and potentialities a central objective

Here we want to look at the principles of education and Aurobindo's articles help us understand real educational scenarios. Leading Western teachers and educational philosophers have sought to understand educational theory not as mere theory unrelated to actual practice, but as actual structures and frameworks that provide Practical guide to educational practice

Keywords: Sri Aurobindo, Indian Knowledge System, Academic Resilience

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### Introduction:

Indian culture and knowledge have a rich heritage and tradition. It describes the lives of great people who were born, lived and died on this earth. Sri Aurobindo (1872-1950) is considered a 20th century renaissance man, and Sri Aurobindo Ghose is one of them. Sri Aurobindo was one of the most respected and studious teachers of his day. He is a spiritualist. It is one of the most famous and respected gemstones of India. Its educational concept is not merely acquiring knowledge, but acquiring different types of knowledge. He explains the need for education:

Its main goal is to strengthen the strength of the human soul and spirit. He explained that the knowledge imparted to the learner leads to a pious life for the country, for himself and for the people, and this should be the ideal of any educational institution that claims to be a nation.

Here we want to look at the principles of education and Aurobindo's articles help us understand real educational scenarios. Leading Western teachers and educational philosophers have sought to understand educational theory not as mere theory unrelated to actual practice, but as actual structures and frameworks that provide Practical guide to educational practice.

The great educator of India, Sri Aurobindo, explained his own philosophy in his Sacred Life. Its philosophy is based on Vedanta, the core of the Upanishads. Sri Aurobindo believes that the early Vedanta presented a holistic or balanced view of life. It signifies a healthy union between God and man or the world, renunciation and passion, freedom of the soul and the workings of nature, existence and becoming, one and many, knowledge and foolishness. ignorance, knowledge and action, birth and liberation. Sri Aurobindo has always thought about Indian education. He acquired extensive knowledge at Cambridge and from 1897 to 1906, he was also a professor at the National University of Bengal. This is how he knows the needs and depth of the education industry. And he has high hopes on young people who will make a big difference in this area. He said he believes young people can contribute to the reconstruction of the country. Sri Aurobindo believes that people are the creators of their own destiny and education is a great way to achieve this goal. He believes that the best thing about people is their spirituality. He is an intellectual who deeply analyses human and social development. According to Sri Aurobindo, education should focus on all aspects of human life such as physical, mental, beauty, strength, knowledge and love. Holistic education is basically cultivating these aspects of being human. This essay focuses on Sri Aurobindo Ghosh's philosophical contributions to education. It relates the meaning of Sri Aurobindo's educational philosophy to various elements of education. Pedagogy of deep pedagogical goals, pedagogical program, exchange, school, teacher-student relationship, discipline, etc.

### **Education according to Aurobindo is:**

According to him, a better nation is one that directly uses historical lessons and makes the most of the present. The progress of a nation will not be helped by those who fail to make use of its historical knowledge. Only by forgetting the past can we emerge victorious in the present struggle of life. India, which from the beginning has upheld wisdom, high thought and good character, must therefore be protected. We should learn from them and adopt better educational practices to advance humanity. All these should have been

combined with the virtue of freedom to make a living human being rather than a mechanical device. He basically said that the British education system in India was mercenary and so lifeless that it paralyzed the Indian mind, but now he enjoys it. used. He wanted to make a courageous honest way in India.

“True knowledge is not obtained by thinking. it is who you are; It is what you become.”

### **Sri Aurobindo**

The guiding principle of Sri Aurobindo's didactic reasoning is to regard man as a transcendental being. in which the child's trustworthiness and self-control must follow the five orders of instruction: perspective, specific material instruction, life-restriction instruction, transcendental instruction, and supra-spiritual instruction, when human nature is divided into five categories Making an extraordinary commitment. is classified in Physically, rationally, rationally, deeply.

Physical education includes control of adequate abilities, continuous improvement of physical activity, control of physical confinements and advancement of physical consciousness. Sri Aurobindo valued play, believing it to be fundamental to regaining the life force. The most important aspect of holistic education was critical education. Sri Aurobindo calls the barrier of life the human presence, i.e. the life in which the desires, capacities, sensations, interests and desires of nature react, and everything that plays a role in possessiveness and other related instincts, resentment, fear, growth, etc. plays. The place of the human soul and the realm of nature.

Sri Aurobindo had an unusual commitment to the didactic framework of spiritual education. The key to full identity was the revelation of man's transcendental nature. Mental instruction involves recognition, reasoning, and judgment skills. Sri Aurobindo's particular commitment to mental order was that thought should be reliably organized around a central idea. The building up of the potential powers of the child, the formation of the six faculties, the building up of coherent abilities, physical education, the rule of freedom, moral and religious education and, most essentially, the spiritualization of the individual, is Sri Aurobindo's didactic vision.

### **Sri Aurobindo's views on holistic education:**

With the consent of Sri Aurobindo, the instruction should emphasize the following angles in the expansion of the physical, mental and psychic angles as represented separately by matter and spirit. this approach

- (a) Magnificence,
- (b) Control,
- (c) Information and
- (d) In which appreciation of development

He called it essential instruction. Excellence is realized through physical culture. Control should be related to control of sensations. Information makes the difference in making the mental cosmetics of an alarmed intellect. There is a system of attractive feelings and emotions that must be coordinated towards others and with God.

Sri Aurobindo says, "If the aim of instruction is to bring full benefit to all that is in the child, we must first of all guarantee the safe care of all that is in the individual. Nothing is to be misplaced or damaged, bent or smashed.

In everyone there is something divine, something of his own, a possibility of innocence and a small sphere of power in any case that God bestows on him to ask for it or to reject it. **Sri**

### **Aurobindo**

The divinity in man should not be desecrated, the possibility of blamelessness should not be lost, and the beginning of quality should not be extinguished. The task of an instructor is to help the child feel that touch of heavenly nature so that he may find 'something' to make of it and use it. The instruction should help that developing soul to draw out the leadership within itself and channelize it towards a respectable cause.

### **Teaching principles of Sri Aurobindo:**

- **Nothing can be instructed:** He has pointed out that the primary guideline of true learning is that nothing can be taught to a child, he learns everything through his habitual thinking over time. A teacher is not a coach or a facilitator, he can be a partner and a guide. The teacher's task is not to put pressure on the student's intellect and to propose, but to develop his intellect as an instrument of information and to activate it in

every way in this preparation. It appears that way information can be obtained. The information is inside the student and the student himself needs help to bring it out, but he needs help. Somebody should tell him where it is and how it can be made a habit to 'rise to the surface'. In which the child alone can act as a coach.

- **Wisdom must be consulted in its development:** The second rule is that he should be counselled in the development of the intellect. The idea of shaping a child into a desired shape by a parent or teacher can be a cruel and ignorant superstition.
- **Working from known to obscure:** The third guideline for teaching is to work from the near to the far, from the known to the obscure. Man's nature is formed by his spirits beyond his heredity and environment. The past is the setting, the performance the warp and the future the point – and each must find its appropriateness and uniqueness within any national framework of education.
- **Teacher's Role:** According to Sri Aurobindo, teachers should be respected and the work of teachers is very responsible. It is essential to take the various challenges of the learners seriously and be able to guide them. He said that teachers need to show the right path to the learners that how to achieve this and how to find self-leadership. It also teaches you how to acquire various skills instead of imposing knowledge on you.
- **Teacher-Student Relationship by Sri Aurobindo:** Sri Aurobindo enunciates some principles of good teaching which should be kept in mind while actually engaging in the learning process. According to Sri Aurobindo, the first principle of true education is that nothing can be taught. For this reason, he explains, knowledge is already passive in children. A teacher is not an instructor or director. "He is a helper and a guide." The teacher's role is "not to impose, but to suggest". He does not give him any knowledge. He teaches him to acquire knowledge. It does not create inner awareness. He simply shows where it is and how to get used to climbing the surface.
- **Working from the known to the unknown:** The next principle is to work from near too far, from the known to the unknown. A child's temperament is nurtured by his soul, beyond heredity and environment. Past experience is the foundation, present is the material, future is the goal and each should find its natural place in the educational system of the country.
- **Educational Institute:** Sri Aurobindo's philosophy of education aimed at helping children learn and giving them time to explore themselves, work at their own pace and level, and improve their education and school

curriculum. This type of teaching is considered to be in contrast to the prescribed courses and forced uniformity of education by traditional schools, and can be linked to the education taught in colonial schools. Their goal was to create an emptiness both in the child's life and in the home. The present education system is a guide to entrepreneurship which does not meet the needs of the students. The school system is competitive and the focus is on grades.

- **Discipline:** Children should be given better environment in school so that they can acquire more knowledge on their own. According to Aurobindo, any oppressive environment hinders the growth and natural development of children. Sri Aurobindo advocated self-discipline, which was the cultivation of proper discipline. Sri Aurobindo in his educational theory completely focused on the development of life, mind and soul of the students. His education system is essential as it aims to improve the better life, soul factor and mind of the students and he also talks about the various leadership of the students.
- **Teaching in physical education:** In this training program, the growth and development of the body part of the student takes place. In the words of Sri Aurobindo, "If the children's body serves as an instrument, then the body is a material object and the children seek to achieve the absolute perfection." The body is made of material base and the progress of the body should also be considered as uplifting for the entire student life. And for this much-needed physical development, proper sports and games are necessary. Sports and physical education programs in childhood and early adolescence go a long way in bringing out a student's full potential.
- **Psychological training and education:** An important part of the human development system is the development of the mind. Because, in Sri Aurobindo's view the conscience is regarded as one of the instruments in the hands of the teacher. In this regard, Sri Aurobindo attached great importance to the role of the teacher in the process of spiritual training, as the teacher is the most important person who can develop the spiritual abilities of his disciples. This mental ability training should strengthen the student's memory, judgment and imagination. However, logic also needs to be honed through training such as logic. Students should proceed in their own way. His mind cannot be shaped or trained to grow under external pressure.
- **Super Training & Education:** According to Sri Aurobindo, supramental training is the highest limit of such training processes. He also explored the possibility of training through super minds. The ultimate goal is to

show humanity the difficult goal of reaching the summit. A transcendental education program is necessary to achieve spiritual goals.

- **Critical training and education:** Aurobindo Sri placed great importance on the functioning of all vital organs – the senses. Sensory training is an important aspect of education. These senses consist of the external sensory organs such as the skin, ears, nose and eyes and palate and the internal sensory organs called the mind/manas. In it lies the source of the various feelings, desires, sensations, impulses and feelings which determine his own character. Education that enhances the vitality of students is important to them for two reasons.

(1) As my mother said, it helps to develop the sensory organs.

(2) It allows the individual to gradually regain control over his personality, which leads to change. According to the mothers, proper nurturing of the senses can help inculcate generosity and nobility in children.

### **Educational program (course) by Aurobindo.**

Sri Aurobindo proposed that all these subjects and activities should include elements of creativity and educational expression, providing a free environment in which children could develop to their full potential. He wanted to give each subject or activity a new life and spirit that would allow it to develop into a supernatural being. He established the following principles regarding the curriculum:

“The curriculum should be designed according to the interest of the children. It should include all subjects promoting mental and spiritual development. It aims to inspire children to gain knowledge about the whole world. It should involve creativity and creative skills in life. ,

### **Sri Aurobindo describes a curriculum for different educational levels.**

- **At Primary School Level:** Sanskrit, Mother Tongue, English, French, Literature, National History, Art, Painting, General Science, Social Studies and Mathematics.
- **Intermediate Level:** Essential Sanskrit, Native Language, English, French, Literature, Mathematics, Art, Chemistry, Physics, Botany, Physiology, Health Education, Social Studies.
- **University Level** - Indian and Western Philosophy, History of Civilizations, English Literature, French, Sociology, Psychology, History, Chemistry, Physics, Botany.

- **Vocational Level** - Art, Painting, Photography, Sculpture, Drawing, Writing, Home Business, Mechanical Engineering, Electrical Engineering, Nursing, etc.

Ultimately, Sri Aurobindo saw education as a tool for the true functioning of the nation's mind and body so that the individual could be in harmony with his nature.

**According to educational philosophy:** Every person has some degree of spiritual awareness as a special ability, which teachers should recognize and encourage. He sacrificed his all to take humanity from its present condition to a better future. He envisioned education for the individual, whose central goal was the development of the soul, its power and potential.

Ultimately, he extended his philosophy to ashram education with the establishment of the Sri Aurobindo International Education Centre. It served as a veritable laboratory for the application of his philosophical principles in education.

### **Conclusion:**

Therefore, Sri Aurobindo saw education as a tool for the real work of the mind-soul, body and individual of the nation. According to his teaching philosophy, each person has a certain spiritual awareness as a special potential, which the teacher must recognize and allow developing. He participated in everything to lift man from his present condition to a brighter future. He envisioned an education for such an individual that would make the development of the soul, its powers and potentialities a central objective. During his sadhana in Pondicherry, he was actively involved in strengthening his vision of humanity. He later expanded his philosophy into ashram education by establishing the Sri Aurobindo International Center for Education. It was a true laboratory for the application of the principles of his philosophy in education.

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