

BURUBINDO BEHROM, YON DICHERY Source: SRI

# ANNEXURE 3.2 (a)

# SRI AUROBINDO ASHRAM

Founded in 1926, the Sri Aurobindo Ashram has grown, under the Mother's guidance, from a small group of two dozen disciples into a large diversified community with almost 1200 members. Counting the 400 students of the Centre of Education and the hundreds of devotees who live nearby, the larger ashram community consists of more than 2000 people.

Situated in a busy city of over 700,000 people, the Ashram is not a quiet place of retreat but a vibrant centre of life in a modern urban setting. The dynamic character of the community reflects the life-affirming aim of Sri Aurobindo's Yoga. Work as an offering to the Divine is an essential aspect of the Yoga, and all Ashramites do a certain amount of productive work each day in one or another of the Ashram's departments.

In the sadhana or spiritual discipline at the Ashram, there are no obligatory practices, no rituals, no compulsory meditations or systematic instructions in Yoga. Sadhaks are left free to determine the course and pace of their sadhana in accordance with their own natures. But the general principle of the sadhana is the same for all: there must be a surrender to the Divine and an opening to the Divine Force so that it may work to transform one's being.

The Ashram is located in the eastern part of Pondicherry. Ashramites live and work in a large number of buildings spread throughout the area. The focus of community life is the Ashram main building, usually called simply "the Ashram", which consists of an interconnected block of houses, including those in which Sri Aurobindo and the Mother lived for most of their lives. At its centre, in a tree-shaded courtyard, lies the Samadhi, a white-marble shrine where their bodies are laid to rest.

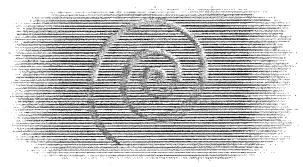
The Ashram provides its members with all they need for a decent and healthy life. Various departments have been organised to look after the basic requirements of food, clothing and shelter, as well as medical care. There are also libraries for study and facilities for a variety of cultural pursuits. The Ashram is administered by the Sri Aurobindo Ashram Trust.

# Source:

http://www.sriaurobindoashram.org/ashram/saa/index.php

# ANNEXURE 3.2 (b)

#### **Goals of Auroville**



Humanity is not the last rung of the terrestrial creation. Evolution continues and man will be surpassed. Source: <u>http://www.auroville.org/vision.htm</u>

Auroville charter

1. Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville, one must be a willing servitor of the Divine Consciousness.

2. Auroville will be the place of an unending education, of constant progress, and a youth that never ages.

3. Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.

4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

# Source: <u>http://www.auroville.org/vision/charter.htm</u>

#### Dream

There should be somewhere upon earth a place that no nation could claim as its sole property, a place where all human beings of goodwill, sincere in their aspiration, could live freely as citizens of the world, obeying one single authority, that of the supreme Truth; a place of peace, concord, harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his suffering and misery, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the care for progress would get precedence over the satisfaction of desires and passions, the seeking for pleasures and material enjoyments.

In this place, children would be able to grow and develop integrally without losing contact with their soul. Education would be given, not with a view to passing examinations and getting certificates and posts, but for enriching the existing faculties and bringing forth new ones. In this place titles and positions would be supplanted by opportunities to serve and organize. The needs of the body will be provided for equally in the case of each and everyone. In the general organisation intellectual, moral and spiritual superiority will find expression not in the enhancement of the pleasures and powers of life but in the increase of duties and responsibilities.

Artistic beauty in all forms, painting, sculpture, music, literature, will be available equally to all, the opportunity to share in the joys they bring being limited solely by each one's capacities and not by social or financial position.

For in this ideal place money would be no more the sovereign lord. Individual merit will have a greater importance than the value due to material wealth and social position. Work would not be there as the means of gaining one's livelihood, it would be the means whereby to express oneself, develop one's capacities and possibilities, while doing at the same time service to the whole group, which on its side would provide for each one's subsistence and for the field of his work.

In brief, it would be a place where the relations among human beings, usually based almost exclusively upon competition and strife, would be replaced by relations of emulation for doing better, for collaboration, relations of real brotherhood.

Source: http://www.auroville.org/vision/adream.htm

For further information visit

http://www.auroville.org/vision.htm

#### **Departments of the Ashram**

The Ashram consists of over 80 departments, which include farms, gardens, healthcare, guesthouses and engineering units among many others. Most of these departments have emerged spontaneously, sometimes because of a need for a product or service that wasn't available, often because the Mother encouraged a sadhak to pursue his art. Under Her personal guidance and care, these small units soon grew up into well-established departments.

While externally they help sustain the Ashram, the real purpose of these units is to serve as a field for sadhana, the spiritual discipline. Work in the Ashram is to be done unselfishly, in the spirit of service and as a means of offering oneself to the Divine.

- 1. Art Gallery (The Studio)
- 2. Ashram Library
- 3. Bureau Central
- 4. Photo Section
- 5. Publication Department

Source: http://www.sriaurobindoashram.org/ashram/saa/departments.php

\*Similarly, Auroville also had units of clothing, food items, necessities, music, dance, office to maintain the functioning to name a few where an individual can work or students of any age could go and learn.

# Interview Schedule

# Basic information

- 1. Name-
- 2. Age-
- 3. Gender-
- Marital status Year of passing out-
- 6. Level or class you completed-
- In which class did you join the school KG(year) – Delafon Acceleret Progres
  - EAVP
- 8. mother tongue-
- 9. Information about languages you know

(Where did you study it? Which skills of a language you have- Listening, Reading, Speaking and Writing- LSRW)

Indian	Place you learnt from	L,S,R,W
• Hindi		
<ul> <li>English (ESL??)</li> </ul>		
• Oriya		-
• Gujarati		
<ul> <li>Bengali</li> </ul>		
<ul> <li>Sanskrit</li> </ul>		
• Tamil		
• Foreign		
• French		
any other		
•		
•		
•		

10. further studies (if any,

- name of the course(s);
- mode of study &-
- university/ institution)-

Present Status

Ashramite/ Non Ashramite/ Volunteer/ -

If an ashramite, What is your main service in ashram?

Or, if a non-ashramite, your present occupation? -

Do you volunteer in the Ashram or society or Auroville?

11. place of residence in Pondichery- (full address, if possible) -

12. If not staying in Pondicherry, do you visit Pondichery?

#### On joining the ashram (\*Optional)

13. the reason for joining or serving at the ashram as volunteer -

or the reason of NOT joining or giving any service to the Ashram?

14. Do you go for darshans or your birthdays to the Ashram? (when did you go last)

#### Information about family & parents

15. Did your parents or any of your relations study here or are studying here? If yes, when did they pass out?

16. Is any of them at Pondichéry?

If yes, who all are here?

If no, then when did they visited Pondichéry last?

If parents or any relations live at Pondichéry, then do the parents or relatives work in ashram department?

OR, what is occupation of your parents or any relations living, if at Pondichéry?

17. Do you see programs or attend classes at ashram? Classes-The program you attended last at ashram- (the program you attended the last)

The program you attended last at ashram- (the program you attended the last)

18. Services-.

# \*Only question 13 & 15 are analyzed for this research.

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# Table Data Sources and Data Questions

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Research Question-1	Suggestive Themes	Sources	Specific age group (if applicable- all in
What is School spatial and			years)
temporal organization vis-à-	Schools	Observation,	NA
vis learning that is- structural	•	school maps	
and learning areas?	Physical structure	Check list, school	NA
		maps	
	Knowledge areas	Participation,	For all age groups in school
		observation, time	L/B-6-12+
		tables.	The AID-8,9,10+
			SAICE-3-21
Research Question 2	Suggestive Themes	Sources	Specific age group (if applicable- all in
What is the nature of			years)
relations- between individuals	Name of the houses/	List / Interviews.	NA/21+ years
in terms of family (or	individuals		
friendship) relations they	Rituals and practices-	Observation,	3+ to adults of young, middle and late.
share with individual and	The Samadhi	experiencing.	
organizations (& relevance/	The Matrimandir		
meaning they hold for the	Visits to the room or		
choice of life & faith?)	Darshan	xi	

Reminiscences of the     Participation,     3+ to 21 years for children and adults of       Masters: an imovating     Observations,     young, middle and late.       Itadition     interactions during     opening or turning to     day-lo-day life and       Opening or turning to     day-lo-day life and     day-orday       Opening or turning to     day-lo-day life and     late.       Opening or turning to     day-lo-day life and     late.       Answer     Interactions during     personal       Answer     faith : rituals     presentations       and values     presentations     personal       And values     presentations     personal       And values     presentations     presentations       And values     presentings     presentings       And values     state the latenting     presentings       Master the learning     state the latenting     presentions       Master the learning     state the latenting     presention (if applicable- all in values)       Value are the learning     state the latenting     presention (and any lite the latention)       Master the learning     state the latenting     presention (and any lite the latention)       Master the learning     conces     state the latention)     presention (and any lite the latention)       Master the learning     <		· · ·	~		
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reflection education program, Challenges of an interaction, Integral teacher; of meetings or community and visitors discussions.	na	ture of learning involving	Teacher's role and	classes, physical	
interaction, meetings or discussions.	th	ese aspects of learning?	reflection	education program,	
meetings or discussions.			Challenges of an	interaction,	
discussions.			Integral teacher; of	meetings or	
3+ to 6+			community and visitors	discussions.	
					3+ to 6+

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Description based on observations		EDUCATION		
on observations		Program	Description based	Competition at SAICE 6, 12- 18+ boys
		Physical spaces for	on observations	and girls; <i>Dehashakti</i> - 6+ to 18; the AID-

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and interactions	with PED in	charges and	captains, coaches.	Documents,	magazines, words	of the mother and	other relevant	articles and	programs- DEC 2 <sup>nd</sup>	Observation,	interaction with	students, look into	nutritional program	and injury help		Researcher as	object of research	for the field,	collection of	responses in the		
	with J	charg	captai	Docu	maga	of the	other	article	progr	Obsei	intera	stude	nutrit	and ir	group.	Resea	object	for th	collec	respo	field.	
ICE/ LB/ at			imands,	oing.		ıjury,	nd food.		earcher/	ess										,		
at SAICI	D		PE- ideals, commands,	uniforms, grouping.		Responses of injury,	illness, sleep, and food.		Body of the researcher/	weight and fitness		-				•						
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Themes	Symbol & Color code for SAICE;
	LB;AID
<ul><li>Faith</li><li>rituals</li><li>anecdotes</li><li>innovating rituals</li></ul>	<ul> <li>⇒ ; ● ●; ● ● ●</li> <li>Obs/Date/page no/</li> </ul>
<ul> <li>Knowledge, Curriculum and Pedagogy-KCP</li> <li>Role of punishment/ exams</li> <li>Freedom to the child</li> <li>Role of teachers</li> <li>•</li> </ul>	0;00;000
Inside and outside world <ul> <li>World of <i>sadhaks</i></li> <li>Changing times</li> </ul>	Orange(same pattern of no of circles)
Historical reference to <ul> <li>Time</li> <li>Anecdotes</li> <li>Records</li> </ul>	Black (same pattern of no of circles)
Human relations <ul> <li>Community</li> <li>Individuals</li> <li>Family</li> <li>Among institutions</li> </ul>	Grey (same pattern of no of circles)
Personal reflections	Blue (same pattern of no of circles)
Theoretical reflections	Green (same pattern of no of circles)

# Table : Some of the Initial Research Themes and Color Codes

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