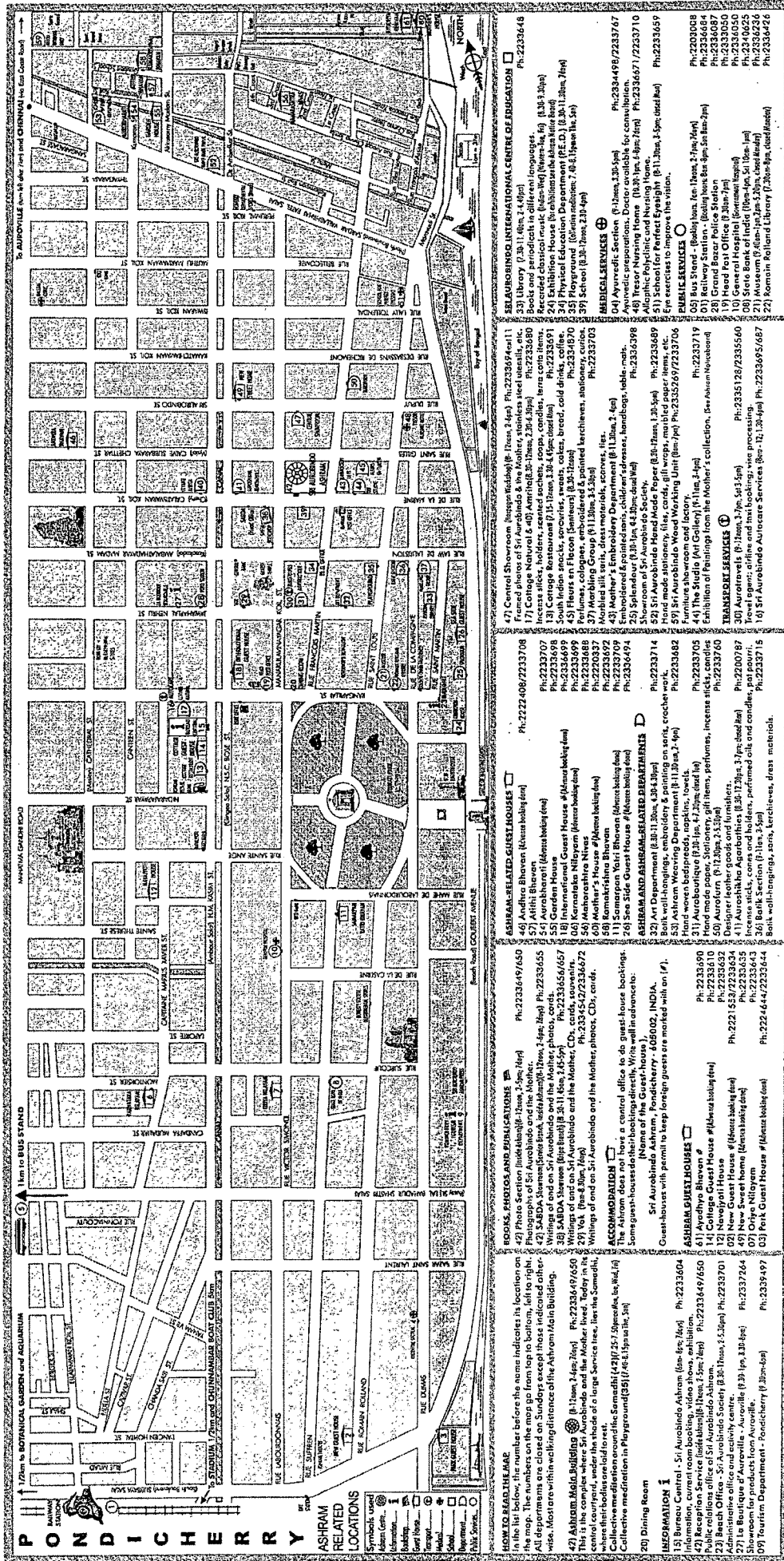


ANNEXURE 3.1(b) MAP OF PONDICHÉRY



SOURCE: SRI AULOBINDO ASHRAM, PONDICHÉRY

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.

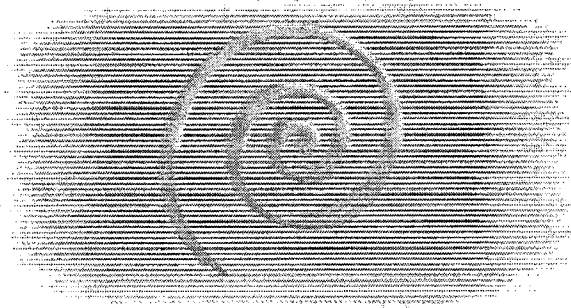
The Ashram provides its members with all they need for a decent and healthy life. Various departments have been organised to look after the basic requirements of food, clothing and shelter, as well as medical care. There are also libraries for study and facilities for a variety of cultural pursuits.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

Source:

<http://www.sriurobindoashram.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: <http://www.auroville.org/vision.htm>

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

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>

ANNEXURE 3.3

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.

ANNEXURE 3.4

Interview Schedule

Basic information

1. Name-
2. Age-
3. Gender-
4. Marital status-
5. Year of passing out-
6. Level or class you completed-
7. 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		
• English (ESL??)		
• Oriya		
• Gujarati		
• Bengali		
• Sanskrit		
• 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)

18. Services- .

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

ANNEXURE 3.5

Table Data Sources and Data Questions

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













<p><u>Research Question 3</u> What are the learning practices and opportunities in classroom and otherwise, the nature of learning involving these aspects of learning?</p>	Reminiscences of the Masters: an innovating tradition Opening or turning to the faith Issues of faith : rituals and values	Participation, Observations, interactions during day-to-day life and in programs, presentations (pictures, recordings)	3+ to 21 years for children and adults of young, middle and late.
	Networking with institutes: over generations	Interviews of ex-students at Ashram and Auroville.	21+ to 50 years
	Suggestive Themes	Sources	Specific age group (if applicable- all in years)
	Knowing and understanding the child Teacher's role and reflection Challenges of an Integral teacher, of community and visitors	Observation (and teaching) of classes, physical education program, interaction, meetings or discussions.	3+ to 21+ at SAICE and other adults. 6+ to 12 at L.B. 8-10+ at the AID.
			3+ to 6+

	Enlisting the subject areas Integral as referral paradigm	Time tables, observations; Attending talks and reports of senior sec students; school notices, writing of prayers and words of the masters.	17+ age group.
	Method of teaching	Observations of classes Interaction with teachers.	3+ to 6+/10/ 8-10 Of young, middle and late adulthood
	Knowing different languages in class and society	Interviews, observations, text books, language lab at Auroville.	8+ to 10+/ 21+
	PHYSICAL EDUCATION Program Physical spaces for	Description based on observations	Competition at SAICE 6, 12- 18+ boys and girls; <i>Dehashakti</i> - 6+ to 18; the AID-

	<p>sports at SAICE/ LB/ at the AID</p> <p>PE- ideals, commands, uniforms, grouping.</p> <p>Responses of injury, illness, sleep, and food.</p> <p>Body of the researcher/ weight and fitness issues</p>	<p>and interactions with PED in charges and captains, coaches. Documents, magazines, words of the mother and other relevant articles and programs- DEC 2nd</p> <p>Observation, interaction with students, look into nutritional program and injury help group.</p> <p>Researcher as object of research for the field, collection of responses in the field.</p>	<p>8-10+</p> <p>6+ to late adulthood.</p>
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ANNEXURE 3. 6

Table : Some of the Initial Research Themes and Color Codes

Themes	Symbol & Color code for SAICE; LB;AID
Faith <ul style="list-style-type: none"> • rituals • anecdotes • innovating rituals 	 ;   ;    Obs/Date/page no/
Knowledge, Curriculum and Pedagogy- KCP <ul style="list-style-type: none"> • Role of punishment/ exams • Freedom to the child • Role of teachers • 	 ;   ;   
Inside and outside world <ul style="list-style-type: none"> • World of <i>sadhaks</i> • Changing times 	Orange(same pattern of no of circles)
Historical reference to <ul style="list-style-type: none"> • Time • Anecdotes • Records 	Black (same pattern of no of circles)
Human relations <ul style="list-style-type: none"> • Community • Individuals • Family • Among institutions 	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)