

ABSTRACT

The research aims to strengthen the relationship of Human Development and Education with the worldview of Integral Yoga and Education as conceptualized by Sri Aurobindo and the Mother. 'Faith' is central feature to the path of Integral Yoga. The 'Masters' (the Mother & Sri Aurobindo) explained faith as significant human virtue for 'self-development; self-unveiling, progressively self-perfecting' (Sri Aurobindo Trust, 1999 p. 887) processes of Integral Yoga. Integral Yoga entails a progressive view of human existence, which is 'self' based. The view also aims to bring transformation in the forms of societies. Two pioneer experiments of collective practice of the Integral Yoga view are: the Ashram and Auroville, both are situated in Tamil Nadu. Many participants especially teachers practice Integral Yoga and the ideas are woven in to their life, structure of social reality which included schools, families, curriculum and in the most overt sense their own opinions and actions. Rationale of undertaking the research is to unravel the untangled aspects of the relationship between Human Development and Education by questioning 'what develops?' The study first elaborates the basic ideas of this relationship with reference to prevalent indicators in Developmental Psychology and Education- domains, norms and (biological) age and learning as traits of individuals. Society or Culture recently has found widespread acknowledgement in Human Development. The indicators are also reflected in Integral Education which also believes in freedom and education of an individual soul ensuring true development of individuals. The theoretical model cognizes the relation between education and development as dialectical and proximal and dynamic, since it is development that informs (the method of) education and it is education that can bring about the individual development. The role education plays in development is more than mere instrumentality, which present views in Human Development could not address. However, Integral Education and Integral Yoga view elaborate the complexity of relationship with a comprehensive and detail process based model of Human Development.

The field work in schools of the Ashram and Auroville used methods like: participant observation, ashram records, field notes about episodes, interactions, interviews, objects, records-time table, text books, sports, notices on notice boards and to some extent 'face book' a social networking website. Special care was taken to capture the individual opinion

of the participants in terms of their identification with Integral view, the Ashram or Auroville and the way of life at the two places.

Schools were nested in vast spaces; structures like classrooms were consciously and aesthetically designed. Participants' interactions with the space, freedom to move around and learn during the day was mainly in three settings these are, the classrooms, the sports ground and often the community. Schools had an alternative 'way of life' erected on faith of the participants; from different backgrounds. Rituals and practices like *pranams*, experiencing silence, *Darshan* or March Past had substantial individual and collective participants' involvement. Teachers reflected on the 'growth' and 'learning' of an individual child and dealt with conflicting situations and challenges of living in the innovative institutions. The teachers organized various 'learning opportunities' of different languages, mathematics, science and other relevant areas like arts, cooking, solar energy and others. The opportunities to learn were numerous and spread in the community like: visiting departments, helping at home, a discussion on crossroads or using axe to wedge the tree. The role of community in education of children is akin to the mainstream educational approach of contextual learning. Games and physical education give special relevance to learning through body and experiences of self while participating in challenges of collective and individual games. The participants' effort to practice might 'appear' to fall short of the ideals but at the same time several other relevant practices emerged which the worldview might have not visualized. Alternatively, in the case of Integral Worldview, it has left scope in the form of freedom for individuals to participate and create.