CHAPTER 1ˢᵗ

INTRODUCTION

Human Development and Education are conceptual buzzwords in contemporary international documents, policies, and academic discourse. This chapter elaborates the same along with the philosophical analysis offered in contemporary times. The chapter then explains alternative ideology of Integral Education, to study whose practices is central focus of the study. The terms: development and education are broad having their own disciplinary assumptions but they need to be studied because of the instrumental value they have in schools for education of children and also in academics to understand the relation well. Winch (1998) and Walsh (1993) in their respective treatise on philosophy of education argue for the need for greater clarity of the relationship of Human Development and Education. They see the impact of the word 'development' in both guiding and 'not' guiding education and its practices properly. While Olson and Torrance (1996) take into account the new issues of human development in terms of researches about children's learning, thinking, socio-economic factors, disabilities to name a few that educational process in schools should address.

Education is not synonymous with schooling, yet society acknowledges schooling as modern, widespread educational system or learning environment for a critical time span of human development, namely childhood. The chapter looks at both the words education and schooling, as the present research identifies the difference between two. World Conference on Education For All (1990) (henceforth: EFA) and Dakar framework (Forum for World Education, 2000), while declaring the universal importance of education also state that education is a process that may not merely belong to schools. However, it is implied that schooling ensures safety, health and education of children. 'Schooling' could be a best option for education since it will ensure some uniformity of quality for children from different socio-economic and cultural strata. Schooling gathers more importance and becomes an inevitable structure when states declare education as law. Right to Education (The Gazette of India, Aug 2010) is recent attempt of government of India to universalize elementary education for the age group of 6-14 years old.

Universal Role of Education in Human Development

The World Education Conference held in 1990, states that agenda for universalization of education should be sensitive to psychological needs of the child, keep in mind the need of poor and disadvantaged and other factors like gender, race, caste, special needs to name a few. Millennium Development Goals summit held in 2000, puts education as one of the important goals to be achieved by 2015for the population of world which has not accessed education yet. Other UN bodies also elucidate education as an important variable for human existence, empowerment and up gradation especially of poor, women and children. For example, The World Bank (2000) Report on EFA seminar declares about the role of education in development that

> "...higher levels of education are associated with a wide-range of indicators of well-being including health, ...education is good in itself, a basic human right, freeing from the chains of ignorance." (p.1)

Education according to these documents is the most critical instrument that can bring the transformation of present challenges of human civilization. Dakar Framework for action (World Education Forum, 2000) also states that the education needs to be carefully looked in terms of learning experiences, subject matter, facilities provided to children in schools and be gender sensitive. '...to support new investment in basic education the very foundation, of human development.' Background document, World Conference on EFA conference (1990, p. 1).

Two important points reflected in these documents are- first, existential global and socio-economic crisis of human civilization need to be addressed and second, education with a more comprehensive view is most likely to be instrumental to solve this crisis of disparity humans undergo among the different parts of the world. (International Commission on Education for 21st century (1996) (known as Learning the Treasure Within) states the crisis in terms of a global phenomenon largely economical but is also social; addressing of the crisis need to be futuristic, where education focusing on 'within' development can be an instrument to deal with the same. This document puts high and promising hopes on education to address the issues and challenges of 'human development and existence' in the present and in the future. The document highlights important conflicts or challenges to human development in the wake of changes and suggests that how existing education and a new kind of education is likely to be one very important solution.

2

At the same time there is an effort to define education from a developmental psychology's perspective (in World conference on EFA document, 1990 pp 41-49). There is larger social aspect of development of human (read human society) and the aspect of developmental psychology to be referred during the delivery of educational programs in the educational institutes. To quote:

> **Human Development** *refers to the concept which views the general wellbeing of human as the focus and purpose of development action; it involves the application to improve quality of life.*
> **Human resources Development** *is a narrower term, referring to the development and conservation of the individuals' capacities to contribute to economic and social developments."*
> (EFA, 1990, p. ix, emphasis mine)

Human Development addresses two aspects of a human- one individualistic, psychological and skill based. At another level it is instrumental in development of society and economy. The aspect of development of society in terms of industrialization, and economic gains has also been widely studied as development. It is a queer fact that the two disciplines of psychology and sociology view development separately and hence the individual and social development appears divergent. Delving deep into this aspect from different theoretical points is beyond the scope of this chapter as it needs special focus and needs to cover various ongoing debates. The issue of human development when addressed as a development program or project has faced a setback (what refers to the second definition of human resource development), since developmental programs missed out on comprehensive view of the individual development. Gardner & Lewis (1996) argues against the bane of meaningless and rampant development, which is threatening the cultural ethos and ethics of human civilization. Relation between the two aspects of human development needs proper addressing. For the same purpose, the next section first put forth that how developmental psychology has construed individual development and educational practices.

Three Pointers of Human Development in Education

This section looks at the traits and concepts Developmental Psychology offers to Education for individual development. Developmental Psychology conceptualizes mainly three concepts about the humans, which are, a) developmental domains, b) age and norms and c) learning that is the focus in education. Historical analysis of Developmental Psychology as a discipline explained the ubiquity and universality of three pointers. Domains and norms are

the first concepts to develop or gain popularity through the application of developmental psychology in education. Aspects of life span and culture are relatively contemporary concepts. Sheldon H. White in Cole (1996) states that children have been understood from several perspectives 'philosophically, pedagogically, medically, politically, autobiographically, statistically, didactically, sentimentally, apocalyptically.' (p. ix) but contemporary need of the discipline is 'cultural-historical psychology as a cooperative human enterprise' (p. xiii) to understand human development. Culture has emerged as a relevant parameter to look at the two pointers- norms and domains from the Interpretivist paradigm and the discourse of post-colonialism applied to the field of Developmental Psychology (Viruru, 2001). Developmental Psychology has started looking into how the actors or recipients - parents, teachers and children understand norms and domains of their development.

Education has addressed primarily to the three pointers. However, as culture is in Developmental Psychology, sociological perspective on individual's life also has been an important area in Education. The sub-section explains that role these three pointers of Human Development play in Education. At face value, the study of Human Development and its mentioned pointers are likely to make 'education' precise, logical and what is called, developmentally appropriate practice (DAP). NCF, 2005 published by NCERT and Viruru (2001) also mention of linking development and learning. Understanding of norms, domains and learning (theories) gives structure to educational practices. This section elaborates on these pointers, their application in education, and the limitation they bring to understanding of Human Development.

Domains and divided individual

Developmental Psychology has classified the study of human development in to certain areas known as domains. Various domains are meant classifies and organizes individual 'development'. Various relevant texts of Developmental Psychology Berk, (2009); Feldman, (1998); Levine & Munsch, (2011); Papillia, Olds & Feldman, (1998) identify the developmental **domains**: physical, socio-emotional, and mental or cognitive domain; these are not exclusive and individual development shows an underlying continuity and integration across the domains. Physical ability, growth and maturation (Hurlock, 1981) enables or facilitates development of other areas. For example, ability to use tongue along with hearing

4

enables to learn language which is a very important area of the mental domain. Another example of overlapping in explaining development is that cognitive development has been looking at neurological basis of development in development of skills like counting, symbolism or creativity. Concept of 'critical period' especially in case of language learning explains physiological changes in brain that facilitates language development in early childhood.

Various domains therefore identify and categorize development, but there always arises a need to look at overlapping between domains and development as a whole or of the entire human being. This divisions have a functional purpose of ensuring the 'all round development' of an individual. These are important for the development of norms but overemphasize on them may limit the understanding of development as process and a phenomenon. There is centrality of a human's experience both as a child and as an adult that goes amiss when development caters to domains alone. The aspect of 'whole' human (Marshak, 1997) is similar to a Rogerian approach or alternatives views of Rousseau, Pestalozzi, Tagore raised with varying concerns for human growth and methods to bring it about. Centrality of human experiences is also the underlying assumption in studies on 'self' of the individual. Education needs to account for development of a whole individual with a 'self'. To quote Davies in Davies, Gregory & McGuinn (2006) who argue for the relevance of education as area of study while analyzing the history of education

> *"Experiential learning, the hidden curriculum and making education relevant, often to the whole person rather than just the brain, became the driving force for some people from the 1960s onwards."* (p xxii)

There is an expectation from Education to address all the domains of development, their overlapping and the whole individual in its teaching learning program.

Norms and politics of normalcy

As said in the beginning of this section that Developmental Psychology makes education precise. Norms brings that precision based on the knowledge of individual development with reference to mainly age and domains. Norms explains the normative aspect of development. They are close to the legal view. The discipline of Human Development or Developmental Psychology can be looked at as an authority here to monitor and regulate development through norms. There are different forms of norms, the most widely used are various standardized tests to measure the development in a particular area. Apart from domain

5

specific norms, there are broader developmental principles which Hurlock (1981) mentions facts of development[i]. These are considered universal and basis of individual development by experts both in education and in human development. These broader facts and domain specific issues act as norms, mainly to guide formal educational practices in schools as well as for developmental practitioners. Domain specific issues in classroom emerge mainly with reference to cognitive skills. These are the norms of language learning or specific skills in subjects like Mathematics. Minimum levels of learning or MLLs stated in clause 3.7, p. 6 in National Policy of Education (GOI, 1986) conceptualized by NCERT in India is another example of subject wise and age wise norms of learning.

What appear as naive benchmarks, norms subjugate an alternative way of looking at development and render it as anomaly. As a result it would not cognize the individual differences. Norms are mostly unconsciously and pointedly account for development of young children. Norms are used to set pace of development as 'fast', 'delayed', 'slow' or 'retarded'. Along with 'critical period' norms make it imperative that education and environment ensures achievement of the said development in the corresponding age group. 'Timely' achievement of certain skills ensures life-long development, which most developmental psychologist experts emphasize to teachers and parents. Linking achievement of developmental skill with age (as an indicator of time) results in overview of development as 'iterative' and bound to the domains.

Norms whether official (which are written) or unofficial (which are oral) become standards and give rise to what one says is 'normal' or correct development of individual in respective domains. For an example, one of the broader norms is that Education should account for development as per age and class level caters to the different developmental needs of individual at that stage. Winch (1998) calls the same phenomenon as 'normative aspect' of human learning and development and is not learning really. Norms are closely associated with 'age', they are the yardsticks to ensure that development is taking place or achieved by the child. Individual difference is accounted for (Berk,2009; Feldman, 1998; Levine & Munsch, 2011; Papillia, Olds & Feldman, 1998) but wide digression hits the agreed upon principle of 'normalcy' of an individual. Norms when gave rise to the phenomenon of 'normalcy' which is result of growth in the phenomenon of studying children in nineteenth century buttressed with population studies and large statistical data (Turmel, 2008). So we

have children who are 'normal' since they are able to 'achieve' norms and others who are left behind. Turmel (2008) argues that one gets a visual- graphical or model, step wise, stage based picture of development and the child (or individual) is not whole and is dissected with domains and norms. This has serious implications since with standardized tests like IQ test, since these tests categorize the children has 'haves' of abilities defined as intelligence or 'have nots'.

In average classrooms impact of Developmental psychology ensures about educational methods and processes to achieve these norms. 'Stimulation' and 'intervention' from adults, in the environment is important to ensure that development takes place. Development was exteriorized rather than recognizing individual's role in his/her own development. The exteriorization also gave amiss to the 'inner' or holistic consciousness or self approach of development. Developmental Psychology enjoys considerable role in Education since it answers the basic question of '*what develops*?' and 'who *develops*?' But in a contrived manner, since it is the human life is divided in age and norms with reference to age and domains. This phenomenon also regulates and is associated with the question of 'how' development can be brought about. 'How' part of development is the regulation of learning practices. The next section on learning elaborates on phenomenon of human learning and its relation to individual development.

Learning: A dynamic trait

'Learning' a consistent and ever growing trait of human existence (Walsh, 1993) can be seen central to the process of education and human development. Various learning theories and theories of human development facilitate understanding of child's thinking and learning. Piaget's theory of Genetic Epistemology and Behaviorist learning have a different view, that how learning takes place and make different implications for learner and learning. Learning theories answer the basic question of what develops in human with learning as central process. It could be cognitive and processed by humans or it could be about development of skills in an individual. Views which acknowledge the human experience conceptualize learning as experiential and for deep understanding and more than the facts or information an individual receives (Leithwood, McAdie, Bascia &Rodrigue, 2006). As one fathoms more about humans' subjectivity there is no easy and limiting definition of human learning. One moves towards conception of human being with different ways of learning and individual

7

learning styles'. Various learning theories about act as tools to explain and also aid individual's learning process (Illeris,2005).
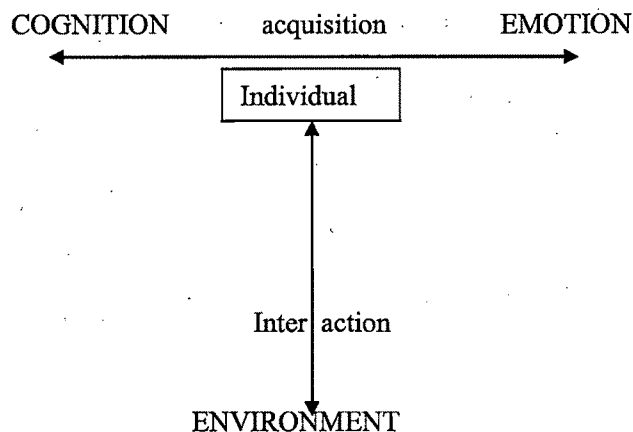
COGNITION   acquisition   EMOTION

Individual

Inter action

ENVIRONMENT

Fig 1.1 The Fundamental Process of Learning (Illeris, 2005 p no 90)

Illeris (2005) makes this point (as shown in the fig 1.1).that how human learning could be seen under the lens of all the possible theories. Therefore new conceptualization has to view learning as comprehensive and inclusive of all paradigms of learning. Attempts like these are move towards an integrated understanding of human development with learning as an example in this case. It poses challenge to the theory of set of norms and encourages multiple norms to look at, emerged out of individual pattern of development and learning.

Learning emerges as an existential and to great extent metaphysical trait[ii] of humans (McGuinn, 2006). Human Learning in practice is far more complex than the norms (Winch, 1998 & Jarvis, 2005). These integrated viewpoints are essential since overt and sole pressure on norms has resulted in 'learning' as monotonous task. Policy documents like Learning without Burden (GOI, 1993) have based their argument of curriculum load as making learning not meaningful and joyful for the students, which hinders in the natural and independent ability to learn in children in schools in India.

Learning is a relevant trait for explaining Human Development. If we render Schools as modern institutions of development and learning, then Classrooms turn out to be the smallest formal unit of organized learning that mostly accounts for age specific learning and also for learning to learn which address individual difference. Relevance of learning or ability to acquire knowledge and information and render it useful holds different meaning at different

8

stages of life. Paradigms of Lifelong learning, learning trajectories and human meaning making paradigms with reference to life span development, traces the development through various episodes of life rather only through 'norms'. 'Act' of learning in relation to learner's context and different stages of life uncovers the layer of the complexity and vastness of what happens to the learner in and outside the classroom. The issues of informal learning need to be addressed as wider aspects of education (Walsh, 1993). This might also be case for the comprehensive and holistic individual (-collective) development. Foregoing discussion brings us to the complexity of human learning and development, rising from the pointers of norms, domains and learning.

Human Development and Education: Three Fold Relationship

The relation of Human Development and Education is dialectical, proximal and dynamic. The disciplinary areas of Human Development and Education affect each other. The relationship is strongly bi-directional and hence not causative. As much as 'education' that is brought about by the virtue of knowledge of Human Development, is also responsible for development of all facets of human being. Therefore, development becomes continuous because of education as educability or learning as an intrinsic ability. That is, education for development (a norms & domains) and 'development' (as process) of education or learning abilities of individual which are mentioned in the last section is also an indicator life span development (Hurlock, 1981) and Life Long learning (Elder,1998). Due to this Development and Education appears inseparable at time.

'Learning' of an individual is central to focus of any developmentally appropriate practice (DAP). The overarching aspect of culture makes it imperative for individual development and learning to be in dialogue with one's collective aspect. 'Dialogue' could be a process that allows interaction of norms with culture or cultural norms to be incorporated for the development of the individual. It also appears as a tool that is likely to result in understanding of individual and collective development.

Another example through the lens of 'dialogue' of human development and education is nesting of 'learning to learn'. It is an idea of developmentally sensitive education which highlights that the relationship between Human Development and it is agents Education (or could be health) that bring about the development, is dynamic and not *de facto*. Dynamism of relationship is due to two factors, one extrinsic in the culture and society. Another factor is

'within' the individual to become educable or develop that educative ability independent of the educational institution. Education is an active process coupled with several factors- individuals' capacity (teacher and student), motivation, quality of instruction in the program, culture and socialization factors around an individual. Influences of study of human development is less likely to guide what is valuable to be taught than how one should be taught[iii] and therefore should be important (read: knowledge of what develops in human) to be part of educational program. Education along with questions of knowledge, which takes into concern the basic needs of human development, is therefore likely to be relevant education. The dynamic and complex relation therefore, is also held together by several other factors of individual and cultural differences set across the time and space in a lifetime.

The norms and domains alone cannot explain the development of a skill, new learning or its effect on human being; they may only help to gauge the same to an extent. That skill is tied with several other factors to understand the reality of human learning and development. What develops would be more than a mere learning of the skill in a domain with respect to the norm.

Few features can be summarized from the above discussion that both education and human development need to widen the understanding of learning and instruction with respect to human being's dynamic reality.

- Different developmental domains should interact in designing educational programmes for children and adults.
- Educability as human trait can be studied through human learning. It is relevant to the study of human development since education is critical to 'be' human and their development.
- Human learning is complex, consistent, ubiquitous and dynamic variable of our existence.
- A good Educational Programme should consider individual traits and its human setting to maximize individual development. (next chapter elaborates this through various researches)
- The role of individual choice and need of self-growth and *conscietization* is relevant point for understanding nature of learning.
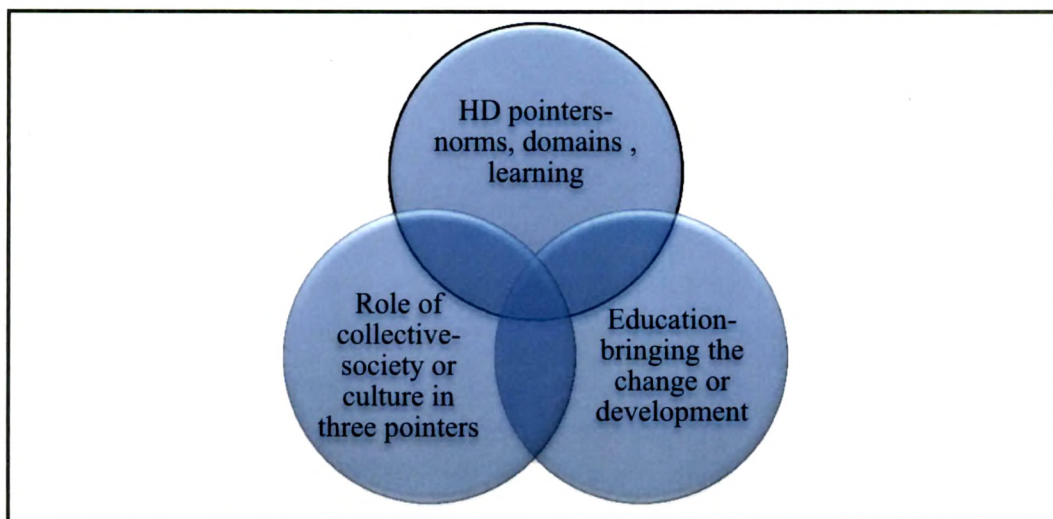
10

Fig 1.2 Developmental Psychology, Education and Culture- The Overlap &Dynamism

As a caveat to recall, rampant and unjustified usage of norms and domains in schools due to effort of states to regularize education has resulted in one of the challenges which is to 'reclaim' education from the schools (read: state) (Tooley, 2000 in Davies, Gregory & Mcguinn, 2006). If this is not done, the cultural aspects of knowledge and learning, inner development of individual and joy of learning are likely to succumb to marks and degrees. To break this vicious circle the relation needs to be more than unilateral and study new approaches.

Education for Liberation: A Contemporary Approach

'Human development' paradigm proposed by Mahbub-ul-haq and Amartya Sen in1990s indicates 'education' as important indicator of Human Development Index (HDI). The stress on education in the paradigm should be for the 'future' of humankind. Haq (2009) highlights that human development paradigm has shaken the existing premises of human development and its simplistic variables; hence the emphasis is on global search of 'new paradigms'. Uncovering the layers of the relationship (human development and education) and its processes in question cannot be left to policymakers while schools and teachers are left in isolation away from the debates of future directions of any society. According to the Human Development paradigm (Haq, 2009 & Sen, 1999) a good, egalitarian educational program is likely to raise further the 'choice' and 'capacity' of the individuals. This aspect could be a new direction for the policy makers who plan for educational processes that how education

11

means bringing out the potentialities in the child and raising the choices to thrive in society. Quoting from Development as Freedom:

> "*Expansion of freedom is viewed as, in this approach, both as the primary end and as the principal means of development. Development consists of the removal of various types of unfreedoms that leave people with little choice and little opportunity of exercising their reasoned agency. The removal of the substantial unfreedoms, it is argued here, is **constitutive** of development.*"
> (Sen, 1999, p xii, emphasis original)

The need of new is existential to human society and behavior that can be seen from the recent documents, new paradigms and new conceptualization in academics. The key to development is 'within' the human beings, a facet of human learning and development addressed by several theorists across the world. Singh in Learning the Treasure within (International Commission on Education,1996) mentions the Indian perspective of human existence towards 'oneness' stands opposite to the western understanding of domain based understanding or what would be education with an understanding of development guided by self-awareness, consciousness towards perfection and growth?

The study in affirmation with argument favoring innovative paradigms(Olson and Torrance, 1996 & Haq, 2009) believes in strong need to look for new conceptualization of human development and formulation of processes of education in the light of the same. Argument also is likely to draw support from the role of thinkers and alternative, indigenous views on education (looked in detail in chapter two); hence the view of Sri Aurobindo and the Mother, where education has been instrumental for manifestation of their new ideas, views and explanations on HD, including its pointers, and on individual and collective human development.

Integral Education for the Soul- A Deeper Psychological Pursuit

Integral Education views existence of man on five planes of beings externally and indicates other deeper and higher planes of psychological being. Integral Education corresponds to these planes of being and environment of learning need to correspond to these. Integral Education identifies five aspects of Human Development these are: Physical, Vital, Mental, Psychic and Spiritual (The Mother, In volume on Education, 1950; 1951/2002). However the development of being does not stop with these domains it goes 'within'. Going within is the movement of the one's consciousness and it is part of the concepts of development:

12

'evolution' and 'involution' (Sri Aurobindo in Gupta 2011 p 66). These two concepts have been linked with ascend and descend of the consciousness as represented in the symbol of Sri Aurobindo (See: Annexure 1.1).

The Mother says that the basis of evolution of consciousness is through human. It involves progress, perfection and hence, evolution. The formation of the 'inner being' is an important concept of individual development and the prevalent view of human development needs to cognize it. It is also referred as *psychicisition*[iv] and the formation of true being called upon as the psychic-

> *"we give the name "psychic" to the psychological centre of our being, the seat within us of the truth of our existence, that which can know this and set it in movement."*
> (The Mother, 1950/2002, p.4)

The concept of 'Living within' is a dynamic process that an individual would undertake and make an effort to see events in life through inner being or self.

Possible processes and themes of Human Development to bring out perfection and progress could be Silence, Harmony, Self, Inwardising or to mention more precisely the twelve qualities of the Mother (see: Annexure 1.2) arguing for a more comprehensive view of individual development. The basis of these qualities or virtues is Divine possibility in human existence in the form of soul and not mere morality or 'goodness'. Aspects of life Divine[v] and human evolution to be Divine in human form with focus on all the domains of individual development is not the main purview of this research. Therefore, research does not establish, understand or research it overtly but nonetheless that is interwoven within the theory of IE and IY development and even in the field. As a result, it cannot be ruled out.

The soul is maintained as the Divine quality of an individual being. Divine is seen as power and force which is all encompassing. All encompassing, omnipresent (Divine) become the qualities rather than authoritative nature of Divine as God or as a disjoint entity or phenomenon. There is a qualitative difference in achieving the Divine being within, whereas living within are the preliminary processes for the same. However a demarcation with purpose of hierarchy in Divine life and ordinary life has been generally avoided, the major difference being that the former is result of awakened consciousness

Before this awakening of consciousness can begin, education for both students and teachers should be of perfection of one's own being and centration of self around psychic (the

13

psychological centre of one's being) details of **Psychic education** will be taken later in the chapter. In this process of perfection, observation, patience and will power of individual have an important role to play. One finds these as basic assumptions or expectation of a certain group of parents (Jass, 2006) or individuals towards education and life who come to these schools and institutions to study. It comes close to and is very similar to art education and Indian *guru shishyaparampara* of learning fine arts where sacrifice and patience on part of both teacher and students are very important to learn the chosen art form. However many individuals part of the *parampara* or tradition report that journey of learning the art and self-knowledge gets spiritual; many just finds it delightful and deeper to their existence. Noticeable point is that of 'living within' is indeed spiritual and individual's consciousness is very important to experience the same.

Approaches to perfection and progress and aim of life

The Mother discusses simple step-by-step exercises of perfection and progress in the volume on education indicating at discipline of outer life. The exercises like silencing and widening of mind, concentration, consciousness, have an intrinsic value and are important to inwardise and reach 'within'. The Mother (1950/2002) in her first article 'Science of Living' in the volume on education, gives a prelude to four austerities and four liberations. In this article she introduces the term 'Integral Education'. The Mother mentions about an 'aim' in life. The article though talks aim of individual life but it also refers more about a direction or purpose to human existence. The nature of aim is explicated as a goal as wider, higher and is useful to one's own self and others too. This is a metaphysical or deeper philosophical dialogue with life which an individual is supposed to take. The meaning and purpose of life is what humans search between the two margins that is, life and death. Science of living is an article which takes a complete 180 degree turn to phenomenology of human existence. If as human one wishes to make considerable difference to one's own life or feel a gap or incapability of not making difference or change in one's life, these words are to be taken as beacons of experience of someone who delved deeply into these and has taken a futuristic approach to individual development. These words have great significant value in lives of those individuals, who try to reflect on their own life in the light of these words.

The Mother suggests 'Consciousness' about one's own nature and detail 'Observation' of the same. Therefore the methodology largely is to observe oneself, as one indulges in different

actions, behavior and reactions. It is 'assiduous' the Mother says, since human being is likely to analyze and justify what he or she is doing. Once own self becomes an instrument of study, it implies that one is carrying out a research on - observation and changing oneself. The growth is signified as perfection, perfection towards 'truth' of one's being. She refers to the ideas of 'truth', 'perfection' and 'consciousness' as the explanation of human existence. It might require a longtime preparation of lifetime to find the implication of these words in one's life and take development as a process of consciousness, Inwardising, perfection and progress on one's own self. The article also raises the qualitative aspect of conceptualizing development with certain qualities of power, love, beauty and harmony (apart from the twelve qualities of the Mother mentioned in the last section). These qualities or virtues correspond to the five- fold education (a popular reference of Integral Education).

She gives importance to individual choice and suitability for method to bring out perfection. General overview of Integral education rooted in Integral view of life should be taken as assumptions to read this section. For example, the idea is to bring about more perfection, harmony, and consciousness in one's being. Another idea is to look at the instrumental aspect of human existence that is, perfection in an individual is relevant for the collective.

Fivefold Education

The Mother declares in preface of Volume on education that Integral Education is preparation for Integral Yoga. This division of being into five folds for educational purpose is easier for a layman who is in favor of perfection of being and discipline of outer life. For each fold (or domain) the Mother identifies the nature of that domain of being; explains the reason for that particular nature and then suggests what it should be. She details the method and offers different techniques to achieve the perfection. Following sections explain these with examples for each domain.

Physical Education

The ideal nature of the physical that is, the human body is to symbolize harmony and beauty. Education of body includes habits like regularization and more conscious nature for sleep and food. The aim of us should be to

> "......make our body strong and supple enough to become a fit instrument in the material world for the truth-force which wants to manifest through us...

(The Mother, 1953/202 p. 50)

15

She describes the present nature of the physical, as we understand it, which is not the true nature. The nature of human body is suppleness and adaptive-

> *The body has a wonderful capacity of adaptation and endurance. It is able to do so many more things than one usually imagines...In fact, the body must not rule, it must obey. By its very nature it is a docile and faithful servant.*

(The Mother, 1950/2002, p 7)

The Mother also hints at a very scientific process of involution that is death of the cells (in Hurlock, 1981) that goes on in the body, and which will no longer be there once body realizes the harmony

> *"As soon as the body has learnt to follow this movement of progressive harmony, it will be possible for it to escape, through a continuous process of transformation, from the necessity of disintegration and destruction. Thus the irrevocable law of death will no longer have any reason to exist."*

(The Mother, 1950/2002 p. 8)

She also mentions the effect of our mind and emotions (vitals) in understanding the body and its needs.

> *Unfortunately, it rarely has the capacity of discernment it ought to have with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being.....It must be freed from this tyranny.*

(The Mother, 1950/2002, p. 7)

She contrasts this with the true or the psychic nature of the body

> *and this can be done only through a constant union with the psychic centre of the being... it is ruled by the central truth of the being.... Calm and quiet, strong and poised...at every minute it will be able to put forth the effort that is demanded of it...*
> (The Mother, 1950/2002, p. 7)

Physical education has three principal aspects:

> *(1) control and discipline of the functioning of the body, (2) an integral, methodical and harmonious development of all the parts and movements of the body and (3) correction of any defects and deformities.*
> (The Mother, 1951/2002 p. 12)

The Mother emphasizes critical period of physical development, but initially she also states it is never late to start. The body needs rhythm, discipline in food, sleep, rest, evacuation, which one should teach the body as early as possible. As a result there is emphasis on a detail physical education program, she does not outline this program in the article, but she personally gave rise to the same with help of *Sadhaks* at the Ashram (to be discussed in detail in results section). The Mother also says that in physical education program one can rely on

several new ideas being researched in this area, in order to know the body bothphysical and medical aspects.

Vital Education

The Mother begins her essay with a caution that vital that is, the area of human emotions is the most confused subject and hence clears two myths. One to be happy does not mean to be hedonistic and second that one can change one's nature, behavior or rather emotional disposition which is believed otherwise. Likewise in other domains she reiterates the importance of highest Truth in governing the being, that is to experience Delight (what is Indian concept of *Ananda)* and not just fulfill desires and get what one wants. It is deeper psychological principle of a persistent effort to be happy in the circumstances of one's life. This requires considerable effort and also involves the second aspect to be able to change one's nature. The usual tendency is what the Mother has warned that one cannot change oneself, the alternative she suggests one can, by being self-observant, aware and conscious

> *"the indispensible starting point is a detailed and discernible observation of the character to be transformed......"*

(The Mother 1951/2002 p.19)

She mentions one should be aware that what qualities one possess; as per her all humans have possibility of doing extreme of the same quality- courage- coward; kind-cruel; control-uncontrolled. This should not surprise an individual to find the counterpart of an emotion one thinks one has.

> *it is that everyone possesses in a large measure, and the exceptional individual in an increasing degree of precision, two opposite tendencies of character, in almost equal proportions, which are like the light and shadow of the same thing....."*

(The Mother 1951/2002, p.19)

She insists on critical period for development of vital education that should begin early, since habits to observe one's tendencies, preferences are formed earlier and become part of one's education. The role of aesthetics and beauty in environment both the physical and emotional would inculcate in child to choose beautiful emotions and qualities.

She also relates vital education with sense-education, the perception to the accuracy of our senses should be encouraged in the children, there should not be an exaggeration of the perception through one's sense or and one should take care that there is not an improper recording of the same. Sri Aurobindo has also insisted on proper sense education and in fact

17

for accurate perception he insists on *cittashuddhi* and *nadishuddhi*(Sri Aurobindo, 1924/ 1956). There is effect of mind-mental ideas on perception. The example he cites that a horse mistakes a rope for snakes and so do humans since the mental idea of fear pre dominates our sensory processing of information.

The approach to bring about clarity and change the imprecision is however based on individual's awareness and not on the elimination, coercion, suppression of one's traits. It is important to know the basis of that emotional vice and remove it. Constant observation and will power to be what one wishes to be, is what is basis of Integral Education This would involve accepting the individual oneself and as a teacher accept the student unconditionally and not to impose any suppression, coercion of habits but to introduce them to good habits.

Mental Education

Mental Education is that aspect which schools widely undertake in the form of curriculum and subject areas they follow. The school learning as the Mother mentions is mostly cramming and various other skills that do not make the brain supple. She identifies each skill and subject area as some kind of 'mental gymnastics' that is useful for the brain. However she identifies several gaps which exist in formulation of ideas and other methods that would be useful for brain to make it a good instrument (of Truth). The phases which she describes are-

> " 1) power of concentration 2) capacities of widening, expansion, complexity, and richness. 3) Organization of one's idea around a central idea 4) Thought control and rejection of undesirable thoughts 5) Mental Silence, perfect calm, receptivity for inspiration."

(The Mother, 1951/2002, p24-25)

Instructions for children are drawn in view of the conception and descriptions of human nature and consciousness. Young children may have too many things on mind and lack attention but an effort on part of teacher to make them enjoy what they are learning is the best gift a teacher can give to the student. The Mother mentions use of any method to hold child's attention at initial stages, reinforces the same with an idea that learning becomes universal in all the 'circumstances'. Among the mental skills that the child needs training is for 'observation', 'correct recording' and recall from memory. Children should be encouraged to know through different sources, they need to be independent eventually with these methods to know, rather to look up to adult (or make knowledge resource specific).

18

Teacher has to select activities for the same and keep in focus the need to raise child's 'curiosity' and 'imagination'. The teacher should ensure that a child looks for information from different sources rather than a source alone (for flexibility of brains). Activities should also aim at learning by doing, the Mother does not give specific examples here, but in the volume people discuss the methods she used with them. As it is important to widen and learn different subjects, it is equally important that one learns to organize the information around a central theme. Re organization of thought is a constant process and is the process of receiving new information and re locating, discarding or replacing old information.

A usual mainstream education controlled by authority of different kinds (knowledge, adult) and objects (textbook, blackboard) allows no freedom to the child. IE is in clear contrast to education which is based 'only' on text book, teachers authority and testing the child. IE is important to be seen freeing the education from the adult's authority over knowledge, making the child independent of adult's authority on knowledge. All these are impediments for an individual's Integral development which is the basis of this development. Therefore, even if mental education is widely practiced in schools, the mother talks of 'gaps' in the mainstream education which need to be corrected. These gaps still exist in Indian education system where marks and passing the exam to gain degrees are the only focus. The real issue is the way knowledge is offered to the child.

Psychic and Spiritual Education[vi]

This is the education focused on deeper or hidden aspect in the individual. According to Mother individual development does not stop with three domains of the outer being, one needs to probe further. Psychic and Spiritual are relevant for certain individuals, who seek for the deeper aspects of human existence and wish to develop those in outer life, thoughts and actions. The awareness of this 'higher' or 'wider' reality[vii] of individual development has skewed distribution. It is not same as the religious or philosophical pursuit of truth. The Mother views human with innate goodness. opposed to the adult who is likely to be maligned by the society. One has to realize the latent higher possibility in oneself, which is the soul of an individual. The basis of discovery of higher aspect in the lives of individual is freedom and individual consciousness. Correction of the flaws in the nature of three aspects that is, physical, vital and mental is also to enable the individual to live ideal of higher reality. Ideal

is to be aware of the Higher reality (or the Divine principle) latent in us, governing outer existence.

Pointers of Human Development and Integral Education

Outer existence of learning and how learning takes place has been quite insightful however there is a need to link this with deeper aspect of human development through the processes of self development. Integral Education or the Learning the Treasure within (International commission on Education, 1996) emphasize that the inner being or self of an individual does influence the outer existence. Integral Education takes a different meaning of individual's perfection and goal directed development than from the perspective of domains alone. The Mother talks about five aspects of education in the article 'On Education', three of which are important in any educational program. The articles by the Mother on Education make 'perfection' as the basis of learning in respective domains. This perfection is domain specific and domains have mutual effect on individual development. For example, how vitals effect mental. Illeris (2005) mentions integration of various learning theories but there is need to see the domain overlaps which the Mother explains.

Integral education begins in the womb of the (biological) mother, and goes on till the end of the life. The Mother states the importance of lifelong aspect of Integral Education. This understanding or consciousness of perfection in developmental domains implies for a 'progress' based understanding of human, an adult and a child. The whole being is not dissected primarily in domains or lifetime and therefore 'human' progresses each moment of their life. The lifelong education is initially the responsibility of parents and teachers when the child is young but is ultimately the responsibility has to be taken up by the individual after a particular age of 14 years till the end of one's life. In IE, the stages and domains are not redundant. The Mother refers to the stages of human life that is pre-natal, child hood and adulthood to refer to an individual's development.

Three important points can be concluded: first, Developmental Appropriateness of education is essential for all the domains (pages 10 and 11 of the volume xii, the Mother on Education, 2002). Second, there is insistence on 'Spiral curriculum', that is if adults make effort they can teach anything to the children. Third, The learning and progress of two individuals that is, teacher and student becomes dyadic. The responsibility is on adult to teach with care and

20

empathy, the articles throws light on adult's responsibility to be a continuous learner in these circumstances.

The development of certain skills in each domain are relevant, so is development of others qualities which are independent of domains (for example, will power, freedom, continuous working upon qualities like these) which is an essential feature of Integral Education. However there is no restriction on using classification of development into domains and their norms in order to make wider understanding of human development and answer *'what develops?'* as domains and also beyond domains.

Scheme of the chapters

After explaining the relation of Human Development through the relevant policies, framework and also the idea of Integral Education for the soul, chapter 2 explains the relation of themes in alternative and mainstream schooling. Research questions and rationale of the study follow the discussion of various researches on mainstream and alternative education. Chapter 3 explains the relevance of ethnographic method followed in this research. Implications of Integral Yoga views on the Method are also discussed. The field is introduced in chapter 3 along with the scheme of rest of the chapters.

Endnotes

[i] The ten developmental facts that Hurlock (1981) discusses in her chapter are as following- 1.Early Foundation are Critical. 2. Role of Maturation and Learning in Development. 3. Development follows a definite and Predictable pattern. 4. All Individuals are different. 5. Each Phase of Development has characteristic behavior. 6. Each phase of development has hazards. 7. Development is aided by stimulation. 8. Development is affected by Cultural Changes. 9. Social Expectations for Every Stage of Development. 10. Traditional beliefs about people of all ages.

[ii] Davies, Gregory & Mcguinn (2006) highlights in his work that if ultimate aim of education is knowledge than learning is the tool for enhancement of knowledge. Learning is basic trait on which civilizations thrive.

[iii] The idea of what is to be taught or what is worth teaching is a different debate. Human Development does not delve deep into this issue more than the basics. The domains do this basic description that there should be sensitivity to all domains referring to mind, body, emotions. So there should be science and math for subjects; languages enchanted psychologist more than the subjects. There should be enough stimulation so body develop at early stages, hygiene and food continues to be more critical throughout the stages. Personality of the child, emotions relevant to the culture to behavioral expectations, problems were always of importance to Human Development. The discipline brings light to the classroom and therefore more of processes that how one should be taught. Developmental Psychology is not completely indifferent to what should be taught, but what should be taught is a deeper epistemological issue with which philosophers of education struggle with. in the light of thoughts of Dearden in Galton (1990), Winch ,Walsh education is not always development oriented. It guides what to teach and how to teach. The question of knowledge, whose Knowledge and how should it be given are more basic questions of education.

[iv] Adding of *–isation* in English language means naming the process after the verb for example- nationalization, institutionalization to name a few.

[v] Life- Divine is the detail philosophical treatise by Sri Aurobindo detailing the whole process towards awakened consciousness and Divine Life.

[vi] The Mother differentiates the two. For convenience the research takes the two together. In the field the two were often addressed together.

[vii] When we say higher or wider a normal reaction could be puzzling since we bind ourselves in world of categories, classification and numbers especially in academics. It could also be relaxing to look at the life in the world since the world we live in has dynamism, which is 'beyond' the categories or boundaries. To be free from categories and feel higher and wider is one aspect of our reality which we need experience or might have already experienced. The challenge is to see the world of categories and yet see a world higher and beyond them.