

CHAPTER 2nd

REVIEW OF RELATED LITERATURE

In the last chapter, we discussed the theoretical framework for our study, which explained the relationship between Human Development and Education along with Integral Education and its implications on Human Development. Integral Education stands as an alternative view to the mainstream educational view. It addresses 'deeper issues' of human development as well as issues of norms, domains, and learning that mainstream discourse highlights. Main method of discussions in this study, as seen in the last chapter, is 'dialogue' between concepts, views across the disciplines. In the light of this statement, here in this chapter, we are going to have an overview of 'alternative or innovative education' and mainstream education in an attempt to enrich understanding of relation between 'education' and 'schooling'. It would highlight main points from various studies on alternative and mainstream education in order to understand individual development with focus on culture or a community, which are analyzed in terms of 'individual-collective' development. From the theoretical framework and discussions following it (in the last chapter), 'learning' emerged as central to individual development in relation to various knowledge forms. The aim of our review is to highlight the importance of individual learning in relation to their communities. Studies on schools establish schooling as a social activity and shed light on the link of school, community and learning of individual dived by variables such as: individual and social perception of the 'act' of schooling, learning opportunities, learner's identity, history of schooling, faith, learning processes or methods which schools offer.

The main premise of the review is that both Mainstream and Innovative education are not mutually exclusive social phenomenon. The examples of innovations as new ideas in mainstream education are: Amy Stambach (2000) convent schools in traditional Muslim or Christian, agrarian, tribal areas and Nita Kumar's (2000) British Education in pre-independent Benares, or S B Heath's (1983) development of a language program which is sensitive to the community's idea of language learning. All these are good examples of innovations in mainstream education in particular historical timeline of that community's (or culture's) development. These programs offer alternative views since these have different political status, which emphasizes education for 'development' of both society and an individual. It draws a parallel discourse with reference to the normative idea of human

development. Kumar's (2000) school is more similar to Stambach's (2000) school in terms of representing colonial or missionary legacy. However, Kumar (2000) adds another element that is, the variations in schools as learning options available to students of different classes in the city of Benares and construes it as a product of individual's choices embedded in the history of that culture. Radhika Viruru's (2001) *shishuvan* in Hyderabad is an example of innovative preschool in the mainstream with mixture of innovative and drill practices of learning, born out of effort, love, commitment and care of a few urban women.

In contrast there are schools which are guided by a central idea of an innovation or an ideology. These are: Thapan's study of (1991) Rishi Valley based on the ideas and vision of Krishnamurthy and; Sibia's (2006) study of *Mirambika*, and Prapanna Smith's (2010) study of SAICE, which are based on the idea of Sri Aurobindo and the Mother. For many individuals adherence to a 'vision' involves some belief or reverence. In many cases it is a choice of innovative or alternative ways of life and schooling that individuals make for themselves and for their children (Jass, 2006 & Thapan, 1991). The study of these schools emphasizes the relationship between theory and practice of a 'worldview' at individual and at the collective level of development.

School's identity in terms of ideas or a worldview, practices and participants' perception emerges out of deep study of schools in these works. Our study construes 'faith' as an important factor to understand school's identity at Integral Education Institutes. Therefore, this chapter lastly discusses role of 'faith' in Human Development- educational and other individual developmental programmes. Our review delineates studies on faith based developmental programs and role of faith in an innovation. Faith is seen as an adherence to an alternative or innovative view, which a group or a cohort follows. Finally, our discussion in the chapter outlines characteristics of faith both as human quality as 'the Mother' describes it and also a means to study collective behavior of a group.

Alternative versus Mainstream Education

Education is not equivalent to schooling (as discussed in chapter 1st). In our times, schooling is a contemporary essentiality to impart education mostly restricted to children. Schools have become a more formal aspect of education. They are deemed to be useful for societies because they cater to the developmental needs of human through a formally organized program. However according to many critiques, any society needs to explore beyond 'school'

as an essentiality but also as an instrument of the state. For example, *Bharat GyanVigyanSamiti's* (1999) Hindi publication *Khatra School*, narrates illustratively the capitalist agenda of schools that kills the original creativity of the child and make them as products for the market. Illich (1970) raises the point of the hidden agenda of schooling by the state. He argues in his seminal work titled as 'Deschooling Society' that real education can only be brought about when society is stripped of idea of 'schooling'. Several other authors have highlighted limitations of schooling that schooling, as it is today, does not fully understand human learning and realization of true potential of individuals. Adams (2006) defines traditional or mainstream education as Greco-Roman model of thinking and Industrialization, which focuses on honing certain mental abilities of individual like: observation, reasoning, categorizing, classifying only. Education in contemporary form of schooling sees human as end product to be utilized in the market mainly for job and to earn money. Kumar(2011) states that contemporary educational institutions(schools) create among children a fear of authority through examinations and punishment. They control the mind of the children with the idea of 'state' and 'market' which drives them towards jobs. Mehrotra (1998) who argues for urgent need to understand pristine area of alternative schooling, before the mainstream schooling damages the developmental process a child naturally undergoes.

Despite the arguments against schooling yet it is not formidable in contemporary times. This is clear from the point that most of the educationists like Dewey, Tagore, Montessori to name a few in modern times who challenged their contemporary systems of schooling, but created different types of schools; which also inspired others to open 'alternative schools' and insisted to bring the change in existing system of schooling. The impact of their ideas could be seen in various schools even today.

Alternative schooling based on individual philosophical ideas of thinkers or new conceptual ideas can be addressed as a dispersed movement to counter the centralized schooling by the state across the world. It is an alternative in terms of ideas or educational practices or could be both (Vitachi, Raghavan& Raj, 2007). Deepa (2006) finds out 'Alternative schooling' a step towards quality education for children in a relaxed environment, and the example she provides is an alternative school in Rajasthan, India.

Innovative schooling or any innovation in a mainstream school has its complexities of translating theory and practice. Doyle & Everhart(1980) state that 'Educational Innovation' is also a 'phenomenon' which the participants create. It is not only implementation of an idea. An innovation has extension in the meaning of words or actions which participants carry. Authors refer to innovations like new policy or programs with objectives run by several stakeholders in society. However, in an innovative programs (for example, this research and others in the review) individual participants such as, parents, teachers, students, and their families most likely have been developing meaning out of their relation, theory and practice with the 'world-view'.

"To the degree that innovations convey meanings that differ from their ostensible purpose, the innovations have a symbolic aspect. The meaning of a symbol is not inherent in the fact, object, or behavior, but is derived from the understanding by a group as to what the fact, object, or behavior represents....."

(Doyle and Everhart, 1980, p. 67)

What participants describe in their words have patterns that can be evolved by research and as a result a 'slogan' (Apple, McClellan & Komisar in Doyle & Everhart, 1980) for that innovation evolves-

"A slogan then is a prescriptive statement based upon beliefs and meaning whereas a proposition is a descriptive statement based upon facts. Slogans make inferences about how present reality might or should be; propositions are grounded in present reality."

(Doyle and Everhart, 1980, p. 69)

Slogans (or symbols) serve many functions and purpose. For example, arousing feelings, making participants connected with the practice, and in some cases staying connected with and experiencing the idea. Slogans or interpretation of different participants in the setting is likely to understand the relation of individuals with an ideology and its innovative set up. However, it would also be important in any innovation to highlight the change and development in the ideas of participants since the time of its inception.

Innovations apart from bringing changes, raising slogans, and creating a relaxed environment to learn, are also theoretically valuable. The ideas in ideologies given by thinkers become innovations and draw attention to the aspects of human reality with reference to education which researches in mainstream academics are believed to miss (also seen in the last chapter section on domains, norms of Human Development and Integral Education). Relevance of

the ideologies and innovations is immense. The basic purpose of ideology like Krishnamurthy's philosophy (or philosophy of Integral Education) is to work on individual perfection and bring change in the society (Gouldner in Thapan, 1991). Innovative practices play an important role in bringing out ideas of future to improve quality and idea of schooling. Now, we move onto the next section in the light of the last argument about relevance of innovations, which looks into what researches of alternative education and schools highlight: theoretically and methodologically.

Alternatives and innovations in Human Development

Often thinkers, philosophers, mystics or revered gurus propose a view of individual's development and progress which according to them 'ordinary circumstances of life marginalize'. Their ideas assert for inevitable structural and ideological changes in schools to bring about their view of human development. These schooling systems or structures then recreate the meaning of the process of learning and add to the notion of school's role in the life of individuals, apart from knowledge forms that any mainstream school claims to impart to the child.

Monica Gupta (2011) has studied the ideas of Sri Aurobindo's discourse on Human Development from the 'metapsychological' perspective to delineate a 'new agenda' for it. Sri Aurobindo's philosophy is a worldview and hence reference to academic discourse of Psychology is imperative for her study. The work brings forth arguments that goal of human development to evolve to divine being through 'perfection'. Her theoretical work argues for Psychology as a subjective Science with a need to have metaphysical basis for the same. Sanskrit terms such as, *Sachchidanadna*, *Brahman*, *Maya* etc are used to describe Integral human development. She also argues for the need of both individual and social development of humankind. She also finds that Integral Education along with 'conscious parenting, work as means of Self-development, towards new forms of (human) relation and psychological healing as applications of 'new agenda' of Human Development. Research suggests that the concepts of Human development as per Integral Worldview need to find its space and application in Education.

Kumar (2011) has based his work with a critique of mainstream schooling and has argued for consciousness approach to resolve debates of Education; the area he has chosen is 'curriculum'. Research is theoretical in nature but incorporates the self of the researcher. He

found the relevance of meditative listening, observing and seeing the 'curriculum' in relation to 'self', which offers ample subjective freedom to the individuals. He further offers 'meditative enquiry' (as in the approach of Kirshnamurthy and Macdonald) to solve this existential crisis of curriculum by choosing to look at curriculum with deeper (or transformative) aspect of human consciousness which is 'meditation'.

Smith(2010)conducted a study on Sri Aurobindo International Centre of Education (SAICE) with the belief that 'meaning' is central to life of individuals. Importance of meaning in Human Development (p.3) is relevant across life span and response of school leaders is critical in meaning-making. His research used "*working definitions of personal meaning, life purpose, and personal agency by Reker and Wong's (1988) triadic structural component model of the personal meaning system (PMS).*" (p.4) these definitions argue that 'Learning environment' creates an apt psychological climate by which the learner discovers the 'personal agency'. Research is a mixed method approach (Creswell & Plano Clark, 2007cited in Smith, 2010). It is multi-disciplinary that has drawn from social ecology, critical constructivist, social cognitive, humanistic, existential, and positive psychological theory along. He also reviews researches on Learning environment Research (LER); Existential Meaning Research (EMR), positive psychology research(PPR). Four research questions namely 1) students perception on psychosocial environment of their schools, satisfaction with life (& education) and meaning of personal meaning, life purpose, and personal agency; 2) difference between two schools- SAICE &Future School, Calcutta; 3)Effect of Personal Agentic Meaning in relation student's satisfaction with life and satisfaction with educationand; 4) how school leaders namely teachers create the environment. He has used online questionnaires on learning environment, personal meaning making filled by the students and focused group discussion with teachers on the same.

Study utilized standard tools 1) What is Happening in the Class (WIHC) (Fraser Fisher &McRobbie, 1996); 2) three sub scales from Life Attitude Profile, Revised (LAP-R) (Reker, 1992) and; 3) Satisfaction with Life Survey (SWLS)(Denier, Larsen, Emmons &Griffen, 1985). The study explained positive scores in life attitude profile, satisfaction with life with description of classroom atmosphere and life at SAICE. Life in classrooms and SAICE indicated enough time to indulge in discussions on life, interaction with larger Ashram community, appropriate teacher-student ratio, and trust among teachers-students which

explains the positive scores of participants. Teachers and students are task oriented and their involvement in the tasks is high. Their personal meaning making involves preparation for quest in life, being aware of one's weak points and 'joy of learning'. The school has a belief system of life and student and teachers engage with the same.

Adams (2006) study is based on idea of Integral of Sri Aurobindo (né Aurobindo Ghosh), meaning physical, vital, mental and spiritual. She has also referred to Laszlo's Integral framework in order to make a model of Integral Education. Her study argues for a new model of education for future, in which she has aimed to delineate activities for each domain. Her research draws from different frameworks of education which she puts under the umbrella term of Integral: (1) Sri Atmananda 2) Krishnamurti 3) Montessori 4) Fox (Quaker Schools) 5) Sri Aurobindo 6) Gandhi 7) Yogananda (The Living wisdom School) and 8) Waldorf school (founder of Steiner Schools). Her main theoretical assumption is to study human being holistically through the entire human cycle. She emphasizes to study the young adults who have just passed from the institutions (SAICE and Schoolsat Auroville).

She defines the aspects of Integral as Physical, Emotional, Mental and Spiritual:

- Physical implies at flexible and resilient body. Body is a conscious instrument to learn.
- Emotional refers to feelings, moods, complex reactions that are both mental and emotional. Complexity of human emotions communicates about an individual and if suppressed can even lead to an illness (Meyer et al, 2001; Goleman, 1995; Epstein, 1994; & Agnes, 2001)
- Mental implies to concepts, intelligence, ideas and it is the central organizing principle of all other components if seen from the perspective of defining systems.
- Spiritual refers to an aspect of connectedness with all others on the earth. Research accounts for world religion tradition¹ but not in the dogmatic sense. Among the several definitions she takes Sri Aurobindo's definition which implies awakening of an inner reality, soul or spirit.

Her method is based on qualitative paradigm and brings in implications of Integral and constructivist research approaches. Her research has used narrative approach of interviews with nine students and their parents. The sample is gender balanced and diverse background.

Her methodological tools include interviews, curriculum data collection, program observations, and conversations with educators in school settings. Four specific points of result are 1) a theoretical framework based on different definitions of *'integral and its relationships to holistic when referring to education.'* (p v) 2) portrait of an individual studied in the schools; 3) extensive examples of all domains of intelligence; 4) a model for a systemic, integral educational approach. An extensive analysis of her data reveals themes of IE- *"1)changing paradigms and philosophical frameworks; 2) reinventing of self; 3) evolution of consciousness; 4) identity creation and; 5) facilitating transformative learning."* (p.152). The definitions of intelligence, development and other aspects are supported by a narrative enquiry of data gathered from the schools that she has undertaken. Sibia (2006) provides a case study of *'Mirambika'* – A free progress school, which is situated in the premises of Sri Aurobindo Ashram, Delhi Branch. *Mirambika* has been functioning for more than a decade when the study was undertaken. It started as an alternative teacher education program of four years duration. The objective of the study was to explicate the pedagogic processes taking place in the classroom at *Mirambika* to see the influence of Integral Education philosophy on school organization, teaching- learning processes and student outcomes. The study elaborates about the school culture and ethos which are outcome of certain processes as part of schooling at *Mirambika*. The method she adopted includes observations, informal interactions with individuals, and study individuals' perceptions and their activities with a case study approach.

Her results are organized under the following themes: background and inception of school, its physical organization and resources; organizational structure focusing on roles and responsibilities of participants and decision-making in school; organization of teaching-learning, strategies evolved, activities, nature and type of evaluation, teacher-student interactions and its effect on learning of students. All this culminates into what she calls 'school culture' consisting of all norms and values in the school. Her study also presents an analytical understanding of teachers' profile and students' life who passed out of the school. Teachers are selected after a long interview with speculation about their life goals and ability to take an alternative view of life and live through the same. The teachers do not get regular income as other school teachers, but their basic needs- food, house is taken care by the Ashram. Admission process of children involves talking with the parents and then children

are allowed to be part of the school where they are observed by the teachers. The parents should have a strong conviction for the alternative system of education for the child.

The school building is designed taking special care of child's needs. It has hexagon shape structure; the rooms have walls two sides; the entrance does not have full wall, it is a semi open structure. The opposite side wall has windows.

The curriculum is subjects based like Languages, Mathematics, Science, Social Science followed in India education system but with a project based approach or activity based learning. Text-books by NCERT are referred along with many other resources, since exams are not focus completion of syllabus is not an issue. The school has a resource center for different games and activities.

Thapan(1991) carried out research in Rishi Valley school (RVS) which is based on the ideas of Krishnamurthy, an Indian thinker. Purpose of her study is to understand the relation between ideology and its practice. She argues for the importance of 'experience of participation in the process' of schooling at the chosen site. She describes role of the school of the teachers and the students in carrying out the process of schooling In order to understand the 'school culture', she spent time in the school for observations, interviews, and informal interactions.

She suggests two ways to study Krishnamurthy's ideology that is, inward and outward.

'Inward' refers to reflective reading of texts by Krishnamurthy, which is an individualistic process and which one engages with reference to self-development. Individuals- student, teacher and other individuals create meaning of ideology actively in their lives. The outward process is to study the practice of his ideas at the RVS, which he started. RVS is an alternative, child-centered model of schooling though affiliated to State Boards at secondary and senior secondary level

RVS's organization reveals active participation of the teachers and hierarchy in their roles. All teachers play five roles- of a games teacher, teaching, housekeeping activity, teaching and administrative task. Researcher believes that the multi-tasking implies lot of stress on teachers. One gets to become the teacher through a severe recruitment process where teachers who have read Krishnamurthy and teachers who are for innovative teacher methodologies compete for the posts through the process of interview. Different teachers both ideologues

and pedagogues identify in varying manner to ideology, some attempt to understand and apply, some become indifferent, others may not find it very useful.

Duty allocation reveals the organizational structure of the school. 'internal orders' implies the demands ideology have on them or they perceive to have. In its managerial structures RVS has a trust, board with members in order to carry out everyday activities; hence 'external orders' are also part of teachers' duty to run the school. The teachers have authority to take decision and even give feedback to the managerial committee. The school with presence of interpretation of ideology develops a 'school culture' with role and meaning of respective participants- teachers, students, conflicts they face and how they resolve the same. She finds the teachers could be divided as 'ideologues' and 'pedagogues', the former believes that Krishnamurthy's ideas should be more relevant or taught to the children and latter believes in a good teaching methodology is important over the Krishnamurthy's words. The teachers' demarcations do not happen in neat dichotomies and there is pressure on both to be the 'other'. That is, an ideologue searches for avenues to be a pedagogue, to be a teacher, which teaches with efficient methods, while a teacher who has joined the school in the wake of good pedagogy, faces the need to comply to Kirshnamurthy's ideals, somewhat in a ritualistic manner.

"while the professional teacher's role is externally defined and controlled largely by the local order and educational discourse, and the school's intentions of meeting the requirements of that discourse, the ideologue teachers experience an external control on their conduct and activities primarily through the medium of ideological discourse and the transcendental order."
(p.90)

This often leads to differences with the management and result is

"....compromise between the role-taking process and simple conformity between behavior demanded by organizational prescriptions." -(p. 75)

Sethi(1998) studied the Integral Personality in the works of Sri Aurobindo. Her study reiterates that Integral is not hierarchical in nature and each facet has its equal relevance for individual development. Her work elaborates on theoretical underpinnings of Integral Education and Yoga as the Mother and Sri Aurobindo stated. Research stressed on 'Supramental Education'ⁱⁱ as ultimate aspect of knowledge. Supramental Education addresses new aspects of teaching and learning. She stated *Sadhna* as yogic practice for teachers or

individuals who want to understand 'true' purpose of Education. The theoretical work concluded that Sri Aurobindo's philosophy of education is 'scientifically tenable, metaphysical consistent, empirically satisfying and respecting individual.' A special mention is given to 'reflexivity'ⁱⁱⁱ as method of knowing.

Patel(1986) conducted a study on Free Progress System of Sri Aurobindo International Centre of Education with reference to psychological principles and goals of Integral Psychology. He concentrated on idea of evolution of human mind and personality. The evolution paradigm explains layers of Integral personality and it is put to practice in the Ashram School at Pondichéry. His research is in two parts; one, on theoretical ideas of Integral Education and Psychology (Bhattacharya, 1968; Dowsett, 1977; Pavitra, 1976; Prasad Narayan, 1976; Amita, 1975; Das, Dec/Jan 1978; Indrasen, Aug, 1981; Iyengar, 1968; Prapatti, 1980) and second, empirical work of field visits, interviews and administration of questionnaires. The study understood the process of education through theoretical analysis and then appraised the same.

His study provided with rich experience of field with exhaustive delineation of psychological principles and goals of evolutionary basis of human personality based on the five domains to Supramental. He interestingly found the avenues of implementation for all the domains in the field in his observations and in questionnaire administered on teachers of SAICE. However, he reported that he met with strong opposition from the Registrar and many teachers for the administration of the questionnaires. He could not explain that why testing of concepts like psychic, spiritual and Supramental cannot be subjected to the tests.

At the time of his study 'free progress'^{iv} was followed at all the levels. His study therefore is one of the rich accounts of not only Integral thought explained fully, but also of the field experiences at SAICE. This could be relevant resource for further studies to be carried out in the field.

Concluding from the studies on innovative schooling one can say that all the researchers found the alternative ideas, mainly Integral of Sri Aurobindo and the Mother or Jiddu Krishnamurthy relevant to study human behavior in the educational set ups. Each research figured out relevant theoretical themes mostly rooted in Integral Philosophy- Physical, Vital, Mental, Psychic, Spiritual Education and Supramental Education. The nature of Integral is studied widely from the themes relevant to main stream academics as mentioned in Smith's

study and also studied with themes unique to the alternative thought as in the works of Patel and Adams. Thapan's (1991) and Sibia's (2006) studies gave a more holistic view of school's functioning. While Smith (2010) argued for certain psychological variables of individual wellbeing. The studies show relevant effect on life of individuals' participants: parents, teachers, and students.

Our research argues for more studies on alternative schools with critical view that Thapan's study exhibited; however, we do not intend to judge and appraise the experience at field. like Patel or to some extent even Thapan did. There is a logical and epistemological need to accept the 'dynamism' of the field and focus on what forms, practices any innovative schooling has created with conceptual issues such as, faith which are one of the key factors in Human Development as Integral worldview substantiates it.

Tracing 'Innovations' in Mainstream Education

The chapter began with the argument that differentiation between alternative and mainstream has never really been seen through the commonalities they share and as a result projected as two extremes. The researcher feels at pragmatic level it is about schooling which involves teachers, students, learning, and challenges of human nature by virtue of which alternative and (state run) mainstream schooling are bound to cross their respective categories and therefore share some similarities. Schooling is a complex process as this chapter would also unfold. This section reviews the complexities involved in a mainstream schooling. Another argument is that alternative and mainstream have their respective identities but they also have their trysts with innovation in unique ways. Innovations can have central ideology as in the studies above or there is an implied ideology as would be evident in the studies here. It is relevant to understand both in order to argue for comprehensive understanding of Human Development and Education.

Sarangapani (2003) did an ethnographic research on learning and knowledge construction in school in an (urban) Indian village. Her work highlighted and explained the shabby condition of Indian public school system, its continuous downfall and status of learner (or the child). Her data found that the schooling reflected learning as rote memorization, drill, and indoctrination. Teachers failed the children with respect to the 'success' as defined by the school. The socio-economic and political status of the locality rendered the state run school as invaluable. School was seen as instrument for upward mobility with respect to the

developing modern society of India. Parents and children were in agreement with the same though students but used their discretion between schooling forms. Existing structures in the classroom tend to differentiate between the quality of life, learning, existence a student brings in the class and what teachers as individual enjoyed; which was a picture of complete authority over the child.

Her work has been seminal in questioning the role, practices of mainstream schooling. The work clearly indicated that the participants actively constructed their social reality of being socio-politically and economically marginalized and so was their status as learner. Research substantiated the need to review the assumptions that schools have. The schools also have greater probability to pass onto these assumptions to the first generational learners. Larger social reality along with the school's impact influences the learner's identity.

Viruru (2001) in her study highlights that how children are viewed in community and in a pre-school where they study. Hers is an ethnography focusing on the complexity of nursery schooling in the capital of Andhra Pradesh in India. The study captured voices of the children, as she observed them engaging in activities and the adult-child relation. Her data revealed that schools and families show a complex understanding of children's everyday life; which is more relevant than what the disciplinary understanding of Child Development offers. Child Development constructs an understanding of the discipline through the theories of Erikson, Piaget and several other theorists for the students, scholars and teachers of Human Development. But in reality, DAPs and science of child-development appear far off from the real world of the child; in order to strengthen her argument she cites Walkerdine (1998) Burman(1994) Kessen (1981) and Nsamenang(1991)who have argued for the relevance to study the real context of a child's life. The science of child development claims to be child-centered therefore, disrespects the voice of the child.

Children showed cohesive understanding of the world around; while adults around them tried to teach them by adapting the western practices of teaching learning in a culturally relevant manner. For example, the content was poems, rhymes taught in manner where children can 'enjoy' but the method of teaching is memorizing, repeating and drill (Srangapani, 2003 and Kumar,1998). Despite adult's authority in controlling the learning of children, they negotiated through the adult's world at their home and in the school. They learnt, ate, played

and often conflicted with each other. The work brings forth the complexities of the child's world.

Kumar(2000) studied the History of Education in Benares which she placed in the socio-political history of education in India. She raised the unquestioned assumptions about history of education and issues of social reproduction in pre- and post-independent India.

She described existing social scenarios at Benares and prevalent educational systems.

Actions of various participants on the available resources have shaped these structures.

Kumar found it intriguing that how different classes maintained their traditional educational system and reacted to the sudden intervention of a colonial education system of British in 19th century. To quote, "*...learnt not only how to construct their vocations but also to live up to their identities a certain 'kind of people.'*"—(p.14)

In tracing the educational history of Benares she found that the traditional knowledge of Sanskrit has been preserved, as a language associated with ancient scriptures and knowledge in India. According to her the onset of the modern education system is the most prominent intrusion on the other educational institutes, various state run schools, missionary run schools or Sanskrit *vidyalayas*. She referred British Education system as a 'presence of alternative power-knowledge.' She highlighted the strange fact that how the local forms of education did not get transform into the education system; since the aim of the British program would have been to encompass the local culture and knowledge which the program was unable to do. Or contrary to it Benares remained non-reactive to the words of Indian thinkers. Benares did not react the way Bengal affirmed to Tagore. She identified the processes of resistance by the masses through her 'historical research', which involved looking at the archival data and at the same time being in the field and experiencing the issues of education with certain classes. According to her history is created by these participants and they have been living the same. The sample was partly the artisans (weavers) of Benares and mainly other working classes like professionals, merchants, service people, intellectuals, local social leaders. The class in Indian society is referred as 'middle' class:

".... Progressive in thought but conservative in action—becomes relevant because of the interpretive problem that goes with status."(p 21).

She analyzed the colonizing power of education has symbolic power in Bourdieu's ideas.

Since the British education system acted as 'cultural capital' for the participants over the

generations; the system challenged the indigenous ways of learning and their survival. She described that the participant's view has been 'counter-narrative' and process of resistance to deal with the narrative of colonial powers establishing their system to transform.

"to attempt to answer in History what is explicitly unresolved in Philosophy and everyday life is to undertake the impossible and unnecessary."(p.22).

Stambach (2000) studied the process of 'schooling' as an act of education and agenda of cultural transformation in Tanzania. Schools as per the study envisaged the complexities, changes and dynamism a society is undergoing.

"They help us understand the connections people make between textbooks and the wider society, and they illustrate that the meaning and scope of schooling is often different from what is detailed in curricula and policies." (p.2)

She identified schooling in her field, first as agenda of 'state' with a vision to change society; second she argued for a different role of schooling from the narratives of participants that is, parents, teachers, children whose children are part of the schooling process. The central question asked in her field was 'what schooling is to an individual?' the answer to which is multi-faceted and linked to several issues or concepts. For example, Stambach found participants questioning *"the symbolism of local foods, the meaning of lineage, inheritance, and marriage, and the significance of circumcision and initiation."* (p 4) these were unrelated to her study of schooling initially. Her fieldwork traced different and often conflicting narratives about schooling. She found that in 'Chagga' society schooling questioned norms of social and economic life of individuals. Questioning of norms implied non-conformity, which to some individuals meant undermining the values of their culture. For example, the community did not approve talking with the adults. However, many individuals felt it was a sign of 'social progress'- as it has helped people 'talk to the world'. To quote one of the positive and changed view by the participant: *"Schooling in their views was a desirable institution, one through which "modern families" could be created, nurtured, and reproduced."*(p 3)

The new ratiocinative education created a new class of individuals in terms of dresses, food preferences, jobs and migration who were at conflict with their banana rearing society. Banana grove was central in the communities to the existence of the people in terms of food, work, and values. Researcher observed that how gender was related to three, there

were different varieties of banana for men and women, the work in the groove and family was divided like wise and so were the values of cooperation and coexistence. The grooves were passed to the males, showing the patrilineal aspect of the society, whereas women as result of education were migrating for jobs and were adding new dimension to their roles. The study referred 'school to the rescue models'. However the research found from the field that it was not always true of what theory of modernization claimed, the policies of education which draws from modernization (read: development of society) and curriculum aimed to implement or transform the individuals by the knowledge involved. It created new hierarchies in the society. The schools were identified more by the class of people who throng the schools than who don't. As a result, the lands and finances were born by private sources, which underplay the missionary statement of the school. The claim of ministry and policy to give 'practical education' to the students, also led to vital financial support by local people. She supported her argument by citing that rate of enrollment has been on rise in the schools. In some cases parents sold or rented the grooves in order to have money for children's education.

The field was spread over many sites; she stayed with the families in order to understand the difference between 'traditional' and 'modern' life (was due to the presence of schools). She observed the interactions or events around; conducted informal interviews with families over the issues observed, looked at the policies, the syllabus. She met people who are not related to education at an immediate level like older adults or priests.

Heath (1983) identified the problem regarding English language learning of children with her students, which they faced as teachers. Teachers (who were students at university with Heath) felt different socialization of student as perceived impediment to the reading-writing skill of children. The main objective of her study was first to identify the differences in the community and the school; second to make curricular material for teaching English which could bridge the gap between school and community. In order to do so researcher spent time at the working place of the parents, homes and classrooms, took down field notes with reference to the identified language structures. The research tracked down the history of two communities from which children come and formed the main sample of the study. The detailed about the participants beliefs about men, women, schooling and their expectations from their children.

She tried to look for spaces where the socialization patterns could be incorporated to facilitate learning of language of children. She identified the difference in learning of language structures required in home, job setting and at preschool. The differences helped to track the cognitive gap faced by the learners and teachers, but attributing failure to the learner. The values and ways of life affected the bringing up of the children and the method by which language was taught to them. The methods and processes of child rearing, play, talking to the child, segregating them had underlying language teaching techniques particular to each community. Use of techniques like repetition, variation and participation that included 'baby talk' by the mothers signified the language learning processes which the children received.

In order to conclude for our study, the studies in this section highlight that schooling needs to be understood as multi-layered phenomenon where community (teachers, students, parents) are intricately involved; sometimes in conflicts and sometimes in agreement. Mainstream schools brought in change in the existing practices and ideas of the community. Participants interpreted the idea or change which they found agreeable to them in case of Sarangapani(2003), and Stambach (2000) studied schooling where it is a means to an upward mobility. The agreement is not unanimous. There are individuals who conflict the new change of schooling and view it as threat to community's life. The ideas of schooling in these researches are studied mainly through pedagogical practices, knowledge areas (subjects or learning opportunities) or ideas of participants and also symbolically as local eating, dressing and other habits that might change as a result of schooling. Changes a school brings are historically established in society, it takes decades for the change like school to become a norm but not always fully acceptable.

Lessons from Innovation and Mainstream Education

Culture of schooling emerges as relevant phenomenon in the researches reviewed. Most of the researches conceptualized culture of schooling in forthright manner like Stambach (2000), Heath (1983), Viruru (2001) while others just mention it Sibia (2006), Thapan(1991) and Smith (2010). Researches highlighted the complex reality of human beings such as, pedagogical practices, adult-child relation, modern schooling, role of faith in ideology to name a few. The central argument from the discussion of last two sections is that all schools have environment that has rich symbolism: in the forms of knowledge, ideas and rituals or

practices which forms part of school culture since the practices have meaning linked to the central ideology or cultural ideology (traditional or innovative). Present study also draws from the methodological innovation of these studies, primarily to argue for importance of Ethnography or in-depth study to understand importance of schooling in a community. All studies highlight the complexity of practices but the studies on innovative schools also argue for the practices of innovative ideas such as, psychosocial wellbeing, a facilitating environment to 'be', positive personality traits developed in the individuals. These traits help 'healthy' development in all the domains and the strong sense of 'self' of an individual. Innovative schools need to be studied as a unit and their 'stories' need to be traced like any other 'school'. The studies of schools should help understand the desired view of human development and educational program based on the view. Now the next section of the chapter defines the ideas of the Mother and Sri Aurobindo called Integral Yoga and Integral Education. It is stated as a 'worldview' as the other researchers (Thapan, 1991; Adams, 2006 and Gupta, 2011) addressed it so for the academic purposes.

Integral Worldview

The 'worldview' approach given by Reason & Bradbury(2001) in Adams(2006) states that how different world views place our experiences and reality with respect to the range of experiences of the world^v. Integral way of addressing 'reality' encompasses the views of different disciplines; as in the physics, the chemistry and the other disciplines that views the world as a place of continuous and unending change and becoming, so is the individual which also shares the same qualities of a 'becoming' (Gupta, 2011) or dynamic world. In order to explain 'Integral view', Adams (2006) delineates the words and concepts similar to the same, such as, 'System', 'Integral, Integrative- Integration', 'Intelligence', and 'Development'. She also explained the words associated with holistic and integrating development of individual that is, Physical, Emotional, Mental, and Spiritual. She drew from the idea of Agnes (2001) and Capra (1996) and defined 'system' as a set of related, interconnected, and interrelated ideas. The four aspects act as a system and not as separated domains^{vi}. She construes 'Integral' as further extension of system approach and it can be best understood as holistic; however there is another dimension of the 'evolutionary aspect' of development and learning, highlighted by thinkers like Ghose (Sri Aurobindo, 1992), Wilber (2001; 2006) & Beck (2002; 2005) . 'Integrative' explains when different pedagogic aspects

are used in 'collective' manner, while 'Integration' means to think with all the parameters one can take in scope, while 'Integrating' means joining, collating and putting all parts together. Evolutionary aspect of development and learning would be different from these three. In my opinion 'Integral' or an effort to work under the principles of this worldview would give scope to new structures, methods and learning trajectories.

Integral worldview and the Indian view

An important point about Integral Yoga and Integral Education of Sri Aurobindo and the Mother is its genesis in Indian (indigenous) thought; especially Sri Aurobindo's ideas on Education which mostly he voiced against the British or Western system of education in Pre-independent India. Sibia (2006) reviews the idea of other Indian thinkers on education and that of Sri Aurobindo (and of the Mother). Her research also reviews that focus of learning has been changing in India. She quotes the work of Altekar that in Indian system the view of learning has been changing from the time of classics like Vedas, Upanishads, Bhagavad Gita. Adams (2006) also quoted Indian educationists, thinkers and their programs to make a case of education based on 'Indian' system and values. The thinkers like, Tagore, Gandhi, Krishnamurthy and Sri Aurobindo criticized the western or colonial system based on primacy of syllabus and teacher's authority.

The thoughts of these thinkers despite rooted in Indian values also question the adult child relation in traditional Indian social set up which declares the age difference in adults and children and adults' unquestioned authority over the children, even when they grow up. Sibia (2006) quotes Kakar, an Indian psychoanalyst stating about the hierarchy in the adult-child relationship in Indian society which effect the child-centered education.

There was an attempt by the British to transform the pedagogy but how far they were successful in light of the traditional ethos is a question that several authors raised like Kumar (1996). Shotton in Sibia (2006) comments on Indian education system that teaching in present times is still in continuation with imperial system something that is elitist and autocratic. Review makes a case for education system-

".....aim at Curriculum which has roots in Indian tradition, ...seek alternative in curriculum, teaching, learning for measuring success, involve children in the process of learning and focus on learning from the another and not form an authorative pedagogue.", (Sibia, 2006, p.10)

Kumar (2000) raises the issue that even if Colonial powers have gone but nationalist ideas in free India which adopted the coloniser's system to evolve and strengthen their own movements of education have failed. These movements which focused on indigenous education like Dayanand Saraswati and Ishwar Chand Vidya Sagar could not bring about what they intend at. She attributed the failure of reform by the colonizer's school and as well to the reformist's schools since both of them never took into account that how the system would be taken by the children belonging to different divisions of society in India and how they would respond to these innovative ideas. Children have been taken for granted and as passive receptors, in this sense it makes the system(s) till date attempting to colonise the learning experience of children. Different classes have their own mechanisms having a complex relation with Indian traditional values of family, kinship, adult-child relation, work and property.

Kumar's this argument and others draws implication to our research that studies the practice of the works of Sri Aurobindo (and the Mother) as his ideas also addressed educational reform in pre-independent India. I also wish to add that the treatment or relevance of these thoughts in mainstream has been only in the margins not understood with reference to certain relevant concepts. It draws me to conceptualize 'faith', which people have in these national, or spiritual leaders; even if the mainstream was unable to understand them or knit them in education system of India. The system of education on these alternative ideas of national thinkers or leaders proliferated.

Role of Faith in Innovative Education

This section attempts to explicate the identity of innovation (in this case) with the idea of 'faith'. Issues of faith-mysticism or one's belief are not the main focus of any researches reviewed in the last two sections. Issues of faith to some extent are described in the works of Sibia (2006) and Patel(1986) since these took into account the views of community about schooling. Faith is a relevant area to study since 'Innovations and Innovative ideas' invoke mysticism or belief which might result in a psycho-social reality of 'faith'. However faith and mysticism are considered to be psycho-social concepts and variables interacting with life of Individuals, as clear from the works of Marshak(1997), and Learning the Treasure within (International Commission on Education, 1996),. Mysticism^{vii} is not the central area of concern of our research but a more observable psycho-social reality of faith.

Marshak (1997) writes about parenting and educating children from his experience of understanding three different alternative views of human nature namely: Rudolf Steiner, Sri Aurobindo and Inayat Ali Khan. He stated a deep theoretical understanding of three views buttressed with his practical experiences at the respective schools in different parts of the world.

He builds the underlying common thread among three visions, which as per him guides to 'coevolution'. The ideas may have certain differences but their basic idea of universe is similar. The works of theorists like Piaget, Erikson further validates the claim of these three thinkers. These three thinkers view the holistic development of individual along the domains of physical, life-force, mental and spiritual being. Unfolding of inner capacities, to develop 'inner teacher' (p.10), individual differences are important in this regular, consistent and age based development. The section on a day in a school states various narratives of teachers who are in charge of different sections of schools- Kindergarten, Flower room, Future section, and Knowledge. The experiences are life span narratives of arrival at the Ashram, growing up, life and educational experiences. Marshak's work in all the three settings (SAICE, Waldorf and Sufi schools) mainly argued for 'faith' and belief of parents and teachers to raise the child in special and sensitive manner. Building on his argument of faith as a quality or a virtue that forms the basis of the field in our study (SAICE and schools at Auroville), our research widens the question of schooling along with active faith and belief of participants to give a theoretically enriched view.

Development of faith in the 'collective' identification of individuals

Faith has two connotations one as a religious belief and another as human 'quality' with a deep trust, unquestioned belief and to be without doubt. Faith has been studied likewise by the individual thinkers, but in academics faith is studied as religion or religious views or belief of people including the Development studies^{viii} (Dollahite, 2002; Tarakeshwar, Paragament & Stanton, 2003).

Studies on Faith, Development and Education in the West especially have looked upon influence of Religious or Secular thoughts on life of individuals with reference to education. Kemper (2006) highlights the recent interest of anthropologists in faith based organization (henceforth: FBOs) unlike the consistent interest and interaction of participants with religious symbolism. Intrusion of FBOs is a political way of rationalizing the work in certain sectors

that includes education. Neo-liberalism explains FBOs as another instrument of government to seek funds from the masses with intrusion of religion in the welfare areas of society that is, education and health. Faith therefore, has social, political, and philanthropic implications. Hefferan and Fogart(2010) reported the inherited problem in use of 'faith' as against religion or secular attempts; there are variations in studying the Christian faith and other secular efforts in America, Latin America and Africa. Authors argued for influence of such organizations in areas such as, health, psychotherapy which are community based. They also mentioned the role of anthropologist as: a 'researcher, evaluator, mediator, facilitator, and a participant' (p. 9) From anthropological perspective faith based organizations need to be studied at the level of community and its far reaching effects across the local community to international networking.

Stambach (2010) elaborates effects of Evangelical Christian faith with reference to schooling in East African nations around Mount Kilimanjaro: Kenya, Uganda and Tanzania. She found the impact of faith based schooling. Participants reported that at the schools, the pedagogy and faith intertwines. Faith is also understood and learnt like any other knowledge form at school and influence social action. Faith impacts gender roles, community life and changing views of participant on schooling mainly due to practices symbolizing 'faith' as religion.

Integral view of faith: A 'developmental' quality

The Mother (1929/2003) has explained 'faith' mostly as a personal virtue^{ix} that is an aid in Yoga- *sadhna*^x an individual takes up and also as religion (p. 17-18). Religion as per the Mother does not give the true conception of Divine or Spirituality, for that one has to see beyond individual and religious perception of the Divine. Faith is in the Divine and the goodness (Love, Protection, Will) associated with it. It is the sole key to do 'Yoga' and not to rely on existing ideas of religion, identity or culture. The Mother (1929/2003) elaborated that how one has to give up personal pretensions, preferences of religion and country and find one's 'true' nature. She elaborates that in contemporary times where religion, culture and identification with an ideology give rise to difference of opinions and also turns out to be issues of conflict among different sects and within a sect; an individual can take up to solve these conflicts by finding one's true nature identified with a country, religion, race or an idea. An individual's resolution^{xi} 'within' to discover the 'true' nature and not identifying only with these opinion based conflicts will lead to harmony outside. Therefore, individuals

are 'key' to collective development. (It is an alternative way of looking at the relation of individual and collective development.) Integral worldview hints at the relational aspect of 'individualism and collectivism'. It gives individual precedence to initiate the process of development, which would have direct correspondence to society. An individual has to self-reflect in order to, progress and to discover one's 'true' nature. Faith is an instrument to allow one's true nature to emerge in all the circumstances: it transforms or changes other individual, situations and even one's own nature.

The Mother elaborates on faith mostly as she answers to the question of an individual that how can one overcome adverse forces, or situations which are impediment in the 'good' to be done. She mentions other important qualities as sincerity, aspiration, absolute calm, and above all an individual's faith as help in the circumstances when contrary^{xii} happens. Contradiction to what an individual expects or it 'seems to be contradiction' for the individual who identifies with either viewpoint. Faith is relevant in these paradoxical situations.

Faith's intensity and its level are behind creation of all the things, situations and actions around us. The Mother in her description of faith as human quality or virtue often stresses on relying on imagination than on mind to step into the realm of 'Integral faith'^{xiii}. She gives example of faith that can cure illness and death. This needs 'integral' faith in all part of the beings- physical, vital, mental and deep in sub conscious. Faith can help cure of adversaries and illness, but only one has to imagine and not think from the mind alone. Integral faith needs to be established in thoughts, body, emotions, and finally in the cells of the body. Faith in good and healthy body along with 'undisturbed repose and cheerfulness' (the Collected Works of the Mother, vol iii 2003, p.89) act as protection against diseases. As a result of deep faith in the body, it can even overcome death. In the Mother's view death as a psychological phenomenon implies challenge or impediment to physical and mental existence of human. Faith therefore, plays an important role in 'evolution' of human species. One can develop faith, which is perfect and without any doubt, if it is doubt it is not faith. This could be evident in our daily actions. If one searches for actions or thoughts which one does in life with perfect faith, it would be evident in what is created out of those actions and thoughts (based on deep faith); For example, trying out a new idea, a painting, sharing of view point out of faith, a pure faith without thought and opinions. A similar example one gets

in academics, Halpin (2001) argues for absolute hope in education and act of teaching. Faith could also be approached with virtues like hope, trust, confidence, belief.

The Mother also mentions faith as an independent force that exists and aids individuals in establishing what is divine or truth. The Mother (1929/2003) says that one shall be sure of the result that the Divine will give it,

"...The very intensity of your faith means that Divine has already chosen that the thing it points to shall be done. An unshakable faith is a sign of the presence of the Divine Will, an evidence of that shall be." (in CWM vol iii. p. 97)

It is inevitable to have strong foothold on faith before taking up the challenges of 'sadhna'.

The faith is always working, dynamic and an individuals' awareness, consciousness is important to develop it and utilize it for one's own development. That is part of the work one needs to do. Faith therefore, appears to be major factor or step in *Sadhna*. One feels the sudden faith, without any doubt in people and one needs to be in the same state of feeling in order to really abide by what their 'inner' faith told them initially. Faith is pure and firm as it stands not by mind alone but something from inner being. It may be shaken when the mind doubts. From the Yogic perspective the Mother mentions the importance to believe in the Masters and let the faith be in their 'will' for the individual development of human.

Extending the understanding of learning as unique human trait from the last chapter, Integral Yoga worldview highlighted individual's role in navigating their development with 'faith' as the central quality. Even if an individual's development is primacy in Integral Yoga view, the collective development relies on individual's effort of development in bringing out collective development. The task of present research relies on the fact that collective development comes through individual development and vice-versa in Integral Education Schools.

Statement of the Research

Our research attempts to study Integral Education Institutions in two different environment (Ashram and Auroville) and the three schools. It aims to examine the ideas of individual development observed in the educational program followed at the schools. Our research studies various parameters as mentioned in the specific research questions below; it focuses on the experiences of 'culture' that is, life, ideals, goals, practices, conflicts or harmony of ideas to name a few, and how the participants of the Ashram and Auroville also accounted in their Integral education schooling programs. Central interest of this research is: the way in which the two institutes share their human development (individual and collective) ideas

with their respective schools and community around. The schooling and community life is also an avenue of developmental processes across the life span. The topic of Human Development through the dynamic process of education represented in 'schooling' and 'faith' of individuals is relevant interactive area. It observes the interaction of individual factor of faith (lived collectively) and individual development, which takes place in collective set up of 'schooling'

As a caveat it could be muddling task to raise the assumptions of a discipline (Human Development or Education) upfront, but with a 'worldview' like Integral Yoga as a reference point it is the foremost thing to do. This would influence the method of the study as well.

Rationale of the Study

Present research is based on the assumption that as an alternative ideology on human development the words, works of Sri Aurobindo and the Mother and practice of thought have implications on developmental basis of education which can be best understood by the study of conceptual underpinnings, practice of the idea and relating with the academic discourse. Integral Education is likely to strengthen the definition of individual development, as one has seen that there is a need of new models announced in *fin de siècle*. In present time human existence and development both individual and social, have surprised and overwhelmed indicating the need of substantive decisions that need to be made for the future. It becomes important to turn toward the settings where they claim to practice in some way the words and ideology of Sri Aurobindo and the Mother.

The research takes a 'dialogue' based approach in between disciplines like Human Development and Education, between ideas like Integral Yoga view and Human Behavior and theory and practice. It therefore, would enrich the discourse of the disciplines of Human Development and Education respectively especially at policy frameworks where these two meet often as conjoint variables. The research at its outset is interdisciplinary, which is need of the hour to draw our understandings beyond disciplines. The reality needs to be understood as a 'holistic, relational and towards oneness' that is, disciplines may aid each other rather than draw boundaries of subject and methods^{xiv}(interdisciplinary research). A clear understanding is more valuable from academic perspective of understanding the relation and for the practitioners to develop the insight. Reading of theoretical and policy

level arguments (as mentioned in chapter 1st) motivates the research to probe the relationship with the perspective of alternative ideology in the field. Fieldwork is likely to make some important inputs to how the individuals in a particular innovative setting around a novel idea live life and adopt processes, which are critical to their development.

Personal Quest

There is a deeper personal quest and conviction (faith) like all researchers have and implications for researcher's personal understanding of the research area. First was the growing dissatisfaction with the present status of education, reported in seminars, dialogue with fellow educationists which resulted in focus (or could be hype?) over the alternatives in education. Second was a feeling that humans have different needs both existential and phenomenological than what the life in a city, in a university or in a family has been offering. A glance at human existence in various cultures and societies made learning and education very promising and creative but that does not gel with principles of learning in the mainstream schools. This feeling of relational 'self' contrasted by the poor state of affairs, could be most likely due to changing needs of human existence and civilization, reported in the International Commission on Education (1996).

Conceptualization of the research: A journey

The idea of ethnography of an alternative ideological educational institute came much later, first it was just 're looking' the relationship by contrasting observations from education system in India with words of IE or theories of development. However there were very little signposts as the journey started, but somewhere there were deep discussions, exposure to the settings and the groups of individuals who have been re looking at the relationship. These discussions were spread unevenly like talk over a cup of tea, sometimes in workshops, gatherings on self-development. Insights were also there in the seminars in academics, which elaborated about the existence of human kind, which is 'promising', 'positive', 'beyond few variables' but need to be studied as an important trait of human behavior^{xv}.

The individuals in these settings or groups, described their life experiences (as parents, about relations, work, and problems of nation) in detail, analyzing the situation, and questioning it. There was stress to develop 'will power' to look for answers to the problems- personal or collective. The narratives led to emergence of a phenomenon and viewpoint, which would not fit either in the general way we discuss about life or in academic discourses. As a result, I

attempted for more exposure with the individuals who talk of life and human existence in probing, holistic manner, and seeking meaning in abstraction or alternatives than mere mundane reality of life. As these talks and discussions went on, 'will to learn' and to 'discuss' emerged as important human trait but equally and evidently important in different roles: parent, teacher, children to name a few to make sense of one's life with reference to events of the world and its conceptualization.

The perspective of research was eventually formulated to study a group with a vision and some qualitative changes they were trying to make in the daily events of their lives. The research is carried out with this conviction of searching the events, episodes, and issues in the life of individuals who wish to look at education and life in an alternative sense.

Main Research Question

Primary focus of research drawing from Anthropological perspective on education is to ask "What kind of schooling happens in the Integral schools?" One of the ways to understand schooling, which is centered on the participants' faith in the ideology of Integral Yoga, is to study it in relation to its parent organizations namely, the Ashram and Auroville. These two organizations stand as an exemplary of the practice of ideology or in case of these two as 'laboratories'^{xvi} for carrying out the experiment which is the view in 'practice' by the participants. Schools are set up with idea that the ideas laid by the Masters would see the light of practice in the future. The participants: teachers, students and parents would willfully engage in the practice of the ideas.

Participants' willful engagement would result in 'multiple manifestations' of various ideas: learning, schooling, rituals, human relations, important stages of life of these individuals whether they choose to remain there or move away from the settings. Eventually an alternative and pragmatic view of life is likely to emerge; it challenges the idea that divorces ideology and its effects on different stages or aspects of human life. the main research questions is that 'what happens in the Integral Schools which act as 'multiple' manifestation of the worldview?'

Specific Research Questions

Following questions exhibit the relation aspect of HD and Education reflected in these areas-

1. What is 'structure' of schooling that is spatial, knowledge forms or learning opportunities knitted in 'frame' of time?

- How are participants placed in relation with this structure of schooling? What is School spatial and temporal organization vis-à-vis learning that is- physical spaces, organization of learning over the spaces and time?
 - What is the relation of participants with the spaces and time during the learning processes?
2. How do the schools address the issues of 'faith' and in which forms in relation to larger organizations of Ashram & Auroville over the spaces and different human relations? What are the 'rituals' and 'practices' of school?
 - Understanding faith of the individuals, What is the nature of relations- between individuals (in terms of family): and with their parent organizations, &
 - What meaning they hold for the choice of life, practices they are involved in and their belief in the way of life?
 3. What are the learning practices and opportunities in the classrooms and otherwise, the 'nature of learning' involved in the classrooms in the schools?
 - How the learning opportunities are organized domain and age wise? What are the scope of various domains across the age? What are norms for these two domains? Who create the norms?
 4. What is the relation of innovative world, its 'boundary' with outside world- visitors, parents, volunteers, performers & people who decide to live independently?
- (*Questions four analyzes the data and themes across all the three questions?)

Endnotes

ⁱ Mainly found in the efforts of Inter-faith dialogue and works of Houston, Smith (2001) in his work Why Religion Matters?

ⁱⁱ "...the Supramental education will progress from above downwards, its influence spreading from one state of being to another until at last the physical is reached. This is last transformation will only occur visibly when the inner states of being have already been considerably transformed. It is therefore quite unreasonable to try to recognize the presence of the Supramental by physical appearances." (The Mother (1952/2002) On Education, p 38)

ⁱⁱⁱ Kumar (2011) (mentioned earlier in the same sub section) used similar method of reflexivity as involved in 'meditation' to study the concept of curriculum in education through the writings of Jiddu Krishnamurthy and Macdonald.

^{iv} "Progress guided by the soul and not subject to habits, conventions, or preconceived ideas." The Mother on Education (1963/2002) p. 171

^v Thapan (1991) also addresses Krishnamurthy's ideology as world-view and way of life while addressing it initially as ideology. Gupta (2011) also addresses Integral view of human development as worldview while choosing to work out a metapsychological perspective in her research. It explains the existential reality of

individual with reference to the world's reality and research here tries to draw from different paradigms and explains their ranges of being wide in explaining the reality of the world- traditional, modern, post-modern and integral way of reality. As per Adam's research each world-view is able to capture a certain aspect of our reality with reference to the world's reality.

^{vi} This strengthens the discussion in the last chapter where domains are part of system of individual's development- a view Integral Education put forth as against the domain based developmental view which disintegrates identity of individual.

^{vii} Issues of faith are much deeply intertwined or engraved in the life of humans sharing a quote from a fellow anthropologist Peter Van der Werf, dated October 11, 2012- *"SYMBOLS AND MYSTERY First we learn language, calculation, graphs, religious representations, artistic expressions, scientific classifications and other symbols that are developed by our ancestors to manage life a bit easier. Meanwhile we may keep pondering about questions of life, death and other such mysteries, and like to learn giving up words, classifications and other symbol systems in order to get more understanding of those mysteries. Rational focus can help our earthly survival. Letting go can make us familiar with deep mysteries. But letting go may endanger our earthly survival and rational focus may frustrate our mysteries calling. Perhaps the art of living is to adequately move between rationality and letting go."*

^{viii} Religion, Faith and Spirituality has been used interchangeably in these researches. This research wishes to highlight the difference between three and values these three symbolize. These may overlap in an individual but the terms have different connotation. During a personal communication with Prof Dollahite in 2005 at MS University of Baroda the researcher discusses this viewpoint that spirituality and faith has to be seen 'free' from any religion.

^{ix} Mention of faith as religion in the words of the Masters is rare.

^x *Sadhna* could be succinctly described as the life-long consciousness approach that individual takes up for evolutionary perspective with a subject. In Indian spirituality or art forms the learning is often referred as *sadhna* or *tapasya*. In case of Integral Yoga of the Mother and Sri Aurobindo the very purpose is to change the usual human responses to challenges, problems or conflicts towards a harmonious ideal. It is an ongoing process of deep individual development that takes an individual through many paths, difficulties and is step towards perfection. Sethi (1998) mentions it as one of the key process for Supramental education- a key idea of Integral Education.

^{xi} The resolution within should come with acknowledgement of 'descend' of a force leading to evolution of humanity. Descend implies "Each time that something of the Divine Truth and Divine Force comes down to manifest upon earth, some change is affected in the Earth's atmosphere. In the descend, those who are receptive are awakened to some inspiration from it, some touch, some beginning of site." The Mother (1929/2003) CWM vol iii, p.79.

^{xii} Contrary is with reference to personal growth and now with reference to what I want as an egoistic desire or need. Adverse forces are forces of sub conscious a part of mind that desires, want and is full of vices or doubts. It needs a detail elaboration from a Yogic perspective.

^{xiii} "...faith is the movement of the soul whose knowledge is spontaneous and direct....even if the whole world denies and brings forward a thousand proofs to the contrary, still it knows by an inner knowledge, a direct perception that can stand against everything, a perception by identity. The knowledge of the psychic which is concrete and tangible, a solid mass. You can also bring it into your mental, into your vital, into your physical and then you have an integral faith." (The Mother (1930/2003) CWM, vol iii, p 152)

^{xiv} <http://www.inter-disciplinary.net/> is one forum where inter-disciplinary researches are form the basis of contemporary times.

^{xv} ref: NAOP, 2007 session on 'Indian Psychology'. Panelists: A Pranjape; Cornelissen, M; Varma, S.

^{xvi} The Mother uses this term for the Ashram, but often the experimental nature of Auroville also makes it fall in the category of lab inclined towards the experimental nature of the practice. Same usage of the word lab is my own usage and not that of the Mother and Sri Aurobindo. See: Sri Aurobindo Ashram Trust (2000) for the explanation by Sri Aurobindo 'the Character of the Ashram: A Laboratory of Yoga' p 9