CHAPTER-IV
ANALYSIS AND INTERPRETATIONS

• Content analysis of Sri Aurobindo’s Philosophy of Education
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In the proceeding chapters, the problem of study, the research tools, the sample design and the procedure of the content analysis, experimental study and case study were reported. The present chapter deals with the statistical analysis of the data, interpretation and discussion of the results.

Data thus obtained were treated, arranged and summarized for economy of approach in making scientific analysis to test the hypothesis set forth to find out the probable dimensions of effect of the Sri Aurobindo’s Integral Education Systems on outcomes of the learners.

The data obtained from the content analysis, experimental study and case study has been analysed under the following sub-headings.

4.1 Content analysis of Sri Aurobindo’s Philosophy of Education.

4.2 Analysis of Experimental Study

4.3 Case Study of Sri Aurobindo’s School located in Delhi (Mirambika).

4.1 Content Analysis of Sri Aurobindo’s Philosophy of Education

The term content analysis is about 60 years old. Webster’s Dictionary of the English Language included in the terms in its 1961 addition, defining it as “analysis of the manifest and latent content of a body of communicated material through classification, tabulation and evaluation of its key symbols and themes in order to ascertain its meaning and probable effect”.

With new conceptualizations and on empirical orientations and contemporary content analysis for researchers in seeking valid knowledge or practical support for
actions and critique. However, unlike researchers who employ other empirical
techniques, content analysis examine data, printed matter, images, or sound—texts—in
order to understand what they mean to people, what they enable or prevent, and
what the information conveyed by them does. These are questions for which natural
scientists have no answers and for which their methods are generally incentive.

Content analysis transcends traditional notions of symbols, content and intents.
This may be seen in evaluation of the concept of communication, in how the
development of media technologies has shaped our attention to communication, and
in the role of culture in assigning significance to what is being analysed.

Content analysis has been forced to develop a methodology of its own, one that
enables researcher to plan, execute, communicate, reproduce and critically evaluate
their analysis whatever the particular results.

In moving from texts to the answer to a research questions as illustrated in
Figure no. 4.1 it is the assumptive analytical construct plus the assurance that the
analysis has been performed reliably that warrants that inference, which in turn is
backed by the analyst’s knowledge of the context in which the text occur or
interpreted.

**Figure 4.1: Probable Answer to Research Question on moving from Texts**

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Texts → Probable Answer to Research Question

Analytical Construct
Reliably Applied

Procedurally representing

The stable correlations and contributing conditions within the Context of Texts.
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The purpose of the present work is to enquire into the fundamental of Philosophy of Education, to visualize the Philosophy of Education suitable to need the demands of our age, to systematize Sri Aurobindo's Philosophy of education and to evaluate and examine it is the light of contemporary Indian and Western Philosophies of Education

The value of Sri Aurobindo's Philosophy of Education has been acknowledged not only by Govt. of India and the prominent educationist, but also by UNESCO. For the past several decades efforts are being made to give a practical shape to Sri Aurobindo's thoughts on education at International University, Pondicherry and other institutions. Representatives of Sri Aurobindo's thoughts have been invited to international conferences from time to time to present their case. Thus it is hoped that Sri Aurobindo's thoughts may be useful for formulating a systematic philosophy of education suitable for present and future generations. Therefore, a systematic comparative and critical presentation of Sri Aurobindo's thinking on education may present new vistas and help in solving many problems in the field of education. Therefore, the present study is concerned with studying the educational ideas and ideals of Sri Aurobindo.

According to John Dewey, "Whenever philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom that would influence the conduct of life". While there is much difference in Indian and Western definitions of philosophy, one finds widely different definitions presented by Western philosophers also. Of these definitions some emphasize the critical aspect of philosophy while others lay emphasis upon its synthetic aspect. Some examples of these two types of definitions of philosophy are as follows:

1. "Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience".

2. It is not the specific content of these conclusions, but the spirit and method by
which they are reached, which entitles them to be described as philosophical".

The following definitions of philosophy emphasize its synthetic aspect:

1. "Philosophy, like science, consists of theories of insights arrived at as a result of systematic reflection."

2. "Our subject is a collection of sciences, such as theory of knowledge, logic, cosmology, ethics and aesthetics, as well as a unified survey."

In an effort to define philosophy, one arrives at the difficulty that there is no genus in this case. In defining a science one points out to the genus and also to the particular area of the particular science which differentiates it from others. This is however, not possible in the case of philosophy because philosophy is one and not many. Hence in order to arrive at the meaning of philosophy one will have to discuss its problems attitude, method, process, conclusions and results. In brief, philosophy is a philosophical process of solving some characteristic problems through characteristic methods, from a characteristic attitude and arriving at characteristic conclusions and results.

Contemporary Indian philosophers have used the term philosophy almost in the same sense as it is used in the West. Thus, according to Sri Aurobindo, "The work of philosophy is to arrange the data given by the various means of knowledge, excluding none, and put them into synthetic relation to the one truth, the one supreme and universal reality." Philosophy should be all – comprehensive, affirmative synthetic and spiritual. Philosophy, meaning love of wisdom should be distinguished from mere pinion. Knowledge, as the Indians conceived it, is the knowledge of that by knowing which everything else can be known.

Thus philosophy is the knowledge of Ultimate Reality. But Ultimate Reality, as Indian Philosophy truly maintains, is not only existence but also consciousness and
Bliss. Hence, Philosophy as the quest after ultimate truth, is science of value per excellence. It should not only criticise facts but also satisfy human aspirations. It should synthesize values and facts, religion and science. To quote Sri Aurobindo "It should be a discovery of the real reality of things by which human existence can learn its law and aim and the principle of its perfection."

**Philosophy of Education: Definition**

Our discussion of the concept of education and the concept of philosophy form the basis of arriving at the definition of philosophy of education. Thus philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the spiritual method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic. Therefore, philosophy of education is the criticism of the general theory of education. It consists of critical evaluation and systematic reflection upon general theories. It is a synthesis of educational facts with educational values.

In brief it is a philosophical process of solving educational problems through philosophical methods, from a philosophical attitude to arrive at philosophical conclusions and results. Thus it aims at achieving general and comprehensive results. This clarification of the definition of philosophy of education will be further clarified by a discussion of the scope and nature of philosophy of education. It should be noted here that philosophy of education is a species of the genus philosophy, with the different is that its proper scope is confined to the field of education. Thus, it is philosophy in the fields of education.

**Scope and Nature of Philosophy of Education**

The scope of a subject directly follows from its definition. Therefore, the scope of philosophy of education is concerned with the problems of education. These problems of are general in nature, such as the interpretation of Nature, the world and
the universe, explanation of aims and ideals, the relationship of the various constituents of the field of education. The main problems of philosophy of education include aims and ideals of education, analysis of human nature, relationship of education and state, educational values, theory of knowledge and its relationship to education, economic system and education, the place of school in educational system, the curriculum and the process of education and finally the relationship of education and social progress.

The above mentioned problems of philosophy of education constitute its scope and clarify its nature. Its scope includes a critical evaluation of the different aims of education held and propagated from time to time such as character building, man making, human development, preparation for adult life, development of citizenship, utilization of leisure, training for civic life, training for international living, total development of personality, evolution of democratic society, realization of social change, realization of cultural man, adjustment of society and individual and finally self realization and spiritual emancipation.

These and other aims of education presented by educational thinkers in different times and claims are scrutinized and evaluated. It should be remembered here that the chief function of philosophy everywhere is critical evaluation as well as construction. Thus philosophy of education critically evaluates different aims and ideals of education to arrive at the more sound and cogent aim of education. Here again, it is more concerned with the general and universal aim rather than any specific and particular aim of education. It is so since philosophy everywhere deals with the most general. Again, philosophical process is comprehensive and total. Therefore, philosophy of education aims at presenting a synthesis of various aims of ideals of education.

The same philosophical attitude pervades the discussion of human nature in philosophy of education. A philosophical picture of human nature is a result of the
synthesis of the facts borrowed from all the human sciences with the values discussed in different normative sciences. The philosophical picture, therefore, is more integral as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and so many other human sciences.

The most important service of philosophy of education to the cause of education everywhere, is the prescription of criteria for deciding the relationship of state and education, economic system and education, curriculum administration, discipline, progress etc. These problems have led to the evolution of different philosophies of education. The criteria of judgment everywhere are determined by philosophy. Therefore, philosophy of education prescribes criteria of judgment in these fields.

The above discussion of the scope of philosophy of education also explains its nature. Thus, philosophy of education is an important branch of applied philosophy. Of the three divisions of philosophy, metaphysics, epistemology and axiology, philosophy of education falls in the third. It is, therefore, mainly concerned with educational values. As a branch of philosophy it utilizes philosophical methods for the solution of philosophical problems with a philosophical attitude to arrive at philosophical conclusions. In this comprehensive process it includes facts concerning education and synthesizes them with values.

**Methodology of Philosophy of Education**

The nature of a subject determines its methods. In the words of Sri Aurobindo, "The description of the status of knowledge to which we aspire determines the means of knowledge which we shall use." Philosophy of education is concerned both with facts and values about all the aspects of human being, the world around him and his status in the cosmos. Such a comprehensive field cannot be dealt with mind alone. In the words of Sri Aurobindo, "What the mind conceives must be need not be the measure of will be." This however does not mean the neglect of the importance of
language and logic in philosophy of education. To quote Sri Aurobindo again, "A language has to be created which is at once intuitively metaphysical and revealingly poetical, admitting significant and living images as the vehicle of a close, suggestive and vivid indication." While a rational method alone is not sufficient to realise the purpose of philosophy of education, the same is true about an empirical method as well.

In the words of Sri Aurobindo, "So long as we confine ourselves to sense evidence and physical consciousness, we can conceive nothing and know nothing except the material world and its phenomena." Only a synthesis of reason and experience may give us an insight into the problems of philosophy of education. As Sri Aurobindo has rightly pointed out, "Every concept is incomplete for us and to a part of our nature almost unreal unless it becomes an experience." Philosophy of education is both a criticism as well as realisation. Therefore, "In such case", as Sri Aurobindo points out, "understanding, discrimination, verification are necessary; but the subjective and the supra-physical must have another method of verification than that which we apply successfully to the physical and external objective."

Therefore, philosophy of education cannot do without utilising intuitive method. The intuitive method is a knowledge by identity, a knowledge by intimate direct contact. In the words of Sri Aurobindo, it is inclusion, indwelling and identity. He has rightly said, intuition, therefore, "is present at the beginning of things and in their middle as well as at their consummation." This intuition is not only mental but psychical and spiritual.

Explaining spiritual intuition, the sure foundation of any philosophy of education, Sri Aurobindo has said, "The spiritual intuition lays hold always upon the reality, it is the luminous harbinger of the spiritual realisation or else its illuminative light, it sees that which the other powers of our being are laboring to explore, it gets at the firm truth of the abstract representations of the heart and life, a truth which is itself
neither remotely abstract nor outwardly concrete, but something else for which these
are only two sides of its psychological manifestation to us.” Spiritual intuition does
not negate the experiences gained through physical, vital or mental instruments.
Whereas the latter seek to abstract one particular type of experience from the others,
spiritual intuition embraces the whole. It is a knowledge through whole being. It is a
direct vision, an authentic seeing, a comprehensive intuitive apprehension.

Thus educational philosophy utilises deductive and inductive reasoning,
experiences of different types and the intuitions to arrive at inner as well as total
truths. The utilisation of these methods however requires a constant development of
the philosopher and the educator, his constant grappling with the actual problems
arising in the every day process of education.

Aims of Education

The aims of education are determined by human life. Putting it differently, the
aims of education are formulated after deciding the kind of life we want human beings
to lead. In addition to this, the aims of education are also determined by the kind of
life human beings live. It can thus be said that the aims of education are based upon
human nature. Since the basic form of human nature has remained unchanged over
many centuries, the aims of education have also remained the same while humanity
has passed through many centuries. For example, the human being is constituted not
only of the reason and intellect, but also of emotions and the body. Any system of
education which seeks to fulfill its aims must provide for the development of all these
aspects.

In view of the complex social and economic structure of human society, every
adult human being is faced with the necessity of earning his bread and of fulfilling his
various needs. In view of this permanent necessity of human life, one of the aims of
education has always been to equip the individual to earn his livelihood. Man has to
fight with Nature to ensure his own existence, and in this process he needs his
physical abilities and powers. For this reason children are taught to maintain their health, not only in civilised societies but even in the most primitive ones. Education is also made to conform to the changing environment of a particular social group so that its later generations may be able to adjust better. For this reason one finds distinct differences in the pattern of education in societies living near the coast and societies living inland.

The aims of education in the educational philosophy of Sri Aurobindo are as follows:

**Perfection:** Sri Aurobindo was a perfectionist. He was never satisfied with partial remedies. It is hence that he left the critical arena to pursue a more perfect method of realisation of perfection of human race. It is hence that he presents his integral as a solution not only of the individual needs but also of the social and political problems facing nations and humanity. This perfectionism is the strength and this again is the weakness of Aurobindo's philosophy of education. In tune with the Indian concept of human nature Sri Aurobindo considered the individual as, growing soul with a being, a nature and capacities of his own. "Aim of education, therefore, is to realise these capacities, and a fullness of physical and vital energy and depth and height of his emotional, his intellectual and spiritual being."

**Harmony:** Harmony is the key to understand Sri Aurobindo's thought everywhere. Those who complain about the difficulty in understanding his writings lack this inherent urge to harmony. In his philosophy of education, as in his metaphysics, epistemology, political philosophy and social philosophy, Sri Aurobindo searches after the principles of harmony in the individual, community humanity and aims at its realization.

He seeks to achieve harmony the individual by the growth and evolution of his different aspects as physical, vital, mental and psychic etc. For this he proposes a scheme of physical, vital, mental, moral, religious and spiritual education. He also
seeks harmony of different individuals in a community. Compatibility and not uniformity is the law of collective harmony. The roles of the male and female, the different types of individuals in a community are not identical but diverse and therefore complementary. Thus Sri Aurobindo proposes an educational system is which details must be planned according to individual differences. This is particularly true about the women's education, the education of backward classes and the education of below normal, abnormal and supernormal children.

**Evolution:** The edifice of Sri Aurobindo's Philosophy is based upon his theory of evolution. It stands and falls with the truth of evolution. Evolution, however, has been felt and realized by almost all the thinkers of our age. Therefore, Sri Aurobindo aims at the evolution of the individual, nation and humanity through education. This evolution will be continued and spiral. It is hence that Sri Aurobindo aims at nothing less than supernal education. Evolution involves not only growth but also transformation, not only adjustment but a more intimate harmony.

In the words of N.C. Dowsett, Sri Aurobindo's education aims, "to educate the true individual potential within each student, to help him to manifest that within him which is uniquely his, so that he may find that as a perfection to be offered to life as his individual contribution to a collective perfection which is the evolving spirit of man and the true heritage to which he aspires". This evolution can be achieved by man's opening and uniting with the universal division. In other words this requires divine perfection).

**Humanitation:** Education, according to Sri Aurobindo, as according to Vivekanand, aims at man making. The individual and the nation have to grow as members of one humanity. Sri Aurobindo's system of national education ultimately aims at evolution of humanity. Describing the aims of Sri Aurobindo's international university at Pondicherry. The Mother declared, "It is in answer to this pressing need that Sri Aurobindo conceived the scheme of his International University, so that the elite of
humanity may be made ready who would be able to work for the progressive unification of the face and who at the same time would be prepared to embody the new force descending upon earth to transform it."

**Building the innate powers:** The central aim of education, according to Sri Aurobindo, is, "the building of the powers of the human mind and spirit—the evoking of knowledge and will and of the power to use knowledge, character, culture, that at least if no more." The child is born with certain innate powers of the body the vital, the mind and the spirit. The aim of the school and the teacher is to develop these powers to their perfection. For this a programme of sense training, body building, character formation, development of logical and other mental faculties, religious education and finally a training of integral yoga is necessary. Moral development and aesthetic development should go side by side.

**Cultivation of values:** The present crisis of man is due to a chaos of values. Old values have been challenged while new values have not firmly taken their place. In his social philosophy, Sri Aurobindo has particularly discussed this problem. The values to be cultivated should be physical, mental as well as spiritual. Character formation very much depends on value. The supreme value in Sri Aurobindo's thought is harmony. Other values are spirituality, divinity, evolution, ascent, transformation etc. All these must be cherished and developed.

But the most important value required for all growth is sincerely. Once that is developed, the rest follows. Right emotions and sanskers, swabhav and nature are the foundation of Sri Aurobindo's scheme of education. Sri Aurobindo not only aims at moral status but at going beyond it, rising have virtue and vice. This is the supramental status aimed at by both the individual and collectivity in Sri Aurobindo's thought.
Fundamental Principles of Education

Sri Aurobindo's Philosophy of education is based on certain fundamental principles. First, the child should himself know and develop, the teacher should only guide and help. As Froebel has pointed out, "the fundamental principles of education, instruction and teaching should be passive and protective, not directive and interfering." This is true for every educand without distinction at age and sex.

Secondly, education must suit the particular qualities, capacities, ideas and virtues etc., of the educand. To follow swadharma is the principle of growth everywhere, individual as well as national. Imitation is the imposition of an alien rule. Each individual and each community should have a system of education suitable to its genius. This is necessary both for the perfect working of society and individual. Here Sri Aurobindo reiterates what has been already emphasized by ancient Greek and Indian Philosophers of education.

According to Plato, "each social element should do that which it is most fitted to do, thus contributing to the common stock the best that it has to give, and receiving from each other element that of which it is itself most in need." From this follows the second principle "that the mind has to be consulted in its own growth." This is the principle of individual liberty which Rousseau in the West emphasized so much. "Let us obey the call of Nature" said Rousseau, the naturalist, "We shall see that her yoke is easy and that when we give head to her voice we find the joy in the answer of a good conscience".

Thus, Rousseau preached education for liberty as if liberty itself is the ultimate end. He, however, forgot that liberty serves some higher ideal without which it becomes sheer intemperance. True liberty is the freedom of self realization and here, there is no conflict of individual and social ideal, as the self is same in both. This ideal of liberty does not stop with the social adjustment of the individual, it leads to
his incessant grown of Divine. True liberty is neither individual nor social but Divine as the Divine is ultimately the real foundation of everything. Rousseau was rightly against all constraint. Constraint in education must give place to consent but this should be the consent to grow individuality, universally as well as transcendentally.

The ideal of self-realisation has been rightly cherished by many as the proper aim of education but the nature of this self has been missed more than often. Sri Aurobindo points out the real psychic entity behind the physical, vital and the mental formulations as the real self, to be realised in the educational process. As he says, "The closer touch attempted with the psychical being behind the vital and physical, mentality and an ever-increasing reliance on its possibilities must lead to the ultimate discovery that man is inwardly a soul and a conscious power of the Divine and that the evocation of this real man within is the right object of education and indeed of all human life, if it would find and live according to the hidden Truth and deepest law of its own being." Thus, the chief aim of education is to help the growing soul to draw out what is best in itself and to make it perfect.

"The third principles of education", according to Sri Aurobindo, "is to work from the near to the far, from that which is to that which shall be". This, as a matter of fact, is a direct corollary of the second. The syllabi, the medium of instruction, the atmosphere of the educational institutions, everything should be natural to the educated. Not only the ideal but the form of education too must be swadeshi. Diversity is unity is the principle of spiritual growth everywhere. Thus, a national system of education should be rooted in the national language.

This, however, does not mean rejection of Western knowledge, Western science and the English language. As Sri Aurobindo clearly puts it, "The aim and principle of a true national education is not certainly to ignore modern truth and knowledge but to take our foundation on our own belief, our own mind, our own spirit." This principle has also been emphasised by other philosophers.
Integral Aim of Education

Defining true education Sri Aurobindo wrote, "There are three things which have to be taken into account in a true and living education, the man, the individual in his commonness and in his uniqueness, the nation or people and universal humanity. It follows that alone will be a true and living education which helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man, and which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate, and yet inseparable member."

Thus the true education should take into account not only the individual but also the nation and the humanity. It has to prepare the mind and soul of the individual and also of the nation to serve humanity. It has to unfold the individual potentialities, uniqueness as well as commonness. At the same time it has to develop a right relation of the individual with the life, mind and soul of the community and humanity. In the words of Sri Aurobindo, the true national education is that, "which helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man and which at the same time, helps him to enter into right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate and yet inseparable member."

Besides Swadharma, the role of a nation is determined by Swabhav. Each nation according to him, has to grow and develop in tune with its peculiar swabhav and swadharma. This principle has been advocated by Indian thinkers since ancient times. Indian philosophy always considered everything as an instrument of spiritual growth. It may be called spiritual instrumentalism in contrast to the biological instrumentalism, of John Dewey. Thus, the nation has to develop its local, ethical and
aesthetic being to make it a fit instrument for the growth of the soul. This is the highest purusartha. India, according to Sri Aurobindo, is a nation which has to fulfill a spiritual aim in the community of nations. Her ideal for the humanity also is spiritual. Therefore, Sri Aurobindo has everywhere called for the spiritual growth of humanity.

**Rational Education**

This however does not mean that Sri Aurobindo finds no place for a reason in education. In his philosophy everywhere Sri Aurobindo has supported reason like any staunch rationalist and lauded its role as a law giver to the irrational elements, the patience, the sensibilities and the sense organs. A true and living education is also a rational education though it goes beyond reason for the spiritual growth of man. A rational education according to Sri Aurobindo includes a following three things:

- to teach men how to observe and know rightly the facts on which they have to form a judgment

- to train them to think fruitfully and soundly

- to fit them to use their knowledge and their thought effectively for their own and the common good.

**Integral Education**

True education, according to Sri Aurobindo, is not only spiritual and also rational, vital and physical. In other words, it is an integral education. This education has been explained by Sri Aurobindo's closest collaborator. The Mother, in these words, “Education to be complete must have five principle aspects relating to the five principle activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually these phases of education succeed each other in a chronological order following the growth of the individual. This, however, does not mean that one should replace another but that all must continue, completing each
other, till the end of life”.

Sri Aurobindo's scheme of education is integral in two senses. Firstly, it is integral in the sense of including all the aspects of the individual being, physical, vital, mental, psychic and spiritual. Secondly, it is integral in the sense of being an education not only for the evolution of the individual alone but also of the nation and finally of the humanity.

In his Essays on Gita Sri Aurobindo initially presented the concept of integral education as out bringing all the facts of an individual personality. As has been already pointed out, the ultimate aim of education is the evolution of total humanity which includes the evolution of the nation which in its turn depends upon the evolution of the individual. In this scheme of evolution the principle of growth is unity is diversity. This unity again maintains and helps the evolution of diversity. Thus each individual in a nation and each nation is humanity has to develop a system of education according to its own swabhav and fulfilling its swadharma.

Supramental education

True education again, is ultimately supramental education, that which leads to our evolution towards the supramental. This supramental evolution however, will necessarily pass through and only after the evolution of the physical, the vital, the mental and the psychic. Physical education is the education of the body. It includes the order, discipline, plasticity and receptivity of the today. Its principle aspects are: (i). "Control and discipline of functions, (ii) A total, methodical and harmonious development of all the parts and movements of the body, and (iii Rectification of defects and deformities, if there are any." The vital education is indispensable, though difficult. It is so since the nature of vital has been often misunderstood. In the words of the Mother, the vital education involves two principal, aspects. "The first is to develop and utilise the sense organs, the second is to become conscious and gradually master of one's character and in the end to achieve its transformation."
Thus, vital education includes sense training and development of character. This character again will be developed according to individual differences. It requires redirection and transformation of the instincts and emotions, drives and propensities describing the mental education the mother has laid down the following five phases.

- development of the power of concentration, the capacity of attention.

- development of the capacities of expansion wideness, complexity and richness.

- organization of ideas around a central idea or a higher ideal or a supremely luminous idea that will serve as a guide in life.

- "thought control, rejection of undesirable thoughts so that one may, in the end, think only what one wants and when one wants."

- development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being.

While the physical, vital and mental education are the means to develop the personality, the psychic education alone leads to the future evolution of man. Sri Aurobindo's system of education does not aim only at the adjustment and normal development of the human personality but its total growth and transformation. The idea of psychic education has not been developed in any existing philosophy of education. It is so since psychic element was never considered and understood by the Western educationists. In India also inspite of the importance of psychic element found in yoga, its nature has been seldom understood.

The core of the psychic education is the achievement of our identification with the psychic principles in us. This may be reached by psychological, religious or mechanical methods. Every one will have to find out the method best suitable to him and a aspiration. The psychic education requires sincere and steady aspiration, persistent and dynamic will, concentration, meditation and experience. In the words of
The Mother, "Only one thing is absolutely indispensables the will to discover the realise. It is in fact the field of occult and yoga which will be discussed the detail in sequence.

Thus, the supramental education requires the above step as a prelude to its realisation. It is only so far as one gets through the physical, vital, mental and psychic education and realises a certain transformation that one can enter into supramental education. To quote the Mother again "Then will begin also a new education which can be called the supramental education it will, by its all-powerful action, work not only upon the consciousness of individual beings, but upon the very substance of which they are built and upon the environment in which they live." The idea of supramental education like that of the psychic education is Sri Aurobindo's significant contribution to the field of education. This is more important at the present juncture when most of the educationists are realising the need for an educational system aiming at man making.

According to Sri Aurobindo humanity today has already reached what has been called by him subjective stage. The future evolution has to be above the mental level. This will require great and persistent efforts. The different types of education already discussed should not be given successively but simultaneously. The focus should be all the time on the inner growth. As the educand advances he should be taught to identify his real self and the find out the law of his being. The principles of this new type of education have been explained by Sri Aurobindo and the mother in their different works.

**Purpose of Sri Aurobindo’s Scheme of Education**

The purpose of Sri Aurobindo's scheme of education for future is the realisation of the above mentioned ideals of gnostic society. He is absolutely sure about the possibility of the realisation of these ideals. As he said, "I know with absolute certitude that the supramental is a truth and that its advent is in the very nature of
things inevitable." Sri Aurobindo is not only optimistic about the realisation of gnostic society, he has also clearly presented conditions of its realisation. These conditions in fact lay down the proforma of the education for future. The conditions of the realisation of gnostic society are two fold. Firstly, the individuals have to be transformed, spiritualized and divinised. This is the ideal and purpose of education for future. Secondly, the society should also be transformed, spiritualized and divinised. It is then alone that gnostic society will be firmly established.

The characteristics of the individuals of future society lay down the goals which education for future seeks to achieve. Of these characteristics the most important is spirituality. In spirituality no part of man is allowed to remain on the lower level. The animal in man will be totally transformed. The society, on the other hand, will be governed by the subjective ideal of life, the ideal of the soul, the inner being. Education will seek to realize this twin purpose in psychology, philosophy, arts, poetry, painting, sculpture, music, politics, economics etc. This will lead to unexpected departures in research everywhere.

As Sri Aurobindo points out, "Discoveries will be made that thing the walls between soul and matter attempts there will be to extend exact knowledge into the psychological and psychic realms with a realisation of the truth that these have laws of their own which are other than physical, but not the less laws because they escape the external senses and are infinitely plastic and subtle". Through education the supramental will first dawn among selected persons. The future education aims at the creation of some supramental individuals so that once it is established upon earth, it spreads everywhere.

The future education therefore, does not aim at the total supremerealisation of humanity. In the words of Sri Aurobindo, "It is not to be supposed that all humanity would rise in a block into the supermind, at first those only might attain to the highest or some intermediate height of the ascent whose inner evolution has fitted them for so
great a change or who are raised by the direct touch of the Divine into its perfect light and power and bliss”.

The future education aims to realise three things in the educand, God, Freedom and Unity. In fact the realisation of any one of these three requires the realisation of the other two. Thus the three things are in fact one. In the words of Sri Aurobindo, "Three things which are one, for you cannot realise freedom and unity unless you possess God, possess at once you highest self and the self of all creatures.

The future education will make spirit the centre of individual character. Ego will be substituted by spirit. This will lead to the realisation of spiritual freedom and the elimination of the ego. Education and all its paraphernalia seeks to realise divine self in man and society. The ancient Vedas sought to do this. The future education according to Sri Aurobindo, "... would embrace all knowledge in its scope, but would make the whole trend and aim and the permeating spirit not mere worldly efficiency, but this self-developing and self finding.''

Thus physical sciences will be taught to know through the Divine. Ethics will aim at the development of divine nature in human being. Art will seek to realise creative vision which reveals truth and beauty of things. Sociology would treat the individual as a soul seeking growth. Economics would create joy of work according to man's nature. Politics will aim at realisation of unity in diversity in humanity.

In the words of Sri Aurobindo, "It would regard the peoples as a grow souls, the Divinity concealed and to be self-discovered in its human collectivities, group-souls meant like the individual to grow according to their own nature and by that growth to help each other, to help the whole race in the one common work of humanity." Thus through all the different subjects education will seek to realise the growth of inner freedom in man. Thus future education will be the education of self realisation, self knowledge, self seeking, these educated individuals will be the centres of the percolation of these virtues in the society at large. It is only then that the goal of
education will be realised.

The present system of education creates a class of persons superior to common man but cut off from the society at large. This is against the spiritual principle of unity. According to Sri Aurobindo the spiritual man does not live in his ego. His individual and social life are two dimensions interrelated everywhere. The spiritual life in neither individual nor social but both since the distinction of individual and society vanishes in the Divine. It is hence that Sri Aurobindo said, "Not only to seek and find the Divine in oneself, but to seek and find the Divine in all, not only to seek one's own individual liberation or perfection, but to seek the liberation and perfection of others is the complete law of the spiritual being."

Thus future education will create leaders of spiritual evolution. They will be an integral part of society. They will be part and parcel of universality. They will live not for themselves or for the state and society but for divine in the universe. It is only them that the purpose of education will be realised. This purpose is the establishment of a gnostic society upon earth.
4.2 Analysis of Experimental Study

Application of t test

In the words of Garrett (1979) ‘t’ is a critical ratio in which a more exact estimate of the SD is used. The sampling distribution of ‘t’ is not normal when ‘N’ is small (less than 30, say) ‘t’ is a CR; but all CR’s are not ‘t’s.

The statistical formula of

\[ t = \frac{M_1 - M_2}{S_{ED}} \]

where \( S_{ED} = \sqrt{\frac{\sigma_1^2}{N_1} + \frac{\sigma_2^2}{N_2}} \)

in which SD = the standard error of difference between two sample means;

\( \sigma_1 \) and \( \sigma_2 \) = SD of two samples

\( N_1 \) and \( N_2 \) = Sizes of two samples

4.2.1 Analysis of Students Attitude Towards Sri Aurobindo’s Integral Education System.

[ I ]

Delhi Administration School

Hypothesis 1.1:

There is no significant difference between control group and experimental group of the students in Tolerance (Physical Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.1.
Table No. 4.2.1:
Mean, Standard Deviation and t value of Tolerance (Physical Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>142.8</td>
<td>3.43</td>
<td>10.6</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>91.6</td>
<td>10.25</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 10.6. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to warm up exercise and Yogasna. Since the mean score of the experimental group (142.8) was more than that of control group (91.6), it was ascertained that warm up exercise and Yogasna has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

Hypothesis 1.2
There is no significant difference between control group and experimental group of the students in Discipline (Physical being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.2
Table No. 4.2.2:

Mean, Standard Deviation and t value of Discipline (Physical Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>136</td>
<td>4.15</td>
<td>8.3</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>98.6</td>
<td>9.22</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 8.3. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to warm up exercise and Yogasna. Since the mean score of the experimental group (136) was more than that of control group (98.6), it was ascertained that warm up exercise and Yogasna has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

Hypothesis 1.3

There is no significant difference between control group and experimental group of the students in Sincerity (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.3.
Table No. 4.2.3:
Mean, Standard Deviation and t value of Sincerity (Vital Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>127.6</td>
<td>10.82</td>
<td>7.05</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>85.2</td>
<td>7.98</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 7.05. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (127.6) was more than that of control group (85.2), it was ascertained that wax model and Om listening has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

Hypothesis 1.4

There is no significant difference between control group and experimental group of the students in Determination (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No.4.2.4.
Table No.4.2.4:
Mean, Standard Deviation and t value of Determination (Vital Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>130.2</td>
<td>7.11</td>
<td>12.6</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>80.2</td>
<td>5.34</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 12.6. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (130.2) was more than that of control group (80.2), it was ascertained that wax model and Om listening, has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

Hypothesis 1.5

There is no significant difference between control group and experimental group of the students in Love and Sympathy (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.5.
Table No.4.2.5:

Mean, Standard Deviation and t value of Love and Sympathy (Vital Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>136</td>
<td>6.60</td>
<td>11.80</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>75.8</td>
<td>9.24</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 11.80. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (136) was more than that of control group (75.8), it was ascertained that wax model and Om listening has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

**Hypothesis 1.6**

There is no significant difference between control group and experimental group of the students in Will Power (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No.4.2.6.
Table No. 4.2.6:
Mean, Standard Deviation and t value of Will Power (Psychic Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>133.4</td>
<td>6.53</td>
<td>12.1</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>80.4</td>
<td>7.31</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 12.1. The 't' value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral Yoga. Since the mean score of the experimental group (133.4) was more than that of control group (80.4), it was ascertained that Integral Yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

**Hypothesis 1.7**

There is no significant difference between control group and experimental group of the students in Positive Attitude (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No.4.2.7.
Table No. 4.2.7:
Mean, Standard Deviation and t value of Positive Attitude (Psychic Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>138</td>
<td>7.40</td>
<td>11.71</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>79</td>
<td>8.51</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 11.71. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral Yoga. Since the mean score of the experimental group (138) was more than that of control group (79), it was ascertained that Integral Yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

**Hypothesis 1.8**

There is no significant difference between control group and experimental group of the students in Self Awareness (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.8.
Table No. 4.2.8
Mean, Standard Deviation and t value of Self Awareness (Psychic Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>137.4</td>
<td>7.50</td>
<td>14.4</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>78.2</td>
<td>5.27</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 14.4. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral Yoga. Since the mean score of the experimental group (137.4) was more than that of control group (78.2), it was ascertained that Integral Yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

Hypothesis 1.9
There is no significant difference between control group and experimental group of the students in Creativity (Mental Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.9.
Table No.4.2.9:
Mean, Standard Deviation and t value of Creativity (Mental Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>129.4</td>
<td>9.81</td>
<td>9.59</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>79.2</td>
<td>6.40</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 9.59. The 't' value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Cooperative learning. Since the mean score of the experimental group (129.4) was more than that of control group (79.2), it was ascertained that Cooperative learning and discovery method has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

**Hypothesis 1.10**

There is no significant difference between control group and experimental group of the students in Concentration (Mental Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.10.
Table No. 4.2.10:
Mean, Standard Deviation and t value of Concentration (Mental Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>131.4</td>
<td>11.67</td>
<td>8.52</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>81.2</td>
<td>6.11</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 8.52. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Cooperative learning. Since the mean score of the experimental group (131.4) was more than that of control group (81.2), it was ascertained that Cooperative learning and discovery method has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.

**Hypothesis 1.11**

There is no significant difference between control group and experimental group of the students in Self realization (Spiritual Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.11.
Table No. 4.2.11:
Mean, Standard Deviation and t value of Self realization (Spiritual Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>132.8</td>
<td>4.07</td>
<td>26.41</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>78.4</td>
<td>21.5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 26.41. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due. Since the mean score of the experimental group (132.8) was more than that of control group (78.4), it was ascertained that Om meditation has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration.

Hypothesis 1.12

There is no significant difference between control group and experimental group of the students in Honesty (Spiritual Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.12.
Table No. 4.2.12:
Mean, Standard Deviation and t value of Honesty (Spiritual Being) of Experimental and Control Group of Delhi Administration School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>128</td>
<td>7.8</td>
<td>11.09</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>78</td>
<td>6.4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 11.09. The 't' value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Om meditation. Since the mean score of the experimental group (128) was more than that of control group (78), it was ascertained that Om meditation has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Delhi Administration School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Delhi Administration School.
Hypothesis 2.1

There is no significant difference between control group and experimental group of the students in Tolerance (Physical Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.13.

Table No. 4.2.13:
Mean, Standard Deviation and t value of Tolerance (Physical Being) of Experimental and Control Group of Kendriya Vidyalaya School

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>134.8</td>
<td>5.46</td>
<td>11.57</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>92.8</td>
<td>6.01</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 11.57. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to warm up exercise and Yogasna. Since the mean score of the experimental group (134.8) was more than that of control group (92.8), it was ascertained that warm up exercise and Yogasna has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S..
Hypothesis 2.2

There is no significant difference between control group and experimental group of the students in Discipline (Physical Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.14.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>133.8</td>
<td>3.12</td>
<td>10.63</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>96.6</td>
<td>7.12</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 10.63. The 't' value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to warm up exercise and Yogasna, the mean score of the experimental group (133.8) was more than that of control group (96.6), it was ascertained that warm up exercise and Yogasna has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 2.3

There is no significant difference between control group and experimental group of the students in Sincerity (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.15.

Table No. 4.2.15:
Mean, Standard Deviation and t value of Sincerity (Vital Being) of Experimental and Control Group of Kendriya Vidyalaya School

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>127.6</td>
<td>10.82</td>
<td>8.48</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>85.2</td>
<td>7.98</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 8.48. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (127.6) was more than that of control group (85.2), it was ascertained that wax model and Om listening has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 2.4

There is no significant difference between control group and experimental group of the students in Determination (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.16.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>131.2</td>
<td>6.79</td>
<td>11.29</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>88.6</td>
<td>5.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 11.29. The 't' value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (131.2) was more than that of control group (88.6), it was ascertained that wax model and Om listening has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 2.5

There is no significant difference between control group and experimental group of the students in Love and Sympathy (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.17.

Table No. 4.2.17:
Mean, Standard Deviation and t value of Love and Sympathy (Vital Being) of Experimental and Control Group of Kendriya Vidyalaya School

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>137</td>
<td>3.79</td>
<td>28.9</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>82.6</td>
<td>1.85</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 28.9. The ‘t’ value was significant at 0.01 level

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (137) was more than that of control group (82.6), it was ascertained that wax model and Om listening has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 2.6

There is no significant difference between control group and experimental group of the students in Will Power (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.18.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>136.4</td>
<td>2.24</td>
<td>17.90</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>85.2</td>
<td>6.01</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 17.90. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral Yoga. Since the mean score of the experimental group (136.4) was more than that of control group (85.2), it was ascertained that Integral Yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 2.7

There is no significant difference between control group and experimental group of the students in Positive Attitude (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.19.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>133.4</td>
<td>4.63</td>
<td>11.54</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>84.6</td>
<td>8.26</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 11.54. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral Yoga. Since the mean score of the experimental group (133.4) was more than that of control group (84.6), it was ascertained that Integral Yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group school K.V.S.
Hypothesis 2.8

There is no significant difference between control group and experimental group of the students in Self Awareness (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.20.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>136.9</td>
<td>5.23</td>
<td>12.02</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>86.2</td>
<td>7.83</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 12.02. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral Yoga. Since the mean score of the experimental group (136.9) was more than that of control group (86.2), it was ascertained that Integral Yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 2.9

There is no significant difference between control group and experimental group of the students in Creativity (Mental Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.21.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>131.4</td>
<td>8.31</td>
<td>11.24</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>86</td>
<td>3.58</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 11.24. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Cooperative learning. Since the mean score of the experimental group (131.4) was more than that of control group (86), it was ascertained that Cooperative learning and Discovery Method has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 2.10

There is no significant difference between control group and experimental group of the students in Concentrations (Mental Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2. 22

Table No. 4.2. 22:
Mean, Standard Deviation and t value of Concentrations (Mental Being) of Experimental and Control Group of Kendriya Vidyalaya School

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>132.8</td>
<td>9.70</td>
<td>10.2</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>85.5</td>
<td>3.66</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 10.2. The ‘t’ value was significant at 0.01 level

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Cooperative learning. Since the mean score of the experimental group (132.8) was more than that of control group (85.5), it was ascertained that Cooperative Learning and Discovery method has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 2.11

There is no significant difference between control group and experimental group of the students in Self Realization (Spiritual Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.23.

Table No. 4.2.23:
Mean, Standard Deviation and t value of Self Realization (Spiritual Being) of Experimental and Control Group of Kendriya Vidyalaya School

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>135.4</td>
<td>3.72</td>
<td>14.6</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>93.6</td>
<td>5.20</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 14.6. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Om meditation. Since the mean score of the experimental group (135.4) was more than that of control group (93.6), it was ascertained that Om meditation has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
**Hypothesis 2.12**

There is no significant difference between control group and experimental group of the students in Honesty (Spiritual Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.24.

**Table No. 4.2.24:**
Mean, Standard Deviation and t value of Honesty (Spiritual Being) of Experimental and Control Group of Delhi Administration.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>136.8</td>
<td>4.66</td>
<td>12.91</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>88.4</td>
<td>6.95</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 12.91. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Om meditation. Since the mean score of the experimental group (36.8) was more than that of control group (88.4), it was ascertained that Om meditation has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of K.V.S. were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of K.V.S.
Hypothesis 3.1

There is no significant difference between control group and experimental group of the students in Tolerance (Physical Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.25.

Table No. 4.2.25:
Mean, Standard Deviation and t value of Tolerance (Physical Being) of Experimental and Control Group of Public School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>139</td>
<td>4.00</td>
<td>12.80</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>95.2</td>
<td>6.52</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 12.80. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to warm up exercise and Yogasna. Since the mean score of the experimental group (139) was more than that of control group (95.2), it was ascertained that warm up exercise and Yogasna has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.2

There is no significant difference between control group and experimental group of the students in Discipline (Physical Being).

The Mean, Standard Deviation (S.D.) and \( t \) values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.26.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>( t ) value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>135.6</td>
<td>1.20</td>
<td>20.6</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>97</td>
<td>4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated \( t \) value was found to be 20.6. The \( 't' \) value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to warm up exercise and Yogasna. Since the mean score of the experimental group (135.6) was more than that of control group (97), it was ascertained that warm up exercise and Yogasna has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.3

There is no significant difference between control group and experimental group of the students in Sincerity (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.27.

**Table No. 4.2.27:**
Mean, Standard Deviation and t value of Sincerity (Vital Being) of Experimental and Control Group of Public School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>134.8</td>
<td>6.94</td>
<td>10.2</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>93.8</td>
<td>5.74</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 10.2. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (134.8) was more than that of control group (93.8), it was ascertained that wax model and Om listening has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.4

There is no significant difference between control group and experimental group of the students in Determination (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.28.

Table No. 4.2.28:
Mean, Standard Deviation and t value of Determination (Physical Being) of Experimental and Control Group of Public School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>137.8</td>
<td>3.43</td>
<td>19</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>93.4</td>
<td>3.88</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 19. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (137.8) was more than that of control group (93.4), it was ascertained that wax model and Om listening has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.5

There is no significant difference between control group and experimental group of the students in Love and Sympathy (Vital Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.29.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>140</td>
<td>3.16</td>
<td>20.24</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>89.2</td>
<td>4.66</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 20.24. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to wax model and Om listening. Since the mean score of the experimental group (140) was more than that of control group (89.2), it was ascertained that wax model and Om listening has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.6

There is no significant difference between control group and experimental group of the students in Will Power (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.30.

Table No. 4.2.30:
Mean, Standard Deviation and t value of Will Power (Psychic Being) of Experimental and Control Group of Public School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>134.4</td>
<td>6.15</td>
<td>9.30</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>97</td>
<td>6.57</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 9.30. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral yoga. Since the mean score of the experimental group (134.4) was more than that of control group (97), it was ascertained that Integral yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.7

There is no significant difference between control group and experimental group of the students in Positive Attitude (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.31.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>132.8</td>
<td>1.17</td>
<td>12.7</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>100.6</td>
<td>5.57</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 12.7. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral Yoga. Since the mean score of the experimental group (132.8) was more than that of control group (100.6), it was ascertained that Integral Yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.8

There is no significant difference between control group and experimental group of the students in Self Awareness (Psychic Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.32.

Table No. 4.2.32:
Mean, Standard Deviation and t value of Self Awareness (Psychic Being) of Experimental and Control Group of Public School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>136</td>
<td>5.22</td>
<td>15.7</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>94.6</td>
<td>2.73</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 15.7. The 't' value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Integral Yoga. Since the mean score of the experimental group (136) was more than that of control group (94.6), it was ascertained that Integral Yoga has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.9

There is no significant difference between control group and experimental group of the students in Creativity (Mental Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.33.

Table No. 4.2.33:

Mean, Standard Deviation and t value of Creativity (Mental Being) of Experimental and Control Group of Public School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>135.8</td>
<td>3.43</td>
<td>12.4</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>93.4</td>
<td>6.83</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 12.4. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Cooperative learning. Since the mean score of the experimental group (135.8) was more than that of control group (93.4), it was ascertained that Cooperative learning and discovery method has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.10

There is no significant difference between control group and experimental group of the students in Concentrations (Mental Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.34.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>136.6</td>
<td>94.4</td>
<td>8.10</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>99.8</td>
<td>3.76</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 8.10. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Cooperative learning. Since the mean score of the experimental group (136.6) was more than that of control group (99.8), it was ascertained that Cooperative learning and discovery method has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.11

There is no significant difference between control group and experimental group of the students in Self Realization (Spiritual Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.35.

Table No. 4.2.35:
Mean, Standard Deviation and t value of Self Realization (Spiritual Being) of Experimental and Control Group of Public School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>134.8</td>
<td>1.83</td>
<td>13.87</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>95.4</td>
<td>6.09</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 13.87. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Om meditation. Since the mean score of the experimental group (134.8) was more than that of control group (95.4), it was ascertained that Om meditation has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
Hypothesis 3.12.

There is no significant difference between control group and experimental group of the students in Honesty (Spiritual Being).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.36.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
<th>Sig. Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>135.2</td>
<td>5.19</td>
<td>15.5</td>
<td>0.01</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>94.5</td>
<td>2.65</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The calculated t value was found to be 15.5. The ‘t’ value was significant at 0.01 level.

The calculated value was more than the table values and hence the given difference was significant at 0.01 level. So the null hypothesis was rejected and it was felt reasonably certain that due to Om meditation. Since the mean score of the experimental group (135.2) was more than that of control group (94.6), it was ascertained that Om meditation has a significant effect in stimulating the performance of the students. Therefore, it could be stated that the students of Experimental Group of Public School were more active and accepting the ideas, follow the positive instruction and feeling towards the activities than the students of control group of Public School.
4.2.2 Analysis of Teachers' Attitude Towards Sri Aurobindo's Integral Education System

This scale was prepared with a view to study the teacher’s attitude regarding the use of different activities of Physical, Vital, Psychic, Mental and Spiritual Being.

Table No. 4.2.37
Percentage of Teacher’s Attitude towards Aurobindo’s Integral Education System (N = 40)

<table>
<thead>
<tr>
<th>Physical Being</th>
<th>Tolerance SA A DK D SD</th>
<th>Discipline SA A DK D SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Items</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>63 15 2 10 10</td>
<td>50 38 2 10 0</td>
</tr>
<tr>
<td>2</td>
<td>65 20 2 10 3</td>
<td>70 20 2 3 5</td>
</tr>
<tr>
<td>3</td>
<td>68 20 4 3 5</td>
<td>73 15 2 10 0</td>
</tr>
<tr>
<td>4</td>
<td>65 25 2 5 3</td>
<td>45 38 4 10 3</td>
</tr>
<tr>
<td>5</td>
<td>70 23 2 5 0</td>
<td>55 38 0 7 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vital Being</th>
<th>Sincerity SA A DK D SD</th>
<th>Determination SA A DK D SD</th>
<th>Love and sympathy SA A DK D SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Items</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>63 30 0 5 2</td>
<td>58 35 0 5 2</td>
<td>80 15 0 5 0</td>
</tr>
<tr>
<td>2</td>
<td>73 20 0 7 0</td>
<td>73 23 0 4 0</td>
<td>73 25 0 2 0</td>
</tr>
<tr>
<td>3</td>
<td>45 40 0 5 10</td>
<td>63 30 2 3 2</td>
<td>53 25 2 16 4</td>
</tr>
<tr>
<td>4</td>
<td>53 38 0 5 4</td>
<td>53 38 0 9 0</td>
<td>83 15 0 2 0</td>
</tr>
<tr>
<td>5</td>
<td>48 35 0 13 4</td>
<td>70 28 0 2 0</td>
<td>63 37 0 0 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Psychic Being</th>
<th>Will power SA A DK D SD</th>
<th>Positive attitude SA A DK D SD</th>
<th>Self awareness SA A DK D SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Items</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>88 12 0 0 0</td>
<td>45 45 0 8 2</td>
<td>73 25 0 2 0</td>
</tr>
<tr>
<td>2</td>
<td>75 18 0 7 0</td>
<td>75 20 0 3 2</td>
<td>78 13 0 8 1</td>
</tr>
<tr>
<td>3</td>
<td>73 23 0 3 2</td>
<td>38 50 2 10 0</td>
<td>68 23 0 5 4</td>
</tr>
<tr>
<td>4</td>
<td>58 28 2 8 5</td>
<td>43 48 0 8 2</td>
<td>78 20 0 2 0</td>
</tr>
<tr>
<td>5</td>
<td>78 20 0 2 0</td>
<td>63 25 0 12 0</td>
<td>75 15 0 8 2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mental Being</th>
<th>Creativity SA A DK D SD</th>
<th>Concentration SA A DK D SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Items</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>83 13 0 3 1</td>
<td>75 23 0 2 0</td>
</tr>
<tr>
<td>2</td>
<td>40 50 2 5 3</td>
<td>90 8 0 2 0</td>
</tr>
<tr>
<td>3</td>
<td>28 10 0 1 1</td>
<td>78 15 0 5 3</td>
</tr>
<tr>
<td>4</td>
<td>23 12 0 5 0</td>
<td>73 18 0 5 4</td>
</tr>
<tr>
<td>5</td>
<td>29 10 0 1 0</td>
<td>78 20 0 2 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Spiritual Being</th>
<th>Self realization SA A DK D SD</th>
<th>Honesty SA A DK D SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Items</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>75 23 0 2 0</td>
<td>50 38 0 5 8</td>
</tr>
<tr>
<td>2</td>
<td>48 45 0 5 2</td>
<td>68 25 0 7 0</td>
</tr>
<tr>
<td>3</td>
<td>53 40 2 5 0</td>
<td>73 20 4 3 0</td>
</tr>
<tr>
<td>4</td>
<td>73 20 1 3 3</td>
<td>78 20 0 2 0</td>
</tr>
<tr>
<td>5</td>
<td>58 38 0 2 2</td>
<td>70 25 0 5 0</td>
</tr>
</tbody>
</table>

* All figures are in percentage.
The table 4.2.37 contains the items and percentage of attitude of teachers in each activity. The categories for different systems of experimental school teachers are “Strongly Agree (SA)”, “Agree (A)”, “Don’t Know (DK)” (CS), “Disagree (D)” and “Strongly Disagree (SD)”. The Strongly Agree and Agree categories were combined in order to make the data easier to comprehend.

The table 4.2.37 reveals that almost 88% of the teachers have responded positively in activity of Physical being i.e. students have come to know many new things through activities. Again 94% of the teachers have opined that activity has been conducive to learning and development of knowledge and awareness in Vital Being. As stated by 92% of teachers in Psychic being activities seen as helpful and not an obstruction. The activity has not created any disciplinary and social problems.

There is same tendency for the teacher to see education in broader sense through activity based learning as separate from traditional learning in school. Activity is not a waste of learners time as responded by 94% of teachers and it does not interfere with the school work, regarding the improvement of knowledge and understanding and concentrations in learning 94% of teachers have supported that mental being activity have been helpful in the development of knowledge of the learner that is activity based and cooperative learning is the great help in improving knowledge of experimental school learners.

It has been found from the above analysis that the learners of experimental schools opined favorably on the uses and suitability of activity and physical exercise, Yogasna, cooperative learning and Om meditation. Learners did not consider it as a waste of time or an obstruction of teaching. They also did not face any disciplinary problems because of these types of activities.

However, they are ambivalent on the issue whether activity based learning teaching can better than the traditional teaching learning. Therefore, it can be
concluded with reasonable accuracy that in spite of certain demerits inherent in the system of school's teaching learning process, the overall effect of this type of teaching learning process was favourable in the inculcating a positive views among the learners.

4.2.3 Analysis of Achievement Test

[I]

(Delhi Administration School)

Hypothesis 4.2:

There is no significant difference between pre-test of control group and experimental group of the students in Mental Being (Cooperative learning).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.38.

Table No. 4.2.38:
Mean, Standard Deviation and t value of Pre test of Experimental and Control Group of Delhi Administration School

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>9.93</td>
<td>1.31</td>
<td>0.83*</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>10.20</td>
<td>1.42</td>
<td></td>
</tr>
</tbody>
</table>

* Significant level at 0.01.

The computed t value was found to be 0.83.
The computed value was less than the table value. Hence the obtain difference was not significant at 0.01 level. Therefore, the null hypothesis was accepted and there was no significant difference was existed between the students of control group and experimental group of Delhi Administration School.

**Hypothesis 4.3**

There is no significant difference between post-test of control group and experimental group of the students in Mental Being (Cooperative learning).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratio of both the groups and have been presented in the Table No. 4.2.39:

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>17.26</td>
<td>1.39</td>
<td>24.1*</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>10.03</td>
<td>1.02</td>
<td></td>
</tr>
</tbody>
</table>

* Significant level at 0.01.

The computed t value was found to be 24.1. The t value was significant at 0.01 levels.

The computed value was more than the table value. Hence the obtained difference was significant at 0.01 level. Therefore, the null hypothesis was rejected and it was ascertain that significant difference was existed between the students of control group and experimental group of Delhi Administration pertaining to the use of cooperative learning by them during the activity in the class. Since asking questions during discussion was regarded as a vital part of interactive process. It was evident in the case of experimental group which presumably was due to significant contribution
of cooperative learning to the enhancement of the performance. Hence it could stated that the students of experimental group discussed more among students from their counterparts in control group.

[II]
Kendriya Vidyalaya School (K.V.S.)

Hypothesis 4.3:
There is no significant difference between pre-test of control group and experimental group of the students in Mental Being (Cooperative learning).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.40.

Table No. 4.2.40
Mean, Standard Deviation and t value of Pre test of Experimental and Control Group of Kendriya Vidyalaya School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>9.73</td>
<td>1.06</td>
<td>0.185*</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>10.23</td>
<td>1.26</td>
<td></td>
</tr>
</tbody>
</table>

* Significant level at 0.01.

The computed t value was found to be 0.185.

The computed value was less than the table value. Hence the obtain difference was not significant at 0.01 level. Therefore, the null hypothesis was accepted and there was no significance difference was existed between the students of control group and experimental groups of K.V.S.
Hypothesis 4.5:

There is no significant difference between post-test of control group and experimental group of the students in Mental Being (Cooperative learning).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratio of both the groups and have been presented in the Table No. 4.2.41.

**Table No. 4.2.41:**
Mean, Standard Deviation and t value of post test of Experimental and Control Group of Kendriya Vidyalaya School.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>17.13</td>
<td>1.52</td>
<td>17.5*</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>10.30</td>
<td>1.44</td>
<td></td>
</tr>
</tbody>
</table>

* Significant level at 0.01.

The computed t value was found to be 17.5. The t value was significant at 0.01 level.

The computed value was more than the table value. Hence the obtained difference was significant at 0.01 level. Therefore, the null hypothesis was rejected and it was ascertained that significant difference was existed between the students of control group and experimental group of K.V.S. pertaining to the use of cooperative learning by them during the activity in the class. Since asking questions during discussion was regarded as a vital part of interactive process. It was evident in the case of experimental group which presumably was due to significant contribution of cooperative learning to the enhancement of the performance. Hence it could stated that the students of experimental group discussed more among students from their counterparts in control group.
Hypothesis 4.6:

There is no significant difference between pre-test of control group and experimental group of the students in Mental Being (Cooperative learning).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratios of both the groups and have been presented in the Table No. 4.2.42.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>9.57</td>
<td>1.09</td>
<td>0.8*</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>9.80</td>
<td>1.25</td>
<td></td>
</tr>
</tbody>
</table>

* Significant level at 0.01.

The computed t value was found to be 0.8.

The computed value was less than the table value. Hence the obtain difference was not significant at 0.01 level. Therefore, the null hypothesis was accepted and there was no significance difference was existed between the students of control group and experimental groups of Public School.
Hypothesis 4.7:

There is no significant difference between post-test of control group and experimental group of the students in Mental Being (Cooperative learning).

The Mean, Standard Deviation (S.D.) and t values were calculated from ratio of both the groups and have been presented in the Table No. 4.2.43.

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>30</td>
<td>17</td>
<td>1.57</td>
<td>12.51*</td>
</tr>
<tr>
<td>Control</td>
<td>30</td>
<td>10.37</td>
<td>1.25</td>
<td></td>
</tr>
</tbody>
</table>

* Significant level at 0.01.

The computed t value was found to be 12.51. The t value was significant at 0.01 level.

The computed value was more than the table value. Hence the obtained difference was significant at 0.01 level. Therefore, the null hypothesis was rejected and it was ascertained that significant difference was existed between the students of control group and experimental group of Public Schools pertaining to the use of cooperative learning by them during the activity in the class. Since asking questions during discussion was regarded as a vital part of interactive process. It was evident in the case of experimental group which presumably was due to significant contribution of cooperative learning to the enhancement of the performance. Hence it could state that the students of experimental group discussed more among students from their counterparts in control group.
### Analysis of Observation Schedule of Experimental Schools

**Table No. 4.2.44**

Student's performances in percentage of Physical Being Activities of Sri Aurobindo's Integral Education System.

<table>
<thead>
<tr>
<th>Activities – Physical Being</th>
<th>Delhi Administration</th>
<th>K.V.S.</th>
<th>Public School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activity 1.1 - Warm Up Exercise</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Steps of Activity I</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>93</td>
<td>7</td>
<td>93</td>
</tr>
<tr>
<td>2</td>
<td>96</td>
<td>4</td>
<td>94</td>
</tr>
<tr>
<td>3</td>
<td>91</td>
<td>9</td>
<td>91</td>
</tr>
<tr>
<td>4</td>
<td>89</td>
<td>11</td>
<td>95</td>
</tr>
<tr>
<td>5</td>
<td>93</td>
<td>7</td>
<td>90</td>
</tr>
<tr>
<td>6</td>
<td>94</td>
<td>6</td>
<td>96</td>
</tr>
<tr>
<td>7</td>
<td>92</td>
<td>8</td>
<td>97</td>
</tr>
<tr>
<td>8</td>
<td>94</td>
<td>5</td>
<td>96</td>
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<tr>
<td>9</td>
<td>97</td>
<td>3</td>
<td>92</td>
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<tr>
<td>10</td>
<td>96</td>
<td>4</td>
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<td>11</td>
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<td>8</td>
<td>89</td>
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<tr>
<td>12</td>
<td>91</td>
<td>9</td>
<td>93</td>
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<tr>
<td>13</td>
<td>90</td>
<td>10</td>
<td>94</td>
</tr>
<tr>
<td>14</td>
<td>96</td>
<td>4</td>
<td>92</td>
</tr>
<tr>
<td>Activity 1.2 - Yogasana (a) Padmasana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>92</td>
<td>8</td>
<td>97</td>
</tr>
<tr>
<td>2</td>
<td>95</td>
<td>5</td>
<td>94</td>
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<tr>
<td>3</td>
<td>97</td>
<td>3</td>
<td>90</td>
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<tr>
<td>4</td>
<td>96</td>
<td>4</td>
<td>96</td>
</tr>
<tr>
<td>5</td>
<td>94</td>
<td>6</td>
<td>92</td>
</tr>
<tr>
<td>6</td>
<td>90</td>
<td>10</td>
<td>95</td>
</tr>
<tr>
<td>7</td>
<td>96</td>
<td>4</td>
<td>97</td>
</tr>
<tr>
<td>8</td>
<td>97</td>
<td>3</td>
<td>96</td>
</tr>
</tbody>
</table>

This table contains the steps and percentage of performances in each activity category for different systems of school students “Very Good/Good (V.G. /G)
category" and "Not Appropriate (N App) category" were combined in order to make the data easier to comprehend.

The first activity of physical being – warm up exercise said that almost 94% of Delhi Administration School, 92% of K.V.S. and 95% of Public School comes in the category of V.G./G. Only 6 – 8 % of students were not been able to perform according to instructions. Performance to other activity like Yogasana (Padmasana & Bhujangasana) almost 93% Delhi Administration School, 94% of K.V.S. and 95% of Public School comes in the category of V.G./G. Only 5 – 7 % of students were not been able to perform according to instructions.

Table No. 4.2.45

Student’s performance in percentage of Psychic Being Activities of Sri Aurobindo’s Integral Education System.

<table>
<thead>
<tr>
<th>ACTIVITIES – PSYCHIC BEING</th>
<th>Delhi Administration</th>
<th>K.V.S.</th>
<th>Public School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activity – Integral Yoga (Anulom Vilom Pranayam)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>97</td>
<td>3</td>
<td>94</td>
</tr>
<tr>
<td>2</td>
<td>96</td>
<td>4</td>
<td>92</td>
</tr>
<tr>
<td>3</td>
<td>92</td>
<td>8</td>
<td>95</td>
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<tr>
<td>4</td>
<td>94</td>
<td>6</td>
<td>95</td>
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<tr>
<td>5</td>
<td>92</td>
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<td>90</td>
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<td>7</td>
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<td>95</td>
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<td>92</td>
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<td>9</td>
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<td>92</td>
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<tr>
<td>10</td>
<td>96</td>
<td>4</td>
<td>91</td>
</tr>
<tr>
<td>11</td>
<td>92</td>
<td>8</td>
<td>91</td>
</tr>
<tr>
<td>Activity – Integral Yoga (Bharmari Pranayam)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>97</td>
<td>3</td>
<td>89</td>
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<tr>
<td>2</td>
<td>96</td>
<td>4</td>
<td>95</td>
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<td>92</td>
<td>8</td>
<td>90</td>
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<tr>
<td>4</td>
<td>92</td>
<td>8</td>
<td>97</td>
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<tr>
<td>5</td>
<td>95</td>
<td>5</td>
<td>92</td>
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<td>6</td>
<td>90</td>
<td>10</td>
<td>94</td>
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<td>7</td>
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<td>93</td>
<td>7</td>
<td>91</td>
</tr>
<tr>
<td>10</td>
<td>94</td>
<td>6</td>
<td>98</td>
</tr>
</tbody>
</table>
This table contains the steps and percentage of performances in each activity category for different systems of school students “Very Good/Good (V.G. /G) category” and “Not Appropriate (N. App.) category” were combined in order to make the data easier to comprehend.

The first activity of Psychic being – Anulom Vilom Pranayam said that almost 93% of Delhi Administration School, 94% of K.V.S. and 92% of Public School comes in the category of V.G./G. Only 7 – 9 % of students were not been able to perform according to instructions. Performance to other activity like Bhramari Pranayam almost 94% Delhi Administration School, 95% of K.V.S. and 93% of Public School comes in the category of V.G. /G. Only 5 – 7 % of students were not been able to perform according to instructions.

Table No. 4.2.46
Student’s performances in percentage of Spiritual Being Activities of Sri Aurobindo’s Integral Education System.

<table>
<thead>
<tr>
<th>ACTIVITIES – SPIRITUAL BEING</th>
<th>Delhi Administration</th>
<th>K.V.S.</th>
<th>Public School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Steps of Activity I</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>95</td>
<td>5</td>
<td>98</td>
</tr>
<tr>
<td>2</td>
<td>97</td>
<td>3</td>
<td>91</td>
</tr>
<tr>
<td>3</td>
<td>96</td>
<td>4</td>
<td>93</td>
</tr>
<tr>
<td>4</td>
<td>92</td>
<td>8</td>
<td>94</td>
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<tr>
<td>5</td>
<td>98</td>
<td>2</td>
<td>90</td>
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<tr>
<td>6</td>
<td>91</td>
<td>9</td>
<td>96</td>
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<tr>
<td>7</td>
<td>93</td>
<td>7</td>
<td>95</td>
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<tr>
<td>8</td>
<td>94</td>
<td>6</td>
<td>89</td>
</tr>
<tr>
<td>9</td>
<td>97</td>
<td>3</td>
<td>96</td>
</tr>
<tr>
<td>10</td>
<td>90</td>
<td>10</td>
<td>92</td>
</tr>
</tbody>
</table>

This table contains the steps and percentage of performances in each activity category for different systems of school students “Very Good/Good (V.G. /G) category” and “Not Appropriate (N. App.) category” were combined in order to make the data easier to comprehend.
The activity of Spiritual Being – OM Meditation said that almost 94% of Delhi Administration School, 93% of K.V.S. and 95% of Public School comes in the category of V.G./G. Only 5 – 7 % of students were not been able to perform according to instructions.

As can be seen in Table No. 4.2.44, 4.2.45 and 4.2.46, data indicate that Delhi Administration School, K.V.S. & Public School Students have a significantly (at the 0.018 level) more positive performance on Sri Aurobindo’s Integral Educational activities than control group students. This difference may be attributable to the different concerns of school administrators and teachers. Administrators and teachers more concerned with the curriculum load, time management and traditional teaching approach and other pedagogical issues. Experimental group of school teachers and students were more concerned with the quality of teaching and learning being offered.

4.2.5 Path Analysis

The original of path analysis can be traced so Sewell Wright. Wright developed the methods as a means for studying the direct and indirect effects of variables. Where some variables are viewed as causes of other variables which are viewed as effects. Path analysis has been maligned; however, the criticisms have largely been misdirected, since Wright never promoted it as a method for discovering causes. As Wright has stated (1934, p. 193).

The path method coefficient is not intended to accomplish the impossible task of deducing causal relations from the value of the correlation coefficients. It is intended to combine quantitative information given by the correlation with such qualitative information as may be at hand on causal relations to give a quantitative interpretation.
Hypothesized Model depicting individual and contextual predictors of Sri Aurobindo’s integral education on Learner’s Learning outcomes.

Hypothesis 4.8

There is no significant relationships between the scores on each of the five components approach score of the Sri Aurobindo’s Integral Education in Delhi Administration School.

Results: In the first model for Delhi Administration School presented in fig. 4.3, we explored the relationship between proximal integrated approach measure student's
outcomes. We expected that learners use activities would be positively correlated and that academic potential would be negatively correlated with the independent variables.

Table No. 4.2.47

Correlation's Among Latent Variables and Measured Indicators of Sri Aurobindo's Integral Education Component Measures for Delhi Administration School System

<table>
<thead>
<tr>
<th>Variables/ Measures</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Psychic Being</td>
<td>0.81</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. The Physical Being</td>
<td>0.62</td>
<td>0.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. The Vital Being</td>
<td>0.54</td>
<td>0.74</td>
<td>0.69</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. The Mental Being</td>
<td>0.73</td>
<td>0.65</td>
<td>0.60</td>
<td>0.88</td>
<td></td>
</tr>
<tr>
<td>5. The Spiritual Being</td>
<td>0.69</td>
<td>0.63</td>
<td>0.56</td>
<td>0.94</td>
<td>0.60</td>
</tr>
<tr>
<td><strong>Mean</strong></td>
<td>9.32</td>
<td>5.92</td>
<td>4.95</td>
<td>16.71</td>
<td>17.8</td>
</tr>
<tr>
<td><strong>S.D.</strong></td>
<td>2.97</td>
<td>2.46</td>
<td>2.48</td>
<td>4.69</td>
<td>4.89</td>
</tr>
</tbody>
</table>

Note: N = Cronbach's alpha is shown on the diagonal and correlation are shown above the diagonal; all r is statistically significant at P < 0.05.

Analysis:

Correlation and descriptive statistics for all measures are shown in Table 4.2.47, the measures showed acceptable to excellent effect (α's = .62-.94). To ensure that our inference measure was not identical to the inference questions on the performed activities by Delhi Administration School learners on Aurobindo's Integral Education System.
Analysis: The final standardised solution for Model is shown in figure 4.3. All paths in the model were statistically significant on Cognitive and Non-cognitive. These strategies did have a significant effect that was mediated by inference. Each variable – except strategies – had a significant direct effect on component and above of the variables had significant mediated effects.
Hypothesis 4.9

There is no significant relationships between the scores of the each five components approach score of the Sri Aurobindo's Integral Education in K.V.S.

Researcher nested this model within one that included the direct effects of all earlier variables in Class IX K.V.S. Students outcomes of cognitive and non-cognitive areas. Because many predictive paths and co-variances. In Figure 4.3 and 4.4 were non-significant, we dropped non-significant paths and co variances in Figure 4.3 and again added the direct paths from the integral variables to learner’s outcomes. Figure 4.4, only significant paths remained.

The final model with only significant paths is depicted in figure 4.4. The correlations among the measured indicators and the Intent variables are presented in Table 4.2.48.

Table 4.2.48

Correlation's Among Latent Variables and Measured Indicators of Sri Aurobindo's Integral Education Component Measures for Kendriya Vidyalaya School

<table>
<thead>
<tr>
<th>Variables/ Measures</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Psychic Being</td>
<td>0.73</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. The Physical Being</td>
<td>0.65</td>
<td>0.73</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. The Vital Being</td>
<td>0.83</td>
<td>0.86</td>
<td>0.61</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>4. The Mental Being</td>
<td>0.79</td>
<td>0.91</td>
<td>0.72</td>
<td>0.83</td>
<td>-</td>
</tr>
<tr>
<td>5. The Spiritual Being</td>
<td>0.68</td>
<td>0.83</td>
<td>0.78</td>
<td>0.95</td>
<td>0.73</td>
</tr>
<tr>
<td>Mean</td>
<td>10.21</td>
<td>6.31</td>
<td>5.68</td>
<td>11.23</td>
<td>8.16</td>
</tr>
<tr>
<td>S.D.</td>
<td>3.27</td>
<td>2.45</td>
<td>2.39</td>
<td>5.24</td>
<td>4.64</td>
</tr>
</tbody>
</table>

Note: N = Cronbach's alpha is shown on the diagonal and correlations are shown above the diagonal; all r is statistically significant at P < 0.05.
Figure No. 4.4
Path Diagram for Sri Aurobindo's Integral Education System of K.V.S.

Students' Learning Outcomes

The Psychic Being → 0.438 → The Vital Being

0.209

The Physical Being → 0.672 → The Spiritual Being → 0.731 → The Mental Being → 0.432 → The Psychic Being

0.816

The Vital Being

Learners outcome

. Cognitive

0.298

. Non-cognitive

0.434

0.456

0.831

Note: All values based on one tailed test.
Hypothesis 4.10

There is no significant relations between the scores of each five components approach score of the Sri Aurobindo's Integral Education in Public School.

Table No: 4.2.49

Correlation's Among Latent Variables and Measured Indicators of Sri Aurobindo's Integral Education Component Measures for Public School

<table>
<thead>
<tr>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Psychic Being</td>
<td>0.97</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 The Physical Being</td>
<td>0.67</td>
<td>0.88</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 The Vital Being</td>
<td>0.52</td>
<td>0.52</td>
<td>0.91</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>4 The Mental Being</td>
<td>0.62</td>
<td>0.69</td>
<td>0.69</td>
<td>0.87</td>
<td>-</td>
</tr>
<tr>
<td>5 The Spiritual Being</td>
<td>0.79</td>
<td>0.71</td>
<td>0.61</td>
<td>0.68</td>
<td>0.85</td>
</tr>
<tr>
<td>Mean</td>
<td>2.89</td>
<td>2.84</td>
<td>2.60</td>
<td>3.50</td>
<td>3.40</td>
</tr>
<tr>
<td>S.D.</td>
<td>1.57</td>
<td>1.21</td>
<td>1.41</td>
<td>1.23</td>
<td>2.26</td>
</tr>
</tbody>
</table>

Note: All factors correlations above the diagonal are significant at 0.01 levels. All correlations below the diagonal are significant at 0.01 levels.

We assessed the convergent and discrimination of Sri Aurobindo Integral Education Systems to Public School of Delhi, as well as the event the performance with inter correlated variables. All of the independent variables were statistically significant at (P < 0.001) from the sample. However the moderate sizes of the majority of the correlation indicated the merits of retaining individual categories rather than conflating responses into a single index.
We analyzed the data via Structure Equation Modeling (SEM) (LISREL 8.71) using the sample covariance matrix as input. We examined the model that corresponded to our prior theoretical conceptualization. The loadings and the level of significance for hypothesized paths is shown in Table 4.2.49 and depicted in Figure No. 4.5.

The results of this structural model provide highly support for the hypothesized paths in the one Factor Foundation Model. However, Sri Aurobindo Integral Education System is significantly related to overall outcomes towards the school system, as proposed by the Model. This, the fit indices and path coefficient suggest that this system is completely supported.
4.3 Case Study of Sri Aurobindo’s School located in Delhi (Mirambika)

Skilbeck (1983), point out, there was a continuity, for his interest in ‘humanistic methodology’ in general and ‘Case Study’ in particular must be understood in the context of his overall view of education, knowledge, teaching and learning.

He was interested to research method basically for its educative potential not for reasons of the disinterested pursuit of knowledge. His theory of education is essentially a theory of teacher professionalism, autonomy and development.

Case study researchers may focus on programme, event, or activity involving individuals rather than a group. A case study is an in-depth exploration of a bounded system (e.g. an activity, event, process, or individual, or individuals). Based on extensive data collection. Bounded means that the case is separated out for research in terms of time, place or some physical boundaries.

As shown in Figure 4.6, a “case” may be selected for study because it is unusual and merit in and of itself. When the case itself is of interest it is called, ‘an intrinsic case’. The study of a bilingual school illustrates this form of a case study. Alternatively, the focus of a qualitative study may be a specific issue, with a case or cases used to illustrate the issue. This type of case is called instrumental case, because it serves the purpose of illuminating a particular issue. Case studies may also include multiple cases, called a Collective Case Study in which multiple case are described and compared to provide insight into an issue.

The researcher seeks looks to develop an in-depth understanding of the case through collecting multiple forms of data (e.g. pictures, scrap books, videotapes and e-mails) providing this in-depth understanding requires studying only a few cases, the researcher has less time to devote to exploring the depths of any one case.
Types of Qualitative Case Studies

1. Intrinsic Case study

   Unusual Case

   Study on intrinsic, unusual case.

2. Instrumental Case Study

   Issue \rightarrow Case

   Study a case that provides in rights into an issues (or theme)

3. Multiple Instrumental Case Study
   (also called a Collective Case Study)

   Issues \rightarrow Case

   Study several cases that provide insight an issue.

In summary case study is a variation of an ethnography in that the researcher provides on to in-depth exploration of a bounded system (e.g. an activity, an event, a process or an individual based on extensive data. collection

The Context

Mirambika came into being in 1981 as a result of All India Teachers' meet held in October 1980, in which the need emerged to set up an Integral Teachers' Training College in Delhi along with a pilot school embodying and manifesting the ideal of free progress education as envisioned by the Mother and Sri Aurobindo. The school started with fifty-seven children and ten teachers, now has 127 (52 boys and 55 girls) children and approximately 40 teachers. The 'school aims to provide a stress free
environment of learning to each child, paced to his needs and capacities based on the Sri Aurobindo's principles of teaching. Basic principle of learning as envisioned by the Sri Aurobindo's (1960) are:

(i) "true teaching is that nothing can be taught. The teacher is not an instructor or task master; he is a helper and a guide."

(ii) "the mind’ has to be consulted in its own growth”.

(iii) "to work from near to the far, from that which is, to that which shall be”.

The principles of free progress education, states Sri Aurobindo, "are so universal that they can be applied anywhere and everywhere, it is a base that respects the uniqueness of each human being".

The Site of School

Nestled among the trees in the premises of the Aurobindo Ashram in South Delhi is Mirambika. The approach to school is the 'Sunlit Path' which has Sri Aurobindo statue, signifying the road taking Sri Aurobindo’s vision to the outside world. Wide open, green spaces lined with eucalyptus trees surround the school which has swings, slides, neem grooves - which at various junctures provide space for learning activities for different groups. The school's building speaks of the attempts made to integrate Sri Aurobindo and Mother's presence in its architecture. A part of the school is under construction but on completion the school building will resemble the Mother's symbol i.e. twelve petals around a centre. The petals indicate various virtues to be inculcated in a person and a group of four petals indicate the four major powers Mahakali, Mahalaxmi and Mahasaraswati. Sri Aurobindo's presence is seen at the centre of the school which is shaped as his symbol ⊙ and each sub-area in school also acquires this shape. The two triangles indicate the process of transformation with upward pointing triangle as ascent into the divine and downward pointing triangle as manifestation of divine on this earth. The seven layers of water in the middle,
indicates seven layers of consciousness, with the lotus indicating the flowering of
divine aspiration in a person. Keeping in time with this symbol, there is a pond in the
centre of the school and attempts at growing lotus in it are being made.

The inside of the school building too, has green plants and an artificially
constructed pond with bamboo stalks, aquatics plants and fishes. The foyer has the
main office and the store for stationery. On one side of the foyer is the office of the
coordinator and some other spaces of common use like the living museum, library, art
room, sports room, science laboratory, gymnasium and the dinning hall. The computer
room, talk room and classrooms for junior children are also on the ground floor. The
first floor houses classrooms for older students, the meditation hall, music room,
resource room and teacher training room. The classroom for younger children has an
annexes where children do activities and are able to avoid distractions. A round
sunken area in the room is also used for seating children and adjacent to the classroom
is a sand pit. The children have a separate exist for the adjoining small park with
swings, slides etc. Large cupboards in the room are used for storing toys, colour, paper
and other things used by the children. The classrooms for older groups have tables and
chairs arranged in a circular fashion and are used for group work. These are separated
while doing individual work. Blackboard, individual cupboards, common cupboards
and spaces for Sri Aurobindo and Mother's photograph comprise the classroom. The
classroom for different group are separated by low walls giving an impression of large
space with different groups working in different work areas. Large class windows is a
notable feature of the school which creates an impression of unobstructed space at the
same time gives the building benefit of natural light and breeze. The architectural and
physical organisation of classrooms of older and junior group's children has a distinct
structure, which may be seen as the school's attempts at fostering an environment
conducive to its ideology of free progress education.
The Objectives:

The main objectives of Mirambika are to develop the mental faculties of children, their physical skills along with the psychic and vital qualities. They aim to achieve these by providing an environment to help each child make an attempt to seek perfection in all his actions, providing experience for learning through activities and to help the child discover his unique set (personal capacities).

The typical day structure in Mirambika:

The children start their day with sports for 45 minutes together for all children and diyas. Thereafter they collectively clean their rooms, which are followed by a short session of meditation. In the mornings, children of all age groups do project work. During this time they work in groups on specific topics which are wide ranged but also linked to subjects being taught i.e. viewing films, drama, model making, experimenting, art, craft, music etc. The students are taught subjects like English, Hindi, and Mathematics thrice a week in the afternoons, (formal) teaching of specific subjects takes place during this time. Twice a week in the afternoons children have 'club' activities in areas like cooking, management jewelary making, calligraphy, art, craft pottery making. The child is free to choose and participate in an activity of his/her interest.

Curriculum

Mirambika has a multi-level learning system, i.e. children within a group may perform at different levels in different subjects and teaching is done specific at their individual level. The school follows project approach to teaching and has no fixed curricula or syllabus. However for each group; goals in terms of qualities, faculties and skills to be developed during the course of one year are decided and delineated into quarterly targets. Within this broad framework the child is provided varied learning experiences by working on projects which are inter-disciplinary in nature.
During the actual course of project work children do a lot of activities related to the project chosen by a particular group. Children collect information, have group discussions, quiz competition, putting up exhibitions and questioning on the topics. Sometimes experimentation and field trips are also arranged. The groups are monitored to provide for formal learning in informal settings. The child learning is paced according to his capabilities, e.g. a child may be performing a year lower to his age on one subject and at a higher level in another. In the afternoons the children are taught specific subject areas e.g. English, Hindi and Mathematics. Subject specialists teach in small groups or individually depending on the need of the child keeping in view the minimum learning required for a particular age group. Hence, the curriculum is not rigidly structured and remains open-ended.

Evaluation Procedures

No tests or exams are conducted at any stage or in any group in Mirambika. The teacher decides the goals to be achieved during a specific time. In normal course the teacher plans for the week. Activities in accordance with the objectives are also planned in advance. Evaluation is done to know how much the child has covered and what more is needed? The teacher makes the child’s profile covering all areas of learning (mental, physical, vital and psychic). The progress is measured against the child's own record and not with others in the group (self-referenced). No marks or grades are given; it is feedback to parents of child’s work by the teacher. Evaluation is descriptive, non-judgmental and discussed individually with each child’s parent. In higher groups children undergo self-evaluations on completion of a topic or activity for which Performa’s and schedules are prepared by the teachers.

After "Mirambika" What?

On completion of their schooling at 9-10 years of age in Mirambika it is assumed that the children, have completed their education upto approximately class V of a traditional school. After this majority of the students go to Mother's International
School (M.I.S.) and a few to Sardar Patel Vidyalaya and some to other schools in the capital. The school also plans to upgrade itself by adding one level every year and take it up to the level of class X.

**Philosophical Background**

Mirambika is an innovative school at Sri Aurobindo Ashram, Delhi Branch, run by Sri Aurobindo Education Society. The school is based on the educational philosophy of Sri Aurobindo and the Mother, called Integral education.

An education, which has accepted the goal outlined by Sri Aurobindo and which takes into account the entire complexity of human nature can rightly be termed as "Integral Education." For the purpose in view we adopt a five-fold classification of the human being. Education to be complete, says the Mother, must have five principles activities of human being; the physical, the vital, the mental, the psychic and the spiritual. Usually these phases of education succeed each other in a chronological order, following the stages of growth of the individuals. This however does not mean that the one should replace the other but that all must continue, completing one another till the end of his life.

**The Physical:** The word physical stands for the body. The body is the base or adharma in which the soul works. For the total perfection of the being, the body is the material basis and instrument which one uses. The transforming action of the physical culture must be supported by a rigorous discipline. The more the child knows the structure of his body the more effective will this, action be. For the body, a systematic process of education is needed, and this education can be best adopted in the earliest years, because in the earliest years that the body is most supple and free of habits and can be moulded in any way.

**The Vital:** The Vital is the source of energy without which nothing can be accomplished in life. It is the seat of impulse and desires, of enthusiasm and violence,
of dynamic energy and desperate depression, of passions and revolts. It may be the most difficult part to discipline in the human being. “It is like a horse of pure breed”, says the mother, if it is directed then it will win all the races, everywhere it will come first. If it is untamed, it will trample people and cause havoc and breaking its own legs and back.

**The Mind:** The mind is the instrument of knowledge. It performs the functions of cognition and intelligence. Through training, one can develop mental faculties (memory, concentration, logical reasoning, imagination, judgment, observation etc.)

**The Psychic:** The divine portion in an individual. It supports the mind, the vital, and the body and grows by their experiences.

**The Spirit:** The word spirit refer to the consciousness above mind, the Atman or universal Self which is always in oneness with the Divine. Education should become a conscious, seeking of One in all aspects of knowledge, action and life.

Schools’ educations have largely been pre-occupied with mental education and more specifically, the training of the intellect. But education in its true sense goes far beyond the mere training of the intellectual faculty. Education is a living and dynamic process and involves the whole person; the head, the heart; the body as well as the spirit. It is concerned not just with the tangible and the quantifiable but involves the intangible and the subtle, the incalculable and the variable.

Integral education offers a different paradigm for learning and teaching. It begins with the assumption that the learner is an evolving person and needs an education that accepts his/her uniqueness and complexity. It springs from a holistic and non-reductionist understanding of human nature.

This Education is based on the assumption that a human being is good in itself and that positive freedom is a pre-requisite to help the children at an early age to listen to their inner truth, so that they start trusting it and live from that. A positive freedom
means an environment rich with stimuli for growth, with a constant appeal to the children to develop their power of discrimination; to guide each child to find that basic goodness and express it; to give a helping hand to a child to understand a weakness and make an effort to build up inner strength to overcome it.

In this system the teacher is shifted into the role of the facilitator, who facilitates the learning process. He is not an instructor or taskmaster, but a helper and a guide. His role is to suggest and not to impose. He does not actually train the pupil's mind. He shows him how to perfect his instruments of knowledge, helps and encourages him in the process.

The best possible method of learning according to this system is the integrated project method where the emphasis is on nurturing all aspects of the human being. Thus, integrated study have been taken up as the main media of learning at Mirambika.

**Meaning, Need and Importance of Mirambika**

In Mirambika the younger children receive most of their education within the framework of projects. The older children spend approximately half of their school time; on projects. There is no watertight compartment for each subject and a multi-disciplinary approach is taken up. Children do not study subjects separately but rather in topics as a whole like trees, birds, universe, cooking etc. Learning can take place in integrated projects than traditional subject periods, which Sri Aurobindo called "snippets belonging in the lumberyard of dead sorrow." The child has, to discover the world at large, so it is harmful to split knowledge up in subjects that do not relate to his way of thinking and experiencing daily life.

The case study of Mirambika is a deliberate and systematic shift from the fragmentary process of learning to a more holistic and integrated approach. Instead of teaching science as Physics, Chemistry and Biology one learns science as a comprehensive understanding of nature and the world. This incorporates work on
scientific attitudes and philosophy, always neglected in the traditional teaching of science.

The facilitators or Diyas do not just give information straight away to the children, but give right guidance and right environment for their development. According to Carl Rogers, "The primary task of the teacher is to permit the student to learn, to feed his or her own curiosity. Learning now to learn is the element that is always of value, now and in the future. Thus, the teachers task is a dedicate, demanding and truly exalted calling, in true teaching there is no place for the authoritarian, nor the person who is on an 'ego trip.'

The diyas create a balanced and non-authoritarian learning situation. Instead of one sided authoritarian teaching, study become two-sided learning with balanced interaction between the Diyas and the children. Non-imposition encourages the children to grow the way they want to, according to their nature.

"The facilitation of significant learning", says Carl Rogers, "rests up on the certain attitudinal qualities that exist in the personal relationship between the facilitator and the learner" In Mirambika case study, the unsurmountable love and trust and free interaction between Diyas and children creates a lively learning environment.

The project work method frees the Diyas from the confines of a text book and fixed syllabus, providing the space and freedom to explore various possibilities and work out options within the learning framework that otherwise might not have been possible. It gives the Diyas the opportunity to integrate various levels and learning needs and operate more effectively with the children.

Real learning is not memorizing facts from a nonsense syllabus. There is no meaning in this and it is easily forgotten. Such learning involves the mind only. It is learning that takes place from the "neck up." It does not involve feelings or personal
meanings; it has no relevance for the whole person. Through the projects in Mirambika, learning is made to happen at all the levels of the child's being; the physical, the vital, the mental, the psychic and the spiritual.

When the child learns from experience, the learning becomes significant and meaningful. Therefore, in Mirambika, children learn through experience and experiments. A Proverb says "I do, I understand." The people in Mirambika believe in learning by doing and play way method. Learning takes place when one's mind is engaged. Curiosity feeds learning, the insatiable curiosity that drives the child to absorb everything he can see, hear, read or do. The project work generates and sustains the curiosity of the children to explore, discover and acquire knowledge by themselves.

Here is an example; an eight-year-old boy selected a topic for study: Wheels. He read about the development of the wheel. He decide to try it himself. He took a wooden plank and tried to pull it with a rope while one of his friends was sitting on it. Pulling was very difficult. Together they discussed the next step. Then he put two bamboo sticks below the plank and pulled again. A little bit easier. He took four castors and screwed them on the plank. Together they felt the joy of the marvelous invention of the wheel while pulling each other. His Diya took the advantage of the situation to help him to learn maths and develop language skills.

He directed the child to measure the radius diagram and calculate the circumference of the wheels of his "great vehicle." Then he suggested doing the same with the wheels of the vehicles in the school campus. Later the child was asked to report his findings to his group. As a further step, to sustain his curiosity the Diya asked, "Are wheels only used for vehicles?" This led the child Bain more about wheels through his experiments and experience.

In this activity more stress is given to the process than the subject content. Instead of dwelling on the scientific facts of mechanics, for instance, one would work
on the level the learner's relatedness to mechanics, using graded activities and experiential learning. One would enable the child to internalise the scientific concepts of mechanics instead of just ending up with an array of dry facts.

One of the most distinctive features of Mirambika school is the three stages of the learning process. The first stage is information, where the child acquires or collects information through various activities. The second stage is assimilation. Here the child is analysing or synthesizing the new information and associating it with old knowledge. The third stage is utilization where the child is applying his knowledge.

The Mirambika school aims at developing skills and faculties along with content integrally in the children. As mentioned before, content is not delivered in a narrow, snippet form of subjects, but in a broad integration of different subjects. Developing faculties and skills is absolutely essential to the whole learning process because only then can the child become an independent learner. Thus, instead of teaching facts and information to the children, activity-based, integrated project work is taken up, aiming directly or indirectly at developing and honing the learning faculties and skills. The stress therefore, is always on "learning how to learn."
The following Fig. 4.7 show the main skills and faculties which help the learning process and which we focus on developing at Mirambika.

**Figure 4.7: The Main Skills and Faculties of Mirambika**

- **Physical Skill**
  - Gross - motor skill
  - Fine motor skill
  - Eye - hand coordination
  - Eye - leg coordination
  - Hand - leg coordination
  - Balance
  - Control and disciplining of the functioning of the body

- **Faculties**
  - Concentration
  - Observation
  - Imagination
  - Memory
  - Judgement
  - Reasoning

- **Mental Skills**
  - Expression
  - Thought control
  - Sequencing
  - Mental silence
  - Organisation of thought
  - Creative and critical thinking
  - Questioning

- **Vital Qualities**
  - Truth
  - Sincerity
  - Sensitivity
  - Courage
  - Endurance
  - Preseverance
  - Desire for Progress,
  - Compassion and Love

  - Use of sense organs
  - Education of the senses
  - Aesthetic sense
  - Education of the emotion
  - Capacity for effective will

Another notable and distinctive factor of Mirambika school is its evaluation system. Children are encouraged to take responsibility for their own learning process. Everyday and every week they evaluate their learning. At all points, the evaluation
reflects the learner's nature. This means the evaluation is conducted on the basis of learning objectives, and is not used to assess the level of the attainments determined by external standards. The evaluation is non-judgmental. It does not tend to evaluate the child as intrinsically good or bad. In fact it does not confuse learning assessment with moral or even intellectual judgment. Non-judgmental evaluation must also be non-comparative. It seeks the child's present standing with his own previous standing so that progress or the lack of it maybe easily perceived. It also does not measure a child against an external statistical or quantified standard but states simply and clearly what the child needs to develop or work on for his further progress.

A Systematic and successful work needs systematic planning". Planning is an inevitable part of integral education without which the aims of education cannot be fulfilled. It is the most important and crucial Stage of a project. Many creative ideas are generated during this stage. An integrated Mirambika study needs thorough Planning. The Figure No. 4.8 shows the main areas of planning.
These steps are explained in the coming pages.

Usually every Saturday, Diyas sit together and assess the previous week's work and plan for the upcoming week. The planning is not meant to limit the unfolding of the potential of the children or the Diyas in any manner, and it will serve to support and document the mental enrichment.
The planning is mainly done by the Diyas. While planning, Diyas keep in mind the interest, need, the mental level, the group dynamic as well as their aim too. Some of the planning starts with the Diyas and children together. Children give their opinions and suggestions. Diyas carefully listen to each of them and then plan.

Sometimes children also plan on their own. This happens when they choose their own individual projects. But in this case also, Diyas plan in detail. The initial and foremost step of planning is setting the aims. The aims contain the main ideas behind the project and the goal, which Diyas and children want to achieve. Diyas try to see what the essential needs are of the children, in what way they could grow, what elements are lacking in the children, what they should do to eradicate those weaknesses and what could or should follow as their next step. They consider all these factors within the context of a project.

I-Project: Painting  
Teacher(s): Manghal  
Group: Humility  
Child(ren) 1: Arunabhav Shauna

Aims:

1. To learn some general principles of model drawing
   
   • Relationship of the objects
   • Ratio - proportion.
   • Perspective.
   • Light and shade.
   • Texture.
   • Convergence
2. To observe and draw (media - pencil, oil pastel)
3. To develop colour sense and express it.
4. To develop the sense of forms in imagination.
5. To develop the sense of texture and its expression.

6. To express the feeling of life on the basis of colour and form

II. Project: Gardening  
Teacher(s): Sanjay  
Group: Orange (7+)  
Child(ren): all  
Aims:

1. To channelise their vital and physical energy in a creative way.

2. To encourage the children and make them understand the dignity of labour, love for nature and love for gardening.

3. Muscular development, body control, balance and stamina building by digging, watering and using other garden tools.

4. To keep in contact with nature.

III - Project: History Of India  
Teacher(s): Sanjay  
Group: Orange (7+)  
Child(ren): All  
Teacher's Aims:

1. To give the children some general idea about Indian history.

2. To make them read and write for their academic development.

3. To create interest for self-reading and quiet learning.

4. To develop patriotic feelings, courage, service and sacrificial feelings for nation and people.

Children's Aims

1. We want to learn about ancient India.

2. We want to learn about the social life of ancient Indian people.
3. We want to know about the ancient kings of India
4. We want to know about the temples of India.
5. We want to learn about the wars of ancient India.
6. We want to know about the art, craft and sculpture of ancient India.

The aim of Mirambika projects can be broadly divided into four types. Those are the physical, the mental, the vital and the psychic.

**Group: Blue**

**Child(ren): All**

**Aims**

**Physical:**
- To develop gross-motor control
- To develop eye-hand co-ordination

**Vital:**
- To develop aesthetic sense
- To develop the feeling of co-operation, humility, group responsibility and respect for work.

**Mental:**
- To improve concentration.
- To improve imagination
- To expand vocabulary.

**Psychic:**
- To help them to look deep into their inner world.

**Physical Aims**

As a learning instrument, the body plays a very significant role in the learning process. An imbalanced, non-coordinated and unskilled body cannot be a good educational instrument. The body should be trained and skills developed to enable a healthy learning process. In Mirambika projects, physical aims fulfill this purpose.

In younger groups (age groups up to 7+), the development of gross-motor skills, fine motor-skills, eye-hand coordination and balancing are given importance. In
older age groups, certain specific skills like writing, drawing and clay modeling are given priority.

**I- Project: Watch**

*Group: Blue*

*Teacher(s): Bindu*

*Child (ren): All*

**Aims**

Physical: Control and discipline the functioning of the body. To improve eye-hand coordination.

**II- Project: Light**

*Group: Green*

*Child (ren): All*

**Aims:**

Physical: To develop gross-motor control. To develop fine-motor skills. To develop eye-hand coordination.

**III- Project: MAPPING SKILLS**

*Group: Gratitude*

*Child(ren): All*

**AIMS:**

Physical: To develop clay modeling skill. To develop handwriting. To improve drawing skill.

**Mental Aims**

Of all education, that of the mind is the best known and the most in use. Generally, education is taken to mean the required mental education. It can only serve as a gymnastic exercise to increase the suppleness of the brain instead of learning how to acquire knowledge, the student is asked to store in his memory, the knowledge gained by others. Knowledge is presented as chewed matter, to be swallowed up and
For a true mental education, instead of stuffing the brain with mere facts and information, learning faculties and skills should be developed. As mentioned in an earlier chapter, only then can the child learn independently.

So in Mirambika project, mental faculties and skills are given prime importance along with the subject content. In Red and Blue groups (4+, 5+ age groups) the faculties of imagination, concentration and observation are given importance, whereas in Green, Yellow and orange groups (6+, 7+ & 8+) the focus is reasoning. In. older groups the maid emphasis is on mental skills. All these areas are ongoing and inter-related, so one does not replace the other. Up to the age of 12, content is only a tool to develop all these faculties and skills. Then the child can discover his own way of learning and "acquire” knowledge.

I- Project: Space

**Group:** Humility

**Child(ren):** All

**Aims:** To develop the skills of:

* Asking relevant questions
* Talking notes.
* Reading to collect information
* Comprehension
* Summarizing
* Active listening
* Group discussion
* Answering (to the questions) written and oral

II- Project: Collectivity

**Group:** Blue

**Teacher(s):** Kalsang

**Child(ren):** All

**Aims:**

Mental: To develop concentration and imagination.
III- Project: Craft
Group: Red

AIMS:

Mental:  * To develop the children's awareness of the things around them.
         * To develop concentration
         * To develop imagination
         * To develop power of observation
         * To develop creativity
         * To develop vocabulary.

IV- Project: Aeroplane
Child(ren): Ankit, Kartik, Ritam & Rishab
Group: Progress

Aims:

Mental:  * To know and discover how a plane flies.
         * To know the facts related to airplane/aircrafts.
         * To develop reading and writing skills
         * To develop inquisitiveness
         * To develop memory
         * To develop imagination

Vital Aims

Vital is a curious creature. It is a being of enthusiasm, the seat of impulses and desires of dynamic energy and desperate depression, of passion, revolts and violence.

A transformed vital is an all-powerful instrument. And sometimes, it gets converted something exceptionally beautiful morally or materially. The Mother said that the training of the vital was the most important, the most indispensable of all forms of education. But, she added, "It is seldom taken up in a comprehensive and methodical way.

So stress is placed on Vital education in Mirambika projects, which aims at the development of the social skills, like identifying oneself, independence, interdependence, sharing, material care, work attitude, sustained relationship and the development of qualities like truth, sincerity, punctuality, courage, endurance and
perseverance. Moreover the education for the senses and aesthetic sense are also given utmost importance.

**I- Project: Aeroplane**  
**Child(ren): Ankit, Kartik, Ritam & Rishab**  
**Group: Progress**  
**Aims:**

Vital: To develop self-confidence, independent working and sharing.

According to the principal of Mirambika, "The vital is a very important area to be developed in a human being. In life, we find many people who are vitally immature. They behave as a 10 to 15 year old child even when they are 30, 40, and 50 years old. Whenever they get angry they react like a cheetah, if they feel happy they jump and laugh like anything and if they feel sadness or sorrow they sit and pout like a little child. This shows they are vitally still a child. They are not vitally educated.

**Psychic Aim**

"The discovering of the soul", says Sri Aurobindo, "the real man within, is truly the first great goal of human life. Education can and should give a good start in the right direction".

Each human being is a self developing soul and the business of the teacher is to enable and help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities, and to grow freely as an organic being, not to be pressured into form like an inert plastic material.

The Mirambika projects aim to reveal one's own inner being and bring it to the forefront. This helps the children to make contact with their inner self and maintain contact with that. So psychic aims are also included in project planning.
I. Project: Transport
Teacher(s): Anand Group: Green
Child(ren): All
Aims:
Psychic: To find out they're own means of transport for their inner being.
Resources

The secondary stage of planning is finding the resources. To guide the children towards the right direction there should be strong, efficient and reliable support materials and learning aids. Mirambika children explore and investigate knowledge by themselves through projects. The resources in Mirambika are arranged in such a way that it motivates and enable: the child's investigating power.

All the books, audio-visual materials, institutions, people and nature, which are used for a project, are considered resources. In Mirambika premises, besides Diyas, the main resources are the library, science laboratory, art room, carpentry and clay modeling room, resource centre and the lush green surroundings of Mirambika.
Resource Centre

Mirambika resource centre is a separate autonomous wing that provides materials and learning aids like slides, videotapes and audiocassettes to the children and Diyas. Younger groups especially, Red and Blue groups issue various learning aids like picture puzzles, wooden jigsaw, blocks, odd man out boards, logos and different flash cards from the resource centre for their project works. But in higher groups, hardly anyone uses the resource centre for their project works. The whole school uses it as a recreational centre.
Activities

Activities are planned to achieve the aims set in the beginning of the planning of a project. Choosing the activity is a very crucial stage of planning. Diyas should be
well aware of the needs, interest, mental levels and demands of the children and it-should match with the aims and the topic selected.

When the children select their own individual projects, they themselves. Plan the activities according to [heir interests. Sometimes they take the help of their Diyas to plan and prepare the activities. When the Diyas plan for a project they keep in mind the following points which help the children to bloom "in their own way."

1. Evaluation of previous activities

As mentioned earlier, in this report, assessment of the achievements of the child/children so far is the starting point for the planning of the activities of the next project.

* What has been done?
* What are the achievements, which can be built further?
* Are there any loose ends that need follow-up now?


One, of the most useful ideas of Piaget is the distinction he has made between three stages of learning. According to Piaget, the learning process starts with an information phase in which the new information is simply taken in. Learning, however, always involves some kind of clash between the fresh input and what one already knows.

After this assimilation has taken place the new thought structure needs to be confirmed and stabilized by actual use in different situations. If this utilization is left out at this stage and the student is confronted with a situation for usage much later, he is likely to fall back on older reaction-patterns with which he feels more safe and
comfortable.

Thus after giving the information, activities for the assimilation and utilization of new knowledge need to be planned for. In Mirambika, the Diyas always plan activities for these stages of learning.

For example, Orange group took "post-office" as their group project. They collected information about the post-office, its history and function from the books and the people inside Mirambika. Then as an assimilation activity, they visited a post-office nearby. They observed how it functioned, interviewed the post-master and other officers and bought inlands, cards and envelopes. Back at Mirambika, they made a post box and a post-office within Mirambika. The whole school got involved in this and wrote letters to each other for a week. Orange group children, after lunch, delivered letters as postmen. This was a utilization activity of the project.

3. Multi-disciplinary Approach:

Mirambika study follow a multi-disciplinary approach. The compartmentalization of knowledge into traditional subjects like Physics, Chemistry, Biology, and History is obviously not natural. It leads to fragmentation of knowledge unless there is a connecting thread running through the different parts, which puts them in the perspective of the whole. In a Mirambika project the central topic draws related contents from other subjects. Hence, there is a cross-flow of content to content or subjects to subjects. Instead of concentrating in one area or subject while planning, Diyas integrate or connect different subjects into the main topic.

For instance, the Figure No. 4. 9 below shows how integration took place in one topic.
Figure 4.9: Example of Integration

SECOND WORLD WAR

- Speech
  - Writing, Reading
  - Verbs, Nouns

- Language
  - Physics
  - Technology
  - Geography
  - History
  - Psychology

- Atom Bomb
- Atom, Molecules, proton, electron
- Geographical position, Map pointing, Chart making
- Countries involved
- Economic discrimination
- Economic Crises, Inflation

- Wars
- Leaders
- Causes
- Concentration camps, Gas chamber
- Chemistry
  - Gas, types of Gas, Liquid, Solid
4. **Learning Styles**

Traditionally, one distinguishes 3 learning styles:

1. Auditory - learning by hearing
2. Visual - learning by seeing
3. Kinesthetic - learning by doing

Some children can remember a name, a word or any thing by hearing it. Others have to see it to remember. Yet another person has to make a movement or do something practical to remember. In educational language, these people are called auditory learners, visual learners and kinesthetic learners, respectively.

Mirambika projects are not planned to provide exclusively visual inputs to a visual learner or kinesthetic input to a kinesthetic learner. Here, a child is given a fair chance to develop through the other ways of learning to. So, when the Diyas plan a project, it includes activities that cater to all three learning styles, giving the child freedom to do more work in his favorite learning style.

**Project: Tree**  
**Group: Red**  
**Child(ren): All**

Activities:

1. Identifying leaves by shape (visual)
2. Identifying leaves by listening to differences in their rustling sounds (auditory)
3. Identifying; the differences in the bark by making rubbings of the trunk (kinesthetic)

5. **Group Dynamic:**

The diyas are very conscious of what is happening in the group. All children in a group are not equal emotionally, physically or mentally. Each child has his own taste and way of learning. In each group there are some emotional leaders, task assented
leaders, actual work horses, harmonizers etc. All these should be co-ordinated and all of them should get a fair chance to work on their own according to their taste and ability. Thus the difficult task of the Diyas is to find out a way to harmonize, to create a smooth learning environment without overriding the natural tendencies of the group.

6. Parts of beings:

All parts of the being need to be catered to, even if some are dominant in a situation; others are encountered in the process. By "Parts of being" is meant the physical, vital, mental, psychic and spiritual aspects. Faculties (mental), 'qualities (vital), skills (mental, social, manual and physical) are worth developing, and the facilitator can cross-check all these and plan activities.

All children are different, not only in capacities and skills, but also in much subtler aspects of their personality. They represent the possibility of some Divine perfection audit is the facilitators task to discover that essential quality and foster it.

The Diyas plan the activities by considering the child as an integral being, not as merely a "brain creature." Thus, activities for the development of all the aspects of being are even emphasis. Here are some of the activities, used and projects:

**Physical activities**

<table>
<thead>
<tr>
<th>Gross Motor</th>
<th>Fine Motor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sports and games</td>
<td>Tearing paper with hands</td>
</tr>
<tr>
<td>Tree Climbing</td>
<td>Cutting papers with scissors</td>
</tr>
<tr>
<td>Cycling</td>
<td>Drawing, pasting &amp; painting</td>
</tr>
<tr>
<td>Dance Movements</td>
<td>Writing</td>
</tr>
<tr>
<td>Floor Painting</td>
<td>Clay Modelling</td>
</tr>
<tr>
<td>Carpentry</td>
<td>Picking of seeds</td>
</tr>
<tr>
<td></td>
<td>Playing Lego</td>
</tr>
<tr>
<td></td>
<td>Weaving and needle work</td>
</tr>
</tbody>
</table>
### Mental Activities

<table>
<thead>
<tr>
<th>Research</th>
<th>Writing a poem story</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewing</td>
<td>Observing objects, pictures</td>
</tr>
<tr>
<td>Discussions</td>
<td>Looking upwards in dictionaries</td>
</tr>
<tr>
<td>Reading</td>
<td>Learning by heart (memorizing)</td>
</tr>
<tr>
<td>Sequencing</td>
<td>Comparison of different objects or facts</td>
</tr>
<tr>
<td>Questioning</td>
<td>Activities for criticism</td>
</tr>
</tbody>
</table>

### Vital Activities

<table>
<thead>
<tr>
<th>Drawing</th>
<th>Playing Music or songs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Working in a group</td>
<td>Choosing the topics or works</td>
</tr>
<tr>
<td>Working individually</td>
<td>Organizing Materials</td>
</tr>
<tr>
<td>Arranging Materials</td>
<td>Self Evaluation</td>
</tr>
<tr>
<td>Rhythmic body movements</td>
<td>Different games like blind folding</td>
</tr>
</tbody>
</table>

### Psychic Activities

<table>
<thead>
<tr>
<th>Sitting Silently</th>
<th>Inner Journey</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visualizing oneself</td>
<td>Listening to meditation music</td>
</tr>
<tr>
<td></td>
<td>Concentrating on one sound or object</td>
</tr>
</tbody>
</table>
There are more than 3000 types of activities recorded till now at Mirambika.

While doing the project Transport, the Green group Diyas prepared an activity for psychic being. They asked the children to lie down on the floor and put on and some meditation music. The children were asked to close their eyes and listen to the words of the Diyas. Slowly the Diyas started guiding the children with soft voices about their feet, toes, knee, stomach, chest, eyes, ears, head brain. Visualize all those one by one. There is a sun, moon and, stars. Visualize all of them. Now imagine there is no sun, no moon, stars, and no light. You have no legs, no knees and toes, no stomach, no head. Imagine everything is empty. Now, go back, deep, deep again, deep more, deep ... go .. , ..go ... .see yourself there ... find your self, feel, see its shape, colour. Now try to find a vehicle for it. Have a ride on that, have a round. Slowly come back, come back. Now you have body, legs and head. Now the sun is there, every thing is there. Open your eyes.

After this activity, each child shared their experiences. It was wonderful. Some of them saw a bright yellow light in a deep cave, while some others saw a circle with blue light. Yet another saw a beautiful vehicle.

6. Integration

The process of integration is a significant and inevitable factor of a Mirambika project, because it helps the integral growth of the children. A project links with previous work, knowledge, existing skills and experiences. Then we see what it leads to how it can be used later. The content takes on a broader sense, instead of being a narrow compartmentalized subject, and the learning skills and faculties integrate with that. As mentioned earlier, once the learning skills and faculties are developed, then the child learns how to learn. In younger groups, content is not so deep, wide and important as in higher groups. See an example of project, Mapping Skills, done by 10+ age group children in Figure 4.10.
Figure No. 4.10: Project of Mapping Skills

CONTENT

- directions, north, east, south east, sphere, hemisphere, northpole, southpole, equator, primemeridian, latitude, longitude, tropic of cancer, troplo of capricon, circle, angle, radius diameter, grids, islands, types of island, mountains, volcanoes, types of volcanoes, pompeil, rivers, deserts, oceans, gulfs, bay, continents, tectonic plates, languages of India, leaders, dancers, dress

SKILLS

- interviews, discussions, reading books, writing notes, looking up dictionaries, answering to the questions, sequencing, listening
- sketching, clay-modeling, painting, model making with papers and bricks

MAPPING SKILLS

- reason out the differences in dresses, food and in complex of people in different places
- compare dresses, dances, geographical conditions of different places

Reasoning
- why different types of islands, mountains an volcanoes

Observation
- reason out different time at different places on the basis of Greenwich time by using maths

Memory
- why volcano eruption, why different times in different places on the earth

Critical Thinking
8. Interest:

Of all the aspects, the interest of the children is a very important factor which has be considered for planning and preparing the activities. Without interest, one cannot concentrate, because interest and concentration are two sides of the same coin. If the children are not concentrated, everything becomes dull and boring for them. Distraction, disappointment and na, red towards the learning would be the. ultimate results. Hence, the facilitator should be able to understand the interest of the children and plan activities to stimulate and sustain that interest. Through vigilant observation and interaction, Diyas discover the interests of the group and each individual child and prepare activities accordingly.

Data Collection

The study employed the following data collection method given in tabular form in the following table. Each of the school aspects under study mentions the technique used.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Source</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCHOOL ORGANISATION</td>
<td>School process</td>
<td>Open ended interview, Questionnaires, Informal talk.</td>
</tr>
<tr>
<td></td>
<td>a) Recruitment of teachers</td>
<td>Participant observation, Informal talk.</td>
</tr>
<tr>
<td></td>
<td>b) Student selection</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c) Evaluations</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d) Communication with community</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Perceptions of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Teachers</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Parents</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Informal talk, interview, Questionnaires, observation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Interview, Parent profile.</td>
</tr>
<tr>
<td>School culture</td>
<td>School activities Routine Meditation, Morning sports, Breakfast, lunch, Clubs and evaluations Formal: sports day, Maha Samadhi, Opening of gym, Cultural days and Christmas celebration Perceptions of a) Teachers c) Students d) Parents</td>
<td>Participant observation Classroom observation Informal talk. Interview Informal talk. interview, Questionnaires, observation Observation, sentence completion, Life at Mirambika (free expression). Interview</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Teaching-learning encounters</td>
<td>a) Syllabi b) Instructional resources c) Transition of curriculum d) Teaching strategies e) Interaction in Class</td>
<td>Observation in class, examining school records and work done by children.</td>
</tr>
</tbody>
</table>

**Decision making in school**

It may be said that the ideology of the school provides a framework for structuring and organisation of its activities. This also takes into account the resources: financial and manpower and together they impinge upon the nature. of decisions taken. Centralized structure necessitates hierarchy, whereas decentralized organisational structure permits equal status and power to its workers. Organisational structure of the school thus provides the context which influences the decisions taken. Figure 4.11 shows the members of the decision taking body and their respective role in Mirambika.
Figure 4.11: The Members of the Decision Taking Body in School and its Role

<table>
<thead>
<tr>
<th>DECISION TAKING BODY IN THE SCHOOL</th>
<th>ITS ROLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>MANAGING COMMITTEE</td>
<td>* Consultative</td>
</tr>
<tr>
<td></td>
<td>* Administrative</td>
</tr>
<tr>
<td></td>
<td>* Academic</td>
</tr>
<tr>
<td>CHIEF COORDINATOR</td>
<td></td>
</tr>
<tr>
<td>CORE GROUP COORDINATORS</td>
<td>* Decision Making Across Groups</td>
</tr>
<tr>
<td>GROUP COORDINATORS</td>
<td>* Decision Making day-to-day in Groups</td>
</tr>
<tr>
<td>B.Ed. TRAINEES</td>
<td>* In-service training work</td>
</tr>
<tr>
<td>VOLUNTEERS</td>
<td>* Non decision making</td>
</tr>
<tr>
<td></td>
<td>* Gives feedback to take decisions</td>
</tr>
</tbody>
</table>

The principal is looked upon as the chief-coordinator of the school and is a member of the core-group of school coordinators. They are the key functionaries in school and ply a pivotal role in organisation of the various activities. Principal's role from others members of the core-group is differentiated in terms of decisions on administrative matters which are solely taken by him, though he keeps contact with some of the managing committee members. Decisions are not taken single-handed but after discussions and consultation the core group jointly decides the major issues in the school. The interviews with teachers also revealed a similar pattern. It is interesting to note that teachers also revealed similar pattern. It is interesting to note that teachers 'replies on, who takes decision in school', resulted in majority of them stating 'we all sit and talk and decide what is to be done'. A few volunteers however, felt that the principal was the sole decision maker. Traces of this viewpoint were
observed in certain school related matters in selection of parents and volunteers in school and decision regarding upgradation of the school. The last issue i.e. upgradation was solely handled by the Principal in consultation with the managing Committee members, according to an official source. The other coordinators claimed to know not much about this matter.

The managing committee comprises of sixteen members (Figure 4.12). The Chairman, Manager and Education Consultant all the three are from the Aurobindo Society. There are four representatives from the Delhi Administration and three Principals, of Mother's International, Mirambika and Gyan bhaiati Schools. The other six are: one teacher representative and one representative of teacher training wing (Mirambika) two members from the Aurobindo Ashram and two representatives of the parents.

In terms of its function, the managing committee purely functions as a consultative body no directives are given nor does it have a fixed meeting time in a year. What clearly emerged from our talks with school members is that decisions are usually taken jointly after discussion and consultation with its various members.
Organisational Dynamics

Day-to-day functioning of the school reveals that the working relationship between the members are located in an informal work organisation. The functionaries view their roles as directions from "the divine" and their commitment to the ideology enhances identification with the school goals. Hence, they carry out their responsibilities in a collective collaborative manner. They achieve a sense of achievement and derive satisfaction from the roles they perform and evidence to this was seen in school, since there are no peons to do office work and is normally shared among the members; no extra hands to help the children with their personal needs, the group teachers tend to their needs; no office bearers to look after the principal's paper
work; he himself works on the computer, along with some others the list is endless. Hierarchy in work is not evident; the school comprises of equal status workers who set their own work pace to meet the school goals.

The boundaries of roles and responsibilities of the functionaries as perceived by the school are not rigid, but are flexible. This is because the school is constantly adapting to changes and demands in the environment as a result of feedback. Teachers are constantly reflecting on the need to adapt their work/tasks they undertake, to the different situations, including the day to day changes in the physical organisation of their respective class groups.

The principal is not regarded as supreme authority on day-to-day school related matters. Teachers and children are seen quite often seeking his guidance and support and he makes himself available to the children whenever required. His office is a small space with little furniture, often used by younger children as a place to 'hide' while playing. This is indicative of personal influence of an individual irrespective of the role performed by him in the school. Principals' influence on school members i.e. teachers and students may be attributed to his knowledge, personal skill, charisma, power of persuasion etc. Evidence to this effect was the students' perception of the principal as of a 'pal', knows everything, is a friend, etc. and not as some 'supreme authority' deserving deference

1. Rituals in Mirambika

"Rituals" i.e. routine activities like meditation, collective lunch, evaluation and clubs gain significance because of the special meaning attached to them by the participants. The routine activities in Mirambika play an important role in meeting the ideological and operative goals of the school. The affective meaning attached to these activities gives them a distinguishable character. Few of these activities as we observed and as perceived by the participants through informal talks during our stay in Mirambika are described here.
'Meditation'; may be seen as a replacement to the morning assembly which signifies the start of the day in school. Meditation in the mornings according to official sources helps to "connect the inner (self) with outer (school) and set pace for the day". The importance of the activity lies in its function i.e. start of the day's work and completion of the day's work. Meditation is clearly located in the transcendental order aiming at self-reflection, which is in accordance with Sri Aurobindo and the Mother's views on meditation, i.e. to be the path of self-knowledge, self-masters and inner realization. In his own words Sri Aurobindo states; "In the mind's silence, the transcendent acts and the hushed heart hears the unuttered word (Savitri 19 p.315).

Meditation' is a daily event lasting for about 8 – 10 minutes accompanied by the playing of music, the children with their 'diyas': on durries on the floor with eyes closed and arms folded. Sometimes messages of the Mother are also played. The music is played at fixed time both morning and evening to initiate the activity and gain significance for the participants as is evident in the observations that the music calms, is soothing and relaxes the person, is peaceful. The setting for meditation is not fixed, like other aspect school organization, flexibility in the choice of place was observed. Nature of the activity varied with the group, for some it was a collaborative activity where everyone sat together and performed the act. At times the older groups were instructed by their instructors on strategies for concentration and 'asanas'. According to one of the official sources, by meditating the school aims to "develop inner discipline" in the children, which is in accordance with school philosophy. Intragroup differences in performing the act were observed; these vary with the group coordinator. At times 'diyas' of younger groups sang bhajan, sat with eyes closed (children way or may not follow) sometimes they were asked to draw, sing softly and for restless children they devised walking meditation, wherein children walked around the room with eyes closed. The school sees the ritual as an attempt to help children 'look inwards' which helps to evaluate and control one's feelings like anger, jealousy etc.
Observations indicate that children show behaviors ranging from being restless, giggling, using signals to communicate, talking among themselves while others seem 'turned to' to the music and sit absolutely still with eyes open or closed in a group, completely cut-off from others and sitting alone in the corner and standing still, when music for meditation is played. The coordinating team many a time showed distress on not seeing children sit during those ten minutes, but still did not instruct them into doing so. An attempt was also made by the school to integrate the concept of meditation in their 'environment project'. Pollution was linked to inner and outer pollution. Answers to what caused mind pollution, ranged from jealousy, anger, hatred, abuse etc. to which later the children were asked to think of possible strategies to control these negative feelings. 'Meditation' was then emphasized as one such attempt to 'throw out bad thoughts'.

The purpose of 'meditation' as stated by the school coordinators is providing vital education i.e., control of emotions, impulses, desires which also helps to link the 'psychic' and 'spiritual' education. The latter (spiritual education) the school feels, though, is a life-long process, yet by "creating awareness of it in the child a small beginning is made". The responses of children from the four senior most groups (age 6-10 yrs) indicated that more than half of them gave expression to 'meditation' in terms of boring, useless, don't like to sit like statues, feel sleepy etc. some other children expressions on meditation were

* I feel peaceful.
* After meditation my mind cools.
* I feel quiet and concentrated.

Most of the reactions of the children were evoked because the instructor wanted full concentration on the asanas, breathing, posture and tried to impose strict discipline during those ten minutes especially the older children. Whereas in the younger groups (3-6 years of ages) children were asked to do 'anything with concentration, i.e. reading, writing, drawing, or singing, sitting quietly during the time
music is played.

**Collective lunch** is one of the rituals that form a significant component of school culture, and takes place at a fixed time everyday as a routine activity. This routine activity acquires particular significance because of cooperative efforts made by the school, symbolising the school as a community. All students (above 7 years age) participate voluntarily turn by turn to undertake serving duties during lunch. This is indicative of schools' effort to develop sense of responsibility, duty, self-help and dignity of work. The values are cultivated by these activities undertaken rather than imbibed from the rituals. The personal meaning it holds for children helps them to affirm school's effort towards cultivating values like self-restraint, patience and co-operation.

**Regular evaluations** is another ritual, which is of prominence and significance. This is a routine activity aimed at assessment of individual performance with a view to help children to know what has been achieved and what needs to be done. This is clearly evident of efforts made by the school in line with the philosophy, which stress on, evaluations for self-improvement and personal development and not for comparison. Self-referenced assessments in school are not related to grading, ranking certification or upward mobility of classes. Joint collaborative efforts during evaluations is indicative of schools view which stresses undesirability of comparisons and competition among students in any of the school processes including assessment. These evaluations are made for developmental purpose and regular records are maintained which are used for giving feedback to the child and his parents and also for modifying teaching-learning practices.

**Biweekly 'club'** activities is another notable ritual which is undertaken on regular basis. Of these, calligraphy, music, art (stick painting), mehendi, drama, paper cutting and folding are popular ones. Children choose an activity of their own liking and work on it either individually or in groups. Hence, the nature of activity varies
from being individualistic to collaborative. Significance of the activity is enhanced because of the personal meaning it has for the participants. Majority of the students find their clubs enjoyable and express the club days i.e. Wednesdays and Fridays to be the 'most enjoyable', 'best in school'. Children on completion of an activity then teach it to younger children or their peers.

The Mirambika Child

The role of school experiences in shaping the personal-social development of children cannot be overlooked. There is also evidence to suggest that children's attitude to school, their behavior in school and their self-image is largely influenced by their experiences while in school (*Kerry and Eggleston*, 1990: 241).

Informal talks and interviews with the participants contributed towards delineating certain characteristics or behavior patterns typical of Mirambika children. Analysis revealed that Mirambika's efforts are viewed in making children 'thinking individuals', confident, accepting responsibility, of action and inculcating values like dignity of labour sharing, co-operation and receptivity to others as depicted in Figure 4.13.
Confident Learner: Mirambika children are perceived as 'armed with confidence' and being "very confident". It was expressed that the Mirambika system of learning "encourages the child to come forward and do whatever they like without the fear of being compared with his peer group. Confidence in the child makes them clear about their life-goals i.e. their likes and dislikes and can thus take their own decisions, was expressed the parents. They also felt that the children "accept
responsibility for making good or bad decisions". This they felt was the result of Mirambika providing enough space to the child to experiment and learn from one's mistakes, which helps them to take decisions and makes them practical and optimistic. They were also called "adventurous" and "dynamic" by the parents and teachers.

Teachers opined that the Mirambika children are 'very resourceful in the right manner' being responsible makes them complete the assigned work quickly. It was felt by the teachers that this is because in Mirambika’s' system of teaching-learning the teacher functions as a facilitator. This makes children independent learners in the sense that they search for information/knowledge on their own. Some teachers further expressed that, "if you want any work done you should tell. Mirambika child and it will be, done". Teachers felt that these children have "broad perspectives" and are "aware of what is happening" (receptive), which leads them to the right source to complete the assigned job/work. Some teachers revealed that after coming to MIS, the children put extra efforts to come upto the standards of the class. During the informal talks with teachers quite often they children were referred to as "sincere" and 'hardworking".

Time-management emerged as another assert of the children. According to some teachers the children are clear about their life -goal and priorities their work". However, certain teachers had contradictory opinions and expressed that the Mirambika children are "over-confident about themselves", "do whatever they feel is right", "do not listen to the teachers" and "create disturbance in the class". This view of the teacher may have arisen due to non-conforming behavior of the children to the traditional classroom expectations of the teacher; this was expressed by students themselves.

Expressive: According to the parents and teachers, being honest, frank and expressive are some other typical behaviors of the Mirambika child. As expressed by parents the freedom given to the child in Mirambika allows them to put forward their views
without being 'ridiculed' or 'laughed at'. This helps them to become vocal and expressive of their views. Because of being 'heard', instills in them the quality of getting themselves heard' said one parent. As expressed by a student, "we Mirambika kids are quite a fighter in the sense that we cannot tolerate anything wrong". However, a few teachers in M.I.S. did not appreciate their being frank and expressive and considered it to be a sign of indiscipline and rude behavior. As expressed by a teacher, they don't have respect for their teachers, and they say whatever they feel like'.

Teachers also opined that by being expressive, the Mirambika child has an 'upper-hand' over MIS children and do very well in co-curricular activities like debates, declamations etc. An English teacher commented that, 'their style of writing is very original' and language is not bookish. She further added that, "they always come up with very original ideas which at times ourselves also cannot think of".

**Self-discipline:** Parents and teachers felt that honesty is valued by Mirambilka children and they will not 'fib' or lie, and felt that the children accept their faults and are open to suggestions. Teachers too expressed that 'Mirambika children are honest and sincere with their teachers' as they don't hide anything from them'. Children also viewed themselves as 'very disciplined', which was further strengthened by saying' you will never find a Mirambika child ever bunking classes'. Children expressed that they were more disciplined because of freedom they had got in Mirambika. It was clearly stated by some children that 'if you are given freedom you don't misuse it, but in a strict environment one feels like breaking the rules'.

**Information Seekers:** Apart from being independent and responsible learners their style of learning may be termed as 'information seekers'. Teachers feel that the children are 'really very enthusiastic about learning and gaining knowledge'; this urge makes them refer to books, materials and other resources. Parents feel that for their children 'learning is an enjoyable process as they have developed strong craving for knowledge'. Children give Mirambika the credit for helping them develop an interest
in studies. Majority of the children expressed that 'they don't study to pass exams but because they want to gain knowledge'. They further expressed that they have the potential to learn which may be attributed to project approach to teaching learning. This they felt helps them to look at things from different angles and develop a wider perspective by relating one subject to another.

Parents and teachers felt that since the children were not burdened with traditional examination system in Mirambika, learning was an enjoyable experience. Also, since getting marks is not their goal the students try to clear every concept before moving further. Parents felt that being in Mirambika the children get experiences of relating studies to real life like situations like visit to Safdarjung Airport while doing a project on aeroplanes. Parents credited all these experiences to Mirambika and stated, 'had they been in any other school it would not have been possible, because of the bindings of the prescribed syllabus'.

**Thinking Individuals:** The parents and teachers view the children as individuals who try to find reasons for whatever they are doing and then put in their best efforts. According to the teachers nobody can force Mirambika children to do anything, the purpose and logic of performing the task should first be clear to the child. Children too feel that lack of teacher dependence forces them to find reasons or solutions to problems on their own which strengthens logical thinking. Also, experiences of relating themes to different subject areas help the children in this direction. The ability of the children to be receptive and logical leads them being called thinking individuals by their teachers and parents Teachers in MIS are sensitive to the needs of Mirambika children and were not in favour of their joining traditional schools. As one teacher commented, 'it is like giving tight shoes to children and asking them to walk even if it hurts'.
Table 4.2.51

Perceived Student Characteristics by Parents, Teachers and Students themselves

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Perceived student Characteristics by Parents, Teacher and Students themselves</th>
<th>Parents N = 19</th>
<th>Teachers N = 20</th>
<th>Child N = 28</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Confident</td>
<td>10</td>
<td>16</td>
<td>6</td>
</tr>
<tr>
<td>2.</td>
<td>Truthful</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Wider Perspective</td>
<td>2</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Disciplined</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Friendly/lively/Interactive</td>
<td>2</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>6.</td>
<td>Optimistic/Want to enjoy, excrymin</td>
<td>3</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Logical</td>
<td>1</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Sincere</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Independent</td>
<td>2</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>10.</td>
<td>Self-respect</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Kind</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Respects other</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>13.</td>
<td>Make themselves heard</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>14.</td>
<td>Fearless</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Expressive/articulate(not disciplined)</td>
<td>1</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Frank</td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Non competitive, ambitious but not jealous</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>18.</td>
<td>Responsible</td>
<td>2</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>19.</td>
<td>Honest</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>Good time management</td>
<td>1</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>21.</td>
<td>Not Materialistic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>Sense of superiority</td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>Out spoken</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>Boss over others</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>Clear about life’s goal</td>
<td>3</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>26.</td>
<td>Thinking Individual</td>
<td>2</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>27.</td>
<td>Not good in writing skills and Hindi and Sanskrit</td>
<td>2</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>28.</td>
<td>Resourceful</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>Dynamic</td>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>Creative</td>
<td></td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>
**Humane Values**: Parents opined that Mirambika children are simple, friendly, sensitive, honest and down to earth persons. They have respect for all kinds of work, experiences of cleaning, sweeping, washing their utensils in Mirambika helped to develop dignity of labour in them. Parent's feel that their children are not materialistic or competitive neither they get mesmerized by superficial things in life. To 'show-off is not in their nature, commented a parent.

Mirambikan's are not jealous of others achievements instead try to improve one's own performance'. This may be because learning in Mirambika focused on highlighting individuality, cooperation and self-perfection. These views are further substantiated by student's views on, what memories they have of Mirambika? Analysis of students responses are presented in Table No. 4. 2.52.
Table 4.2.52

Student’s responses to the question: What memories do you have of Mirambika?

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Response</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys</td>
</tr>
<tr>
<td>1.</td>
<td>Like a home</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Project work/ topic work was great</td>
<td>4</td>
</tr>
<tr>
<td>3.</td>
<td>Very warm like a family</td>
<td>1</td>
</tr>
<tr>
<td>4.</td>
<td>A dream school I am lucky that I am was a part of it.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>No tests was the best part</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Miss morning sports</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>We were given more personal attention</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>So many memories that I can write a book on it like a home friendly Diyas (we used to hug them)</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>No restrictions</td>
<td>3</td>
</tr>
<tr>
<td>10.</td>
<td>I never used to cry while going to MBK</td>
<td>1</td>
</tr>
<tr>
<td>11.</td>
<td>Combined games for boys and girls</td>
<td>1</td>
</tr>
<tr>
<td>12.</td>
<td>My friends my teachers</td>
<td>3</td>
</tr>
<tr>
<td>13.</td>
<td>Lots of happy memories</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• free to do whatever we wanted to do</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• played a lot but the same time learned too</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• environment was a learning type</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>Our film ‘Friendly Alien’ got award</td>
<td>1</td>
</tr>
<tr>
<td>15.</td>
<td>It was great fun. We studied also but it was never a burden</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>No sections in MBK</td>
<td>1</td>
</tr>
<tr>
<td>17.</td>
<td>Outings were fun</td>
<td>1</td>
</tr>
<tr>
<td>18.</td>
<td>Lots of trees, open classrooms, cake</td>
<td>1</td>
</tr>
<tr>
<td>19.</td>
<td>Trip to Kulu, National was fun</td>
<td>1</td>
</tr>
<tr>
<td>20.</td>
<td>Building was great</td>
<td>1</td>
</tr>
<tr>
<td>21.</td>
<td>Lots of fun and play</td>
<td>4</td>
</tr>
<tr>
<td>22.</td>
<td>Miss nothing about MBK</td>
<td></td>
</tr>
</tbody>
</table>

Teachers expressed that Mirambika children are sincere, honest and humble but felt that they were influenced to a large extent by western culture as evidenced in the way they dress, talk and behave. A few teachers were of the opinion that these children have a sense of superiority and do not want to conform to class norms. This it
was felt was the result of 'too much freedom and independence, which has made the children undisciplined and rude'. Certain set ways of behaving (such as non-conformity) probably leads to problems in adjustment.

It appears that the bottle-necks to adjustment of Mirambika children in MIS are the traditional teaching-learning set-up and the examination pattern. Because of their friendliness, confidence and responsible attitude and help from peers and teachers in M.I.S. they learn to adjust within the first year of shifting. Students and parents were of the view that a child needs to be mentally prepared for the change and will then not face much adjustment problems.

**Strengths and Weaknesses of Mirambika**

The strengths and weaknesses of the Mirambika schooling, which the researcher feels, are very important.

A Hindi Doha' says "If a rain drop falls into Ganga, people treat it as sacred and drink it to get rid of their sins. Whereas the same rain drop when it falls into a drainage canal is hated, considered as impure and never touched. Whose fault is this? The raindrops or the creator's? If a blacksmith makes a needle with an iron piece, people use it as an instrument for stitching, but if the same iron piece is turned into a knife, the butcher uses it for chopping meat. Whose fault is this? The iron piece's or the blacksmith's?"

The same is true for the Mirambika Schooling also. The researcher feels that the strengths or the weaknesses of Mirambika schooling on the shoulders of the people who deal with it. If the facilitators are capable and creative enough, then there is no question of loopholes. Whereas, if the facilitators are not creative and well trained, and are unaware, of learning needs, interests and levels of the children, the project work becomes a havoc and a disaster.

From observation of and interaction with children and Diyas who are directly
involved in the research the researcher found some general strong points as well as loopholes in Mirambika Schooling. These are mentioned below.

STRENGTHS

- **Development of learning Instruments**: As mentioned in the beginning, education should emphasize the development of the learning instruments the basic skills and faculties, mental and physical - rather than mere memorization of facts and information, for the learning process to be effective. Only then does the child learn how to learn and work independently. So one of the most significant factors of the project work in Mirambika is that it gives more attention to the development of learning skills and faculties.

- **Development of all aspects of being**: Unlike the traditional system, the Mirambika school caters to the development of the different aspects of the being: the physical, the vital, the mental, the psychic and the spiritual.

- **Develops interpersonal relationships**: In project work, children learn collectively, as it demands sharing, cooperation and trust. Thus, it develops interpersonal relationships and sorts out conflicts in the group, encouraging healthy cooperation amongst the children.

- **Child-Centered**: The primary principle of the project is that it is child-centered. The child acts as the central character in the learning process and environment, and the support system is meant to foster his growth "in his own way".

- **Develops the power of expression**: At Mirambika children have the freedom to express without any restriction as long as their ideas do not violate the rights of others or hurt others. Diyas are friends and there is no rod or authoritarian way of suppression. The projects provide a wide range for the development of expression.
• **Increases confidence**: Through project methods, children learn or "acquire" knowledge by experiments and experiences and become aware of their own potentials. This enhances their confidence and self-esteem.

• **Helps in quick understanding**: The project work helps the children to understand things easily. The remarkable point of the project work in Mirambika is that the children learn by doing, from experiences and they themselves take initiative in their areas of interest. Moreover they are encouraged to apply their knowledge soon in their practical life. Thus, the question of rote memory never comes onto the scene.

• **Exposure to different resources**: Another notable merit of the project work is that the children get exposure to all sorts of resources. Modern educational technologies can be used as resources for projects. Children use T.V., computer, electronic medics and at the same time, Nature, various institutions working in National and International levels, monuments and museums which are "unusable" for the traditional schools due to "rigid curriculum" and "tight schedule." Children at Mirambika are also exposed to certain "life skills" such as carpentry, clay work, gardening and various arts and crafts. This provides a wide range of mediums of exposure.

• **Usage of waste materials**: Making models and arts and crafts are a significant part of the project work at Mirambika. Children make models out of all sorts of waste materials like old match boxes, used match sticks, fruit packets, old chart papers, newspapers and so on. For Mirambika projects, nothing is waste, all can be recycled or re-used. The multi-disciplinary approach of integrating skills and faculties along with content, and friendly, and close relation between Diyas and children are the other remarkable strong points of Mirambika.

• **Reading and writing habits get less importance**: Though projects, children mostly learn by doing or from experiences. Moreover the projects give a wide
scope for each child to express itself the way they feel comfortable. The result ultimately leads to the verbal expressions, speech, story telling, poems and dramas. Reading and writing, the observer feels, sometimes is neglected.

- **Integration becomes a weak point**: Although integration of content, learning skills and faculties is a strong point of Mirambika, in actual practice, Diyas often find it very difficult and achieve. The Diyas and children hurry to finish the project fast, so the project is narrowed into one or two subjects, neglecting broader content possibilities. Lacking training and understanding in integral education, some of the Diyas fail to provide, for all aspects of the child's being. At the same time some of the Diyas are unable to fully facilitate the different learning skills due to their own inadequate skills in those areas.

- **Difficult to follow the principal "near to far"**: In Mirambika, the Diyas change their groups in every one or two years. Thus the new facilitator is unaware of the work, which the children have done or have learned, earlier. It is not always advisable to look back or check the previous documents. So, according to the tendency and the demands of the group, new projects come up that might not have any connection to the learning process. In that way, the principle 'near to far' is not always achieved.

- **Problem of evaluation**: The evaluation demands a very minute and accurate observation, and only a facilitator with a bird's eyes can do it effectively. Diyas working with 15 or 20 children might not be able to concentrate on all the children at a time. They see partially, they observe partially and ultimately it tends to build up a wrong notion or half-truth about the child. Often this leads to the tendency of judging the child.

- **Attention and stress to the group**: The planning and execution of a project in Mirambika often shows an inclination towards the group needs and interests at the expense of individual needs and interests. It is much easier to deal with a
whole group, doing the same activities and same project, rather than the children doing different activities and different projects at a time individually. Hence, sometimes Diyas give more attention to the group, ignoring the individual child's needs, interests, capabilities and demands.

- **System problem:** Some system problems also create adverse effects lightly on Mirambika project: Mirambika has a teacher-training wing and it selects trainees from various parts of India. They stay for 3 or 4 years in Mirambika. After getting training, they leave Mirambika. Hence, Mirambika does not have a core group of teachers or facilitators. This is an ongoing problem. Since trainees are coming from various parts of the country, they are not very good at Hindi or English whereas the children are. The unfortunate result is often 'undesirable' communication gaps between children and Diyas.

The change of Diyas from group to group also has some adverse effects on project work. Different people have different ideas and ways of thinking, and they tend to work with the children according to their ideas only.

Above all, due to the lack of proper understanding of the integral philosophy of education and the lack of clear discrimination to provide freedom where it is called for and guidance where it is not, Diyas sometimes find themselves in a 'tight corner' on where to draw the line between freedom and direction.

Apart from these demerits, Mirambika is a courageous attempt to break through the traditional, unilateral way of classroom teaching. The researcher feels that its philosophy and methods should be widely propagated and known.