



APPLICATION OF INTEGRAL EDUCATION – SCOPE, CHALLENGES AND OPPORTUNITIES

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Abstract

What child seeks to learn and how institution can align with the needs of learner have become the center of discussion for education today. The limitation of mainstream of education have led educators to look at the alternative approaches. Integral Education Philosophy (IEP) is based on the educational thoughts of Sri Aurobindo and the mother. The integral schools established under the principle of free progress curriculum and experiential learning approach. The aim of the study is look at principles and best practices of Integral education that can help to address the limitations of mainstream education keeping in the spirit of National Educational Policy – 2020. We explored what are the challenges in bringing IEP pedagogical approaches to mainstream and recommendation towards abridging the practicing of IEP in mainstream of education. The results highlighted that integral education teacher consciously create class teaching materials as per the needs of the child and understand the child view of learning. The evaluation approach is multi method and integrated to overall development of the learner. The teaching and learning process are based on students centered pedagogy methods. Though there are challenges observed from the respondents bringing the IEP to the mainstream of education in the spirit of new education policy implementation but the outcome majority of 39.5% felt positive about inculcating the certain principles to IEP to the mainstream. The challenges and opportunities indicated by the participants were examined using sentiment analysis.

Keywords: Integral Education, Pedagogy and Holistic Development

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1. Introduction

Education system has been undergoing swift change in the last several years. New modes of teaching and learning techniques and strategies have been introduced and are being encouraged as alternative methods to the traditional classroom model. National Curriculum Framework Draft (2019) emphasizes (a) Incorporation of basic ethical and moral reasoning throughout the school curriculum (b) Incorporation of ethical and moral principles and values (c) Development of Constitutional values (d) Development of ideas of personal freedom and responsibility among students (e) Basic health and safety training, as a service to oneself and to those around us and (f) Socio-emotional learning (NEP, 2020).

The present study focuses on understanding relevance of Integral education philosophy with specific to determinants of Integral education success and teacher role. The growing concern for the measures to address the current problems and consequences of current education system has led to revisit many of the Indian alternative educational practices of the past. Some of the private educational institutions have started incorporating some of those principles on an experimental basis. Integral Education of Sri Aurobindo is one of such learning process that have provided evidence for the holistic development of its student.

The guiding principle of Integral education is the awakening of an individual as a spiritual being. Integral education is based on innovative, learner-centered pedagogy that has evolved from experimental schools founded by mother. This pedagogy encourages holistic development through acknowledgment and cultivation of the five dimensions of a human being. Integral Education is that education of perfection. It integrates all dichotomies. It aims at integrating the physical, vital, mental, psychic, and spiritual dimensions of the human personality (Ghose, A. & Alfassa, M., 1972). It aims at integrating the material and spiritual dimensions of the human personality. The integration is at (a) Individual (b) National and (c) Advancement of Both. According to The Mother (1978, Vol.12 P.120) the aim of education is not to prepare a man to succeed in life and society but to increase his perfectibility to its utmost.

Integral Education Philosophy (IEP) is based on the educational thoughts of Sri Aurobindo and the mother who was instrumental to implement at the Sri Aurobindo International Centre of Education at Puducherry (SAICE). The early foundation of experimental schools (1950 -1975) resulted in rise of movement across the nation in establishing integral education experimental schools and institutions across the nation. During this period, a greater number of integral schools established under the principle of free progress curriculum and Outreach schools were founded as per the mother direction to offer education for local population. In 1984 the Sri Aurobindo International Institute of Educational Research (SAIER), body was established as an organizational structure for all Auroville's educational activities. A dedicated Teachers' Center supports teachers from all Auroville schools. The table 1 below shows the list of experimental schools currently operational under the umbrella of SAIER (SAIER Report, 2019).

Table 1: *Showing the Units under SAIER*

Auroville schools	Outreach Schools	Physical Education	Arts and Culture
Auroville Pre-crèche	Aikiyam School	Dehashakti School of Physical Education	Centre for Research in the Performing Arts (CRIPA)
Kindergarten	Isai Ambalam School	New Creation Sports	Auroville Theatre Group, Studio,
Nandanam Kindergarten	Oli School	Auroville Sports Research Centre	Kalabhumi Open Art
Aha! Kindergarten	STEM Land	Eluciole School	Circus Aurofilm
Transition School	Arulvazhi Education Centre	Auroville Nature Camp	
Deepanam School	Kuilai Creative Centre		
The Learning Community (TLC)	Aurohamsadhwani		
Last School	Life education center		
Future School	Illaignarkal Education center		

Source: SAIER Report, 2019

The Integral Education constitutes five facets of development: physical education towards development of strength and endurance of instrument, Vital education for the growth of observation the will for progress. Mental education for the development of power of concentration, capacities of expansion, widening, complexity, organisation of one's idea and thought control. Psychic education for the discovering the depth of being, sense of universality and limitless expansion. Spiritual education for one it is a higher realization upon earth.

The teacher's role in integral education requires not only to suggest action but also to put questions that may lead the learner to observe and investigate in a systematic manner. It involves in guiding the student in forming correct judgement and make the students realize the incorrectness of the fact arises from. Teacher's experience to the deeper truths of existence is particularly important in the sphere of spiritual development in Integral education. An effect teacher does not impose his/her ideas on the students. He/she suggests various procedure of learning to them. According to Sri Aurobindo the three instruments of the teachers are Instruction, Example, and Influence. Instruction is to awaken learner with an aim of growth of the faculties of learning with natural process and free expansion. Example is

powerful than instruction, it is not only an act or action, but also a passive acceptance of the receptive mind of learner and sowing the seed for productivity. Influence is more than example, it is creating an intimate link of the small child within (Joshi, K., 2011). Sri Aurobindo's Integral Educational Philosophy (IEP) is a student-oriented philosophy which recommends focusing on integral development of student covering the whole aspects of education such as psychic and mental, spiritual, physical, vital by cultivating the beauty, power, knowledge, and love (Saini, A., 2017).

According to Esbjörn-Hargens, S., Reams, J., & Gunnlaugson, O. (2010) the ten key characteristic of Integral education are; Exploring multiple perspectives, Includes first, second and third person methodologies of learning and teaching, Weaving together the domains of self, culture and nature, Combining critical thinking with experiential feeling, Including the insights from constructive-developmental psychology, Engaging regular personal practices of transformation, Including multiple ways of knowing, Recognizing various types of learners and teachers, Encouraging “Shadow work” within learners and teachers and Honoring other approaches to education (Esbjörn-Hargens, S., Reams, J., & Gunnlaugson, O., 2010).

2. Concerns of Mainstream Education

There has been increased importance in building the education system, which is learner centric, learning human values, virtues and building collective consciousness. A large teacher workforce from the mainstream, reported that their workload is high, do not find time for curriculum planning, design, and work under pressure. Though most of teachers are found to have positive attitudes and beliefs about integrating technology in education. However, they feel that it is time-consuming, and lack professional skills. Teachers do not find time to reflect on learning process and creating required materials and in the case rural teachers are entrusted with administrative work which is also an additional burden (Patel, M. S., & Pandey, S 2014; Khan, S., 2016). There are key educational reforms for secondary and primary education in India along with Millennium development goals (MDGs) with a global attention. The universalization of education to reduce inequality, access to education through tailored policy interventions like Sarva Shiksha Abhiyan and Right to Education, the quality of elementary education in India has not changed much especially to rural schools. Expertise-driven online teaching models, AR/VR technologies to overcome gaps in physical teaching and lab infrastructure, uniform assessment schemes across schools, career counselling sessions and teacher training to become adept at new-age technologies. This will continue to be a major challenge toward the new normal of post pandemic.

Teaching primarily takes place in the classroom with a focus on completion of the syllabus within the stipulated period. The outcome of learning is assessed and measured through performance of students in tests and examinations and the grades they obtain. Many of the noble goals recommended by the various Educational Commissions are far from being implemented and lies only on papers. Evaluation methods are summative, or credit based. Parents' choices are also based on this. Hence there is no enough time is given by these education institutions towards teachers' students and parents' reflection time or personal growth and for self-care and wellness which is vital and fundamental within right spirit of creating learning environment for the child (Yash Pal, 2009). Though one of the principles NCF (2005) is “Connecting knowledge to life outside school”, it has failed to provide clear

direction to teachers on how it can be achieved pragmatically. Can the principles and best practices of Integral education help to address the limitations of mainstream education? If yes how it can be lived? What is the integral teacher's perception about this contemporary phenomenon?

3. Evaluative studies in Integral Education schools

Dash, Gayadhar (1989) analyzed the primary features of Integral Education advocated by Sri Aurobindo and expounded by the mother at Integral Education Centers in the State of Orissa and explored strengths and weaknesses of the experiment. The study revealed that 57.70% were urban, 38.46% were rural and 3.84% were tribal schools. The teacher-pupil ratio was 1: 15 and non-teaching staff was not adequate. Only one school was residential, and no school was self-sufficient in all aspects of the physical facilities. Physical education was imparted in working days only. Vital education was imparted through fine arts, music, handworks, paintings, sense training, moral training etc. It was found that the principals of all the schools viewed that free progress system could not be introduced in the Integral Schools of Orissa due to enormous number of students, lack of instructional aids, schools those were under the authority of Board of Secondary Education and parents did not want such type of system (Dash, Gayadhar., 1989).

A critical study on the status of integral school with reference to education thought of Sri Aurobindo Senapati Gourimani (1993) survey 102 integral school of Orissa. The study revealed that there is essential gap between the objectives underlying the system and the physical results achieved. It was noticed that the teachers are not adequately initiated to the salient features of Sri Aurobindo's educational thought. Management of these schools are not conscious about the aims and objectives of Integral education. With respect to curriculum, it was found that there is no specific period allotted for vital, mental, psychic, and spiritual education through these aspects are so important to integral education. Schools in Integral education follow special Curriculum up to class VII, whereas no such provision is made available to Secondary and University level students. The ideal teacher pupil ratio- 'each one, teach one' was impossible to achieve, as the student's strength is large. Further it was found that dearth of properly qualified trained and inspired teachers' acts as a barrier for the proper implementation of the integral education and parents are not aware about the relevance of IEP (Senapati & Gourimani, 1993).

Neeta Verma (2008) examined the role of both the integral education and contextual factor of students on their cognitive and non-cognitive learning outcomes. The study was carried out in public, Delhi administration schools, Kendriya Vidyalaya and Mirambika schools comprising of total 180 students using an experimental design. The study revealed that there was a significant relationship among the distinct aspects of Sri Aurobindo integral education system. The analysis of interactions encountered during participant observation throws light on informal lines of communication between the teachers and students, "power" or "control" does not lie with the teacher and negotiations help to maximize student's effort. Teacher's role is more of a facilitator, a generalist than a specialist and There was a positive attitude of learns towards Sri Aurobindo's Integral education system. The integral school provides opportunities to enrich the student's sense of commitment self-reflection and evaluation which is a step towards maintaining a good working relationship (Sarangi & Namita Kumari, 2008).

A critical evaluation of Sri Aurobindo Ghosh's views on Education and its relevance of education system in India by Gupta Saloni (2010) highlights the thought of national education propounded by Sri Aurobindo highlights the true and real significance of life. The salient features of 11 goals of Integral education, five tenants of integral education and relevance of Sri Aurobindo views to the present education system. In his concept of education, freedom is the most underlying principle. System of integral education covers all five aspects Viz: Physical, Mental, Vital, Psychic and Spiritual. She observes that the present-day education incorporated extraordinarily little of vital and psychic and nothing in spiritual Gupta Saloni (2010).

Hema Datta (2011) examined the applicability of Sri Aurobindo's philosophy, the curriculum administration in Integral education and effectiveness in integral school. The study observed that the method of individual work is primarily based on worksheets. 1. A didactic part - (meant to teach), 2. A heuristic part-(serving to discover) 3. Mixed type and 4. Testing type. The Future Foundation School at Kolkata (TFFS) administered by Sri Aurobindo Institute of Culture, Kolkata, is founded on the principles of Sri Aurobindo and The Mother and administers the Council for the Indian School Certificate Examinations, New Delhi, and curriculum for Class-X (ICSE) and Class-XII (ISC) course. The method to education practiced here is 'No method and every method;' myriad forms of teaching and facilitation. Hema Datta (2011) suggested that Integral education system need to be studied in the specific contexts of curriculum planning and execution vis-a-vis other curricular areas and Research work can be carried out in ground level related to the implementation of educational policies related to Integral education. Modak. K (2014) studied Principles of Integral Education and its possible implementation in existing educational system. It was found that Methodological practices aligned with integral education principles to mainstream have flowing challenges (a) teacher is tied with curriculum (b) pressurized with conducting exam (c) syllabus is not according to their needs and it is imposed. Modak. K (2014) suggested a need for dual system of classes in the school, co-existence of two types both fixed and conventional and integral education is necessary (Modak. K, 2014). Axer, J. (2017) listed of series of studies carried out in SAIER and SAICE based on the Evaluation and documentation of the implementation of Integral Education in Auroville. The Interim report highlighted that the lofty expectations remain unfulfilled among teachers in Auroville. Rigidity and conservativeness of many of the teachers appeared to be the greatest obstacle on the path to new realizations. The free progress systems are challenging the Auroville community in two ways (a) each new initiative creates a competition in the field which includes teachers, students, and resources. The second aspect is (b) the educational community is challenged with the question of its own direction; Are we on the right course; what is Auroville, and its education is meant for? But Educational research project by SAIER carried out during 2015 found that that Free progress system "For some of the teachers it was helpful. For the students it was not so relevant" (Axer, J. 2017)

In a student-initiated survey in 2016-17 revealed that good approaches between teachers and students and help to grow and to evolve. The real concerns of the students in the year 2017 were few teachers, teaching methods, lack of accessible material resources available, lack of a variety of subjects, courses, internship, lack of a class on Auroville, lack of interaction between schools, extremities of schools, the voice of students not taken enough into account, Controversy concerning exams/tests, nutrition, and lack of emphasis on Tamil (Tewari, D., & Clarence-Smith, S. A. 2016).

Berggreen-Clausen, M. (2020) studied on how can learning based on the three pedagogical principles of Integral Education be assessed, it was found that education in Auroville is unending, universal perspective based through transformative educational leadership. Through the Learning Community (TLC) approach and method, the integral learning is tangible (Berggreen-Clausen, M., 2020). The future suggestion and recommendations from the interim report of Integral education in Auroville highlighted that Auroville education need a Horizontal way in exchange of qualified teachers between the different school, regular exchange of qualified teachers between the different schools, even taking part in school and educational conferences, need for structured and organized options to choose their subjects between schools in Auroville.

4. Need for the study

It is clear from the above comparative, evaluative and experimental studies from the literature that pedagogy of integral education is dynamic and has large scope for experimenting and bringing out changes to cater to the goals of integral education. Some of the practices of Integral education have stood the test of time and it can easily be brought into mainstream education. Schools at Auroville have their teaching faculty who have strong faith in Aurobindo philosophy and have lived and experienced ashram life. In addition, the Heads of other educational institutions following Integral education, along with few of other faculties either have lived ashram life or alumni of Integral schools. Since many of them were found to have been received their education /training it is imperative that, there is a strong affinity to the philosophy which could influence their faith in the success and merits of integral education.

Since the recommendations of NEP (2020) are still in its preliminary stages of being implemented, the best practices of integral education can be recommended under NEP (2020) for its implementation. It is essential to explore integral teachers' belief or attitude on holistic development from the lens of philosophy of Integral education in bringing the principles of Integral education to mainstream. It is imperative to understand current curriculum practices in the integral schools and their belief about IEP by the teachers and opinions on implementation NEP (2020). It is clear from the review that the success of integral education depends on teachers. Institutions located at Pondicherry ashram and Auroville have the first generation of teachers who have faith in the philosophy of Sri Aurobindo which could be one of the factors for the success.

5. Method

Currently there are many educational institutions spread over different parts of India in the name of Sri Aurobindo, claiming and attempting to integrate philosophy & principles of integral education. These institutions are also affiliated to Central & State Boards of Education. But not all the teachers in these institutions have received/indoctrinated the principles of IEP. Hence it is necessary to understand to what extent these teachers perceive the principles, practice the principles and their views on how to bring these principles be integrated into the mainstream education.

5.1 Objectives

- i. To explore the principles of Integral education practiced in classroom teaching, learning and evaluation.

- ii. To understand Perception about bringing the principles into the mainstream of NEP (2020) in terms of challenges in implementing Integral education principles to mainstream education.
- iii. To seek recommendation and suggestions to overcome these challenges.

5.2 Research Design

The present study was designed used mixed methodology approach. The questionnaire were designed under three sections (a) General Information (b) Pedagogy methods, and (c) Scope, Challenges & Suggestions in practicing integral education (Appendix -1). Questionnaire constituted checklist, open ended questions, and close ended questions. In General Information section, respondents were asked about socio demographic details, affiliation, and experience. Under the Curriculum and evaluation items related to curriculum revision, curriculum preparation, medium of instruction at distinct levels, co-curricular activities, tools used in pedagogy to practice IEP and evaluation methods followed were looked for. In third part of survey constituted open ended questions related to salient features of IEP, best practices, uniqueness compared to mainstream of education, what are the challenges in implementation of IEP in mainstream of education and recommendations.

The data was collected through online and offline. The teachers from experimental schools practicing integral education representing ten experimental schools were reached out for survey during March 2021 to November 15th, 2021. We reached about 112 participants out of which completed responses obtained were 50 integral education teachers.

5.3 Participants

Purposive sampling method was followed in the study. Following table 2 represents the list of schools and number of teachers took part in the study. The representativeness of sample is across different states of India.

Table 2: Showing the sampling frame considered for the study (N=50).

Auroville & Outreach Schools	CBSE Schools
Transition School, Puducherry (01)	Sri Aurobindo International School, Hyderabad (30)
Udavi School, Puducherry (3)	Sri Aurobindo School of Integral education, Orrisa (01)
Aikiyam School, Puducherry (4)	Creative School, Bangalore (05)
Isai Ambalam School, Puducherry (02)	Samakruthi Kids schools, Warangal, (01)
New era of senior secondary school, Puducherry (2)	Mirambika Free Progress School, Delhi (01)
Sri Aurobindo International Centre of Education, Puducherry (01)	

5.4 Analysis

Survey items included multiple choice statements, check list and open-ended questions. The data collated was sorted, grouped, and analysed using appropriate methods and tools. Suitable descriptive & qualitative analysis was carried out. A generic sentiment analysis was computed to extract the collective views of respondents.

6. Findings

6.1 Socio-demographic Profile of teachers

The respondents of the survey constituted 26.5% Male and 73.5% Female with a diverse education background. The observed age range is 29 to 68 years, about 80% of the respondents have received former training in Aurobindo philosophy or they have lived experience at Pondicherry ashram. Majority of the respondents of the group have work experience ranging from 5 to 25 years and above. On an average teachers spend two to five years with the same class across various levels.

6.2 Curriculum Practices

Respondents drawn from the survey belong to institutions that are affiliated ICSE, CBSE, Cambridge and State government boards. Hence, they adhere to curriculum stipulated by these institutions, in addition they also integrate salient features of IEP. Majority of respondents mentioned that revision is done on need basis. 98% of respondents prepare and present Candidates for State Board or Central Board examination and 2 % of respondents said that their institutions follow Free Progress Method. Among the integral teachers 36.73% were from Lower primary level, 20.41% from Upper primary, 22.5% High school and 20.41% are from higher secondary level, respectively.

It is clear from the responses to that teachers were free to discuss and bring changes in pedagogy, keeping in view, importance, and relevance of IEP. One of the unique practices of IEP Teachers is the autonomy to investigate individual differences and their needs based on individual learner's growth or progress through wisdom circle and reflection circle exercises. In facilitating the Formal Subjects to students, multimethod teaching is common approach. Other indigenous pedagogical methods observed were ATB (Awareness through Body), EBD (Education by Design), TPR (Total Physical Response) and STEM activities, integrated project-based learning, concept ladder, worksheets, project-based learning, wisdom circle, mediation, breath work, healing circle, and many other techniques/tools are aimed at development of physical, vital, mental, psychic, and spiritual aspects of self-discovery. Though Mother and Sri Aurobindo emphasized on the mother tongue/native language as the preferred medium of instruction, it was seen that predominant medium of instruction across the grades was English (see figure 1).

6.3. Scope of Integral Education

To understand the salient features of IEP, best practices, and uniqueness open end questions like “What is your experience of aligning with the IEP principles of education and how that is brought to the classroom?” were enquired. A generic sentiment analysis on the responses were computed to extract the collective views of respondents. It was found that 63% of group felt positive about their teaching experience in aligning with IEP and 31% of felt neutral (See figure 3).

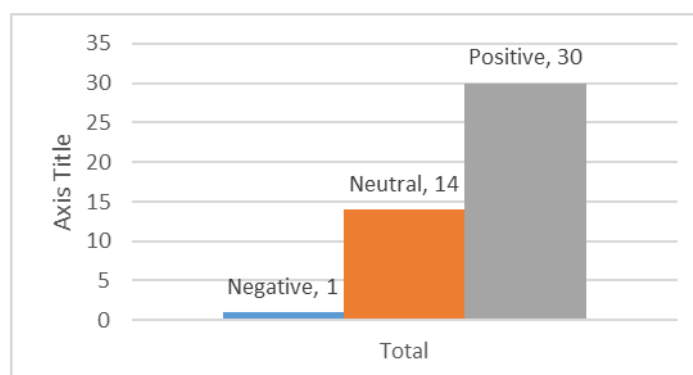


Figure 3: Showing the teachers perception in aligning with IEP.

Teacher’s positive views indicated that IEP helped to understand self, and the role of teacher is a continuous and conscious learner. They believe that IEP focuses on the needs of the child in terms of physical, mental, vital, and social being in consultation of learner progress. Respondents emphasized that IEP principles allows self-observation and self-reflection enabling towards the role of facilitator. According to participants IEP can brought into classroom by recognizing the unique capabilities of each student. IEP brings change in classroom under three aspects (a) the aspects of Integral personality through love, knowledge, power, and beauty excited during the classroom (b) From teaching subject matter to invoking the knowledge that us within the child and (c) learning together with the students.

The uniqueness of IEP practices highlighted respondents were Dual-Teacher method at primary level, no boundaries of Textbooks for grades 1 to 4 in the subjects of Math, Science and Social Studies, Autonomy to develop lesson plan with students, No school uniforms, Circle Time Interactions, Self-Reflective practices (meditation, silence and Prayer activities), Weekly sharing circles for teacher wellbeing and self-care. Inclusion of Vocational training classes and parents in micro projects. Respondents felt that these methods-based IEP can be positively brought into conventional of education.

6.3 Challenges bringing Integral Education to Conventional education.

Respondent’s views about the challenges in implementation of IEP had three common themes observed from the survey namely (a) Parents understanding about IEP (b) Teacher's perception about conventional & Integral education and (c) Pedagogical, Administrative and Logistic issues of different

educational boards. A generic sentiment analysis was analyzed. The collective response towards the challenges in implementation of IEP in other educational systems among the teachers were mixed. It is quite interesting to see that 31% of respondents feel neutral and 29% of them opined that it would not be possible to bring in IEP to the conventional education due to lack of resource and awareness. The other 39.5% felt positive about inculcating the certain principles to IEP to the same (see figure 4).

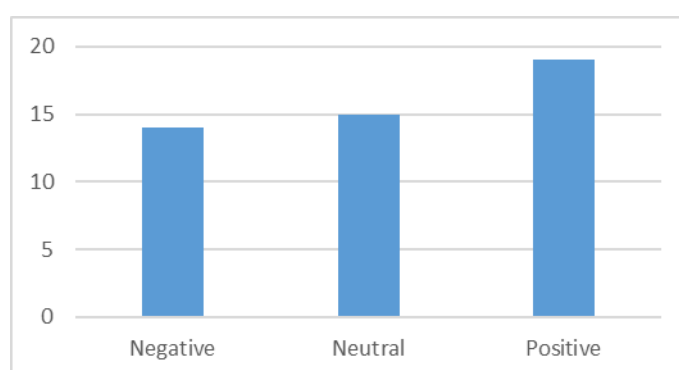


Figure 4: Showing the results of sentimental analysis in challenges implementing IEP.

Respondents' positive views on integrating IEP felt that Integral Education will have a strong impact on the overall development of child, helps in creating a positive belief in society and changing the mindset of competition with the materialistic aspects of life. Respondents indicated that the teachers will be equipped and trained with IEP will enable creativity and innovate new pedagogical methods. The awareness of IEP among the leaders of the institutions on IEP help in creating a sensitive attention to teachers and staff. A dedicated time given by the institutions towards teachers' reflection for personal growth, self-care and wellness will ease the pressure.

Respondents opined that the parents are concerned more about the academic development of the child and demand excellence in in the terms of grades rather than focusing on the overall development of the child. The awareness of IEP is also found to be minimal because of which parent do not recognize the rationale behind the practices and procedures related to each learner's self-development and self-discovery. It was seen by the teachers under integral education that the conventional education encourages competition and give more importance only to academic progress in the form of grades ignoring the holistic development. Respondents 'who felt negative and neutral about bringing in IEP have indicated the areas of concerns which need to be addressed in bringing IEP to conventional education system.

First challenge observed by the respondents was *Teacher student ratio (TSR)*: Experimental Schools that follow IEP stipulates strictly adhere to teacher student ratio to be minimal, to be attached with a set of students/class for a longer period, and two teacher-facilitator combination per class. It would be difficult maintain the ratio in the conventional education due to vast numbers of schools have large teacher student ratio. *Secondly Training of teachers in the pedagogy of Integral education*. The current Teacher Education program need to bring capacity building programs to upskill teachers with

IEP, Pedagogy, and evaluation methods. Facilitating teachers towards their own self-discovery before formally introducing integral education. The *Need for Administrative support* in the form of infrastructure development, capacity building programs, outreach & mentoring support from IEP based schools with conventional schools. The IEP principles need consistent practices from the teacher and time to review one's own progress. Finally, is the *Acceptability by the common people* due to lack of awareness on IEP.

6.4 Recommendations to bring Integral Education to Conventional

The thematic analysis of respondent's suggestions to integrate IEP to conventional education were observed on three major themes (a) Awareness about IEP (b) Scope for Adoption of Student centric Methods and (c) Holistic Development. Respondent felt the need to create an intellectual infrastructure for self-development to put theory into practice. Further regular review of the progress of teachers and the institution as a whole need to be part of accreditation framework of education institutions.

Awareness on IEP: Majority of the respondents felt that there are certain IEP principles already being practiced without naming it as IEP, what need to be done is to strengthen teachers' education, continuous discussions and active engagement among the teachers, educators, and parents. Respondents opined that Minimum three years of time is needed to hand hold the practices of IEP to new teachers; the Incumbents need to be oriented through specific sessions / brief coursework /classroom observation/ through internship mode in IEP based schools. Creating a platform for regular discussion and sharing of ideas and IE practices with the team will facilitate implementation.

Scope for Adoption of Student centric Methods: The learning process in IEP is more individualistic, reflective, and experiential in nature. Teacher student ratio plays an especially important criteria for practicing integral education and progressive model. The most common evaluation methods like Rubric method, Portfolio methods which includes the brief report on observation, reflection exercises and involvement in circle session of the child. Project based method and ATB are tested indigenous pedagogical models. These methods can be brought in as first step toward integration.

Holistic Development: Keeping in the view of limitation of conventional education in India and merits of Integral education. The immediate attention can be addressed through NEP 2020 implementation and readiness. First school education in India need to bring paradigm shift in physical education and vital education at foundation level itself. Integrating pedagogical tools and strategies (like ATB, EDB, TPR, No uniform principle, Group teachers approach for lower levels of school). Third by relooking at the importance of co-curricular program by integrating vernacular arts forms and vocational education as a means of developing holistic development of the child.

7. Conclusions

The goal of the study was to understand how the principles and best practices of IEP help to address the limitations of conventional education. The study examined Integral Education teachers'

perception on bringing the practices/methods into the conventional education and identify curriculum practices based on IEP. Majority of the respondents felt positive about practicing aligned with the principles IEP as it gives greater scope for self-reflection and self-observation. Respondents opined that IEP enables teachers to consciously create class teaching materials as per the needs of the child and understand the child view of learning. The common evaluation approach followed were EBD, Multi method and Portfolio method.

The key challenges in bringing IEP to the conventional education were found to be TSR, Lack of awareness of IEP and Mindset of parents. The use ICT, Edu tech solutions and hybrid modes engagement to address the issue of TSR can be explored for future research. Few recommendations from integral teachers and observations from the currents study considering NEP 2020 implementation will be helpful as an instrument and wide scope for pedagogical research, interventions, and innovation. There is a need for future research to explore the scope teacher's capacity building, igniting change in curriculum planning and design, changing mindset of society towards understanding true purpose of education in the light of IEP and NEP 2020 readiness. Further huge opportunity for research in Integral education and application. In future the need for empirical research is essential to explore the influence of IEP pedagogy, indigenous apagogical methods like wisdom circles and reflective practices on holistic development of child.

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Declaration of Conflicting Interests and Ethics

The authors of this article do not have any conflict of interest and considered all the ethical issues.

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Appendix -1

Informed Consent

Greetings,

We are doing a study on the philosophy of Sri. Aurobindo and practice of Integral Education. As part of the study, we would like to understand founders' perspective as well as experiential journey in practicing the principles of integral education in school. If you agree to participate in this study, please understand that your participation is voluntary.

Part A: General Information & Curriculum

- Name
- Age
- Gender
- Educational Qualification
- Experience in Years
- Number of Subjects taught in an academic year.
- Do you have any affiliation with Sri Aurobindo philosophy or school of thought?
- Number of years or months a teacher is attached to a particular batch or class of students.
- Class level you facilitate (teach) in current academic year (2021-22)
 - Lower primary (age 6 to 10)
 - Upper primary (11 and 12)
 - High (13 to 15)
 - Higher secondary (17 and 18)
- Class level you facilitate (teach) in past academic year (2020-21)
 - Lower primary (age 6 to 10)
 - Upper primary (11 and 12)
 - High (13 to 15)
 - Higher secondary (17 and 18)
- How often the curriculum is revised?
 - Once in every academic year
 - Once in two years
 - Need basis.
- Does the school prepare and present candidates for the examination of the STATE BOARD OR CENTRAL BOARD
- What is the preferred medium of instruction in the school at lower primary (age 6 to 10) level? at upper primary (11 and 12) level? high (13 to 15) level? at higher secondary (17 and 18) level?
 - English
 - Hindi
 - Local Language
- What are the Indian/Foreign Languages that are taught in your school?
- Do you consider a change in the medium of instruction is necessary at any stage (YES/No)
- What is the regional language/mother tongue of the majority of the students and teachers?
- What are the co-curricular activities your school offers?
- What are the objectives of organizing co-curricular activities?
- What are the tools used in pedagogy to practice IEP (Integral education philosophy)

Part B - Evaluation

- What is your evaluation method used in your school? Any Criteria Checklist?
- Is day-to-day work of the students taken into consideration for progress and promotion?
- Are individual reports of the student is considered for the promotion?
- What are the key elements which constitutes individual progress report of a student?
- Are the evaluation/test is based on written /oral / practical for lower primary (age 6 to 10) level? at upper primary (11 and 12) level? high (13 to 15) level? at higher secondary (17 and 18) level?
 - Only written.
 - Only written and oral
 - Only oral and Practical
 - All
- What is your experience of aligning with the IEP (Integral Education Philosophy) principles of education and how that is brought to the classroom?
- What are your best practices for implementing IEP (Integral Education Philosophy) in the classroom?
- How do you cater to the growth of an individual as per their svabhava in the classroom setting?
- Do you have any prior teaching experience in any other system of education? If yes, where?
- Have you observed any difference in students exposed to IEP compared to those in the other systems of education? If yes, what are the differences?
- What are the salient feature of your students & institution that distinguish them from others?
- According to you, what are the qualities a teacher of IEP (Integral Education Philosophy) must have?
- According to you, what kind of training must a teacher of IEP (Integral Education Philosophy) must have?
- Do you review your own progress? (YES/NO)

Part C - Recommendation and Suggestions

- What are your suggestions for imparting IEP (Integral Education Philosophy) effectively in your school environment?
- What are the challenges in implementation of IEP (Integral Education Philosophy) in other educational systems?

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