



Integral Education for transformative learning

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Abstract:

Education is continuous process which begins for the conception and lasts for a long time. The integral education of Shree Arvindo involves the vision of education to be complete which has five principal aspects. These five aspects correspond to the five principal activities of the human being which covers physical, Vital, Mental, Psychic and Spiritual as the vision of Shree Arvindo and The Mother displays these facets of education which follow chronological growth of an individual. Here, the researcher has attempted to construct a model of integral education for quality and complete education Objectives of the study: (1) to construct model (2) to implement the model (3) to derived at the conclusion based on findings and the result. Intervention of the activities based on integral education were designed. The sample of fifty students from Shri A.M. Patel(Avani Seeds) Mahila Education College, Unjha was tested. The Model for teaching Integral Education for transformative learning has been constructed and implemented to find the results. The investigator concluded that the interventions for integral education can bring the transformation in all the developmental aspects of the students of B.Ed. Programme. Integral education is the need of time which is required for quality and complete education. Model of Integral Education can be relevant for the complete development of an individual. Hence integral education is required for transformative learning.

1. Introduction

Education is continuous process which begins for the conception and lasts for a long time. The integral education of Shree Arvindo involves the vision of education to be complete which has five principal aspects. These five aspects correspond to the five principal activities of the human being which covers physical, Vital, Mental, Psychic and Spiritual as the vision of Shree Arvindo and The Mother displays these facets of education which follow chronological growth of an individual. Here, the researcher has attempted to construct a model of integral education for quality and complete education.

The psychological progressive theories of development emphasizes over all development of an individual which covers physical, emotional, mental, social and moral aspects. Integral Education, as envisioned by the Mother and Sri Aurobindo, regards the child as a growing soul and helps him to bring out all that is best, most powerful, most innate and living in his nature. It helps the child develop all facets of his personality and awaken his latent possibilities so that he acquires - a strong, supple, healthy, beautiful body - a sensitive, emotionally refined, energetic personality - a wide- ranging, lively intelligence and will - the subtler spiritual qualities that unify and harmonize the being around the child's inmost Truth or Soul. The focus and emphasis in Integral Education (IE) is not just information and skills acquisition but also self-development, triggered from within the child and supported and nourished by teachers and parents. Every experience becomes a learning tool for the child in its growth. IE helps the child to integrate with its true Self, its surroundings, its society, its country and humanity; in other words, to become the complete being, the integral being that the child is meant to be.

Physical Education:

Physical education had three principal aspects: (1) control and discipline of the functioning of the body; (2) an integral, methodical and harmonious development of all the parts and movements of the body; and (3) correction of any defects and deformities.

2. Vital Education

This vital education has two principal aspects, very different in their aims and methods, but both equally important. The first concerns the development and use of the sense organs. The second progressing awareness and control of the character, culminating in its transformation.

3. Mental Education

All lines of education, mental education is the most widely known and practised, yet except in a few rare cases there are gaps which make it something very incomplete and in the end quite insufficient. A true mental education, which will prepare man for a higher life, has five principal phases. Normally these phases follow one after another, but in exceptional individuals they may alternate or even proceed simultaneously. These five phases, in brief, are:

1. Development of the power of concentration, the capacity of attention.
2. Development of the capacities of expansion, widening, complexity and richness.
3. Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life.
4. Thought-control, rejection of undesirable thoughts, to become able to think only what one wants and when one wants.
5. Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being.

4. Psychological Education

Accordingly, the Mother also refers to the svabhāva by clarifying that "it is through the psychic presence that the truth of an individual being comes into contact with him and the circumstances of his life" (Ghose, A. & Alfassa, M., 1972a, p. 13). She determines that to presence the psychic in one's life, it is contingent upon him or her to eradicate selfishness and beyond this, in progressing toward a spiritual way of life, one must become truly selfless. This focus on a spiritual way of being comprises the final principle of a complete integral education.

5. Spiritual Education

(Ghose, A. & Alfassa, M., 1972a, p. 5). The spiritual aspect in integral education is designated as being of the utmost importance. Sri Aurobindo states that one's "highest object, [is] the awakening and development of his spiritual being" (Ghose, A. & Alfassa, M., 1972a, p. 3). One way in which this awakening is nurtured is through the educational process, which aims to allow one's spirit eventual full facilitation of his or her mature and multi-faceted self. In the literature, the Mother distinguishes the principal of spiritual education as "an education which gives more importance to the growth of the spirit than to any religious or moral teaching or to the material so-called knowledge" (Ghose, A. & Alfassa, M., 1972a, p. 3). Furthermore, she determines the highest aim of education is "the manifestation of Truth...[to] make matter ready to manifest the Spirit.

6. Objectives of the study

1. To construct a model of Integral Education for Transformative Learning.
2. To implement the model
3. To derived at the conclusion based on findings and the result.

7. Methodology of the study

Model of Integral Education

Integral education includes approaches to education from biological, neurological, societal, cultural, psychological, and spiritual fields of study.

Integral Education quadrants

It involves considering the individual and collective aspects of teachers and students, as well as the interior and exterior modes of experience and reality, termed the **four quadrants**.

Integral Education lines:

An integral approach also considers the many **developmental lines** in a human being-cognitive, emotional, interpersonal, artistic, moral, spiritual, and others.

8. Integral Education levels

In addition, the Integral framework understands that these lines evolve in stages, or **levels**, such as preconventional, conventional, and postconventional, and that each human being passes through these levels and cannot skip any one.

Integral Education types and states:

It also acknowledges the importance for an individual's development and motivation of **states of**

9. Consciousness

Lastly, integral education considers **types**, people's enduring tendencies and inclinations toward, for example, introversion or extraversion; agency or communion; and orderliness or spontaneity.

Thus, an integral approach to education is one that works to include all of these different elements (quadrants, lines, levels, types, and states) as fully and as intentionally as possible in the learning and teaching experience.

The diagrammatic presentation of the model constructed for integral education for transformative learning is shown below.



Figure 1 Digrammatic Presentation of the Model of Integral Education

The three fold activities were designed for the intervention of integral education for transformative learning.

10. Strategy of Implementation of the Model

The investigator adopted the interventions supporting integral education. The sample of fifty students from Shri A.M. Patel (Avani Seeds) Mahila Education College, Unjha was to be tested. The study covered the Academic Colander from 15 June 2017 to 30 March 2018. The investigator adopted Innovative Pedagogical Interventions and Creative Teaching- Learning Attitude which realized the transcendental journey through creative approach to integral education.

Interventions for Integral education for transformative learning:

1. Meditation
2. Arts and Craft
3. Music, Dance and Drama
4. Debate, Discussion and Creative Writing

1. Meditation and Prayer: The prayer assembly comprised of singing of Mantras and Shlokas, Pranayam, Dhyana, Yoga – Asanas and revitalizing exercises. The short speeches and inspiring stories and creative literary pieces presented by students also had the space in the prayer assembly.
2. Curricular Activities: The core courses designed for the B.Ed. programme were transected through the approach of Integral Education which consisted field works, projects, Library work, seminars and self learning individual and collaborative activities. For pedagogy, the constructive approach was used while practice teaching which included collaborative activities, art and craft.
3. Co curricular Activities: Co curricular activities were organized keeping in mind the various aspects of Integral Education. They were Debates and Discussions, Sports and Yoga, Cultural Programmes and exhibitions of fine arts creative activities.

11. Results

The investigator collected the opinions of the students through unstructured feedback from them. The analysis of the feedback showed the following results.

- The activities designed for integral education for transformative learning gave a wider perspective on the aspects of Education and its role in today's world.
- The students enjoyed experiencing the process of creative teaching through project work based on theater and visual arts.
- The entire process sensitized them towards their role as compassionate and creative teachers and elevated them to the summit of their consciousness.
- Exploring the contextual and creative approach to integrated learning process connected them to their inner realm of unitive qualities.
- The process enabled them to plan and use the innovative practices explored during their training.
- The students became pro-active towards fostering the integral development among the students.
- The students became vibrant and enthusiastic.
- Programmes during the whole academic year were impressive and the activities they involved were very useful.
- They felt that innovative pedagogical interventions would make a dramatic change within the minds of children which would help them to achieve all expected learning outcomes.

12. Conclusions

The investigator concluded that the interventions for integral education can bring the transformation in all the developmental aspects of the students of B.Ed. Programme. Integral education is the need of time which is required for quality and complete education. Model of Integral Education can be relevant for the complete development of an individual. Hence integral education is required for transformative learning.

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