

PLANNING AND MANAGEMENT OF SCHOOL EDUCATION AS PER THE PHILOSOPHY OF SRI AUROBINDO AND THE MOTHER: CASE STUDY OF AN INTERVENTION

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Abstract

Nowadays there is lot of emphasis on fostering child centric and joyful learning and providing an enabling environment . These aspects also point out to the fact that we have to make our 'schools ready for transformation '. It is not just about making 'a school' child friendly- it is about a transformation of the system with child-centred planning, focusing on overall development of children. A school that is ready for children will accept all children, with sensitivity to cultural diversity. Such a school will form effective relations with parents and community. It would provide opportunity for enhancement of potential of each individual child. It would ensure smooth and seamless transition for the child from home to pre-school to primary school . This is much in line with the thoughts of Sri Aurobindo and the Mother. As per the philosophy of Sri Aurobindo and The Mother at the base of the process of integral growth stands the unfolding of the psychic being which acts as a guide throughout our journey. They not only emphasize physical development but also physical purity. These according to them are essential for spiritual development. Training all the five senses of the child according to them is an essential component of education and this could be achieved only when nerve, chitta and manas are pure. Mirambika School has been established on the philosophic vision of Sri Aurobindo and the Mother. The paper is based on the observation of the Mirambika School and also interactions conducted by the author with the staff /teachers/ principal/ management committee members and also of parents of children of Mirambika .In this paper the author has tried to understand the pedagogic/philosophic thoughts behind Mirambika-the reason for its existence; its innovations and experiments as per the philosophic vision of Sri Aurobindo and The Mother.

Key words: *planning , philosophy of Aurobindo and Mother, case study*

Introduction

Sri Aurobindo Ghoshe as a philosopher had a idealistic reasoning of life. His philosophic thoughts were based upon Vedantic judiciousness of Upanishad. As per the thoughts of Shri Aurobindo Ghose type of education, that is required in India is an education that is "proper to the Indian soul and need and temperament and culture

that we are in quest of, not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming-self . So education should be in accordance with the needs of the real modern life. In other words, education should create dynamic citizen so that they are able to meet the needs of modern complex life". According to him, physical development and holiness are the chief aims of education. As such, he not only emphasized mere physical development,

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but physical purity also without which no spiritual development

is possible. In this sense physical development and purification are the two bases on which the spiritual development is built. The second important aim of education is to train all the senses hearing, speaking, listening, touching, smelling and tasting. According to him these senses can be fully trained when nerve, chitta and manas are pure. Hence, through education purity of senses is to be achieved before any development is possible. The third aim of education is to achieve mental development of the child. This mental development means the enhancement of all mental faculties' namely-memory, thinking, reasoning, imagination, and discrimination etc. Education should develop I them fully and harmoniously. Another important aim of education is the development of morality.

Sri Aurobindo emphasized that mental development without any moral and emotional development , mental development becomes harmful to human process. Heart of a child should be so developed as to show extreme love, sympathy and consideration for all living beings. This is real moral development. Thus, the teacher should be a role model to his children so that mere imitation can enable them to reach higher and higher stages of development. Development of conscience is another important aim of education that needs to be developed. Conscience has four level chitta, manas, intelligence, and knowledge. Aurobindo emphasized that the main aim of education is to promote spiritual development. According to him every human being has some fragment of divine existence within himself and

education can bring out the best from each individual to its full extent.

As per the Mother "Differences of caste and class have no truth for me; all that counts is individual value. My aim is to create a big family in which it will be possible for each one to fully develop his capacities and express them. Each one will have his place and occupation in accordance with his capacities and in a relation of goodwill and brotherhood". According to her "Education to be complete must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education follow chronologically the growth of the individual; this, however, does not mean that one of them should replace another, but that all must continue, completing one another until the end of his life" .

As per her vision for an educational institution and instruction her words are as follows: "In the matter of education, what is necessary is to arrange for the moral and intellectual instruction and development of all, children and adults: various schools, technical instruction in different vocations, classes for music and dance, a cinema hall where educational films will be shown, a lecture hall, a library, a reading room, varied

physical education, a sports ground and so on. Eachone can choose the kind of activity

that is most suitable to his nature and will receive the required training. Even small gardens will be provided where those who like cultivation can grow flowers, fruits and vegetables".

Vision Behind Setting Up Mirambika

Mirambika School is based on the educational philosophy of Sri Aurobindo and the Mother. It was established in 1981 as an experimental integrated school. The word Mirambika came up out of the fusion of two words i.e initials of name of mother (Mirra Alfassa) and Ambika (meaning Mother). As the name 'Mirambika' signifies, the school derives its inspiration from the charisma of the Mother- her educational philosophy and the way she sought to accomplish the spiritual agenda of Sri Aurobindo. Perhaps it would be more appropriate to say that Mirambika, as a school, is an experimental vision of Sri Aurobindo and the Mother.. This school attempts to move beyond structured schooling and bring about a progressive "unfolding" within a person to awaken him/her. To achieve this, the school uses an alternative teaching and learning approach.

The main objective of education is to enable the child to realize his/her potential and to develop

the faculties of learning, not to bombard them with mechanical book-learning and a store-house of facts, information and second-hand ideas. Once these faculties are developed, the child would be able to learn everything with more intensity and creativity. Sri Aurobindo gave concrete suggestions on the development of mental faculties, like the power of observation, the ability to differentiate and to judge.

"...this enfoldment would be a natural and joyful process of growth and learning which would flow from within to without. Learning would then be free of structures that bind and stifle and would become more and more a dynamic process of self-discovery and self-actualization".

Modern schooling and society has destroyed elements of fraternity amongst human beings. It

deprives the child of the joy of learning and kills the spirit of innovation. Thus, Mirambika came as an alternative school striving to

bring out child's innate potential and providing him/her the experience of creative joy and inner growth. Here learning is based on the view that each person comes into life with an evolutionary purpose and corresponding potentialities: educating means drawing out this potential. Some view it as a part of the home schooling movement

that is critical of mainstream education system.

knowledge of the problems related to sustainable development to help students probe into their roots and look for answers.

Relationship between Teacher and Learner

Teachers at Mirambika are treated at almost an equal level. One would naturally expect children to learn from the teacher's example. The beauty of the teacher-student relationship seems to be not corrupted by the 'fear of punishment'.

Teachers and children view themselves as learners in Mirambika which fosters closeness in relationships as well in informal sharing of views. Teachers view their relationship with parents as "grand" and open and feel that parents' involvement in the child's work at school or at home is substantial.

Some of the key components of the pedagogical practice at the school is emphasis on learning rather than teaching; global and yet locale specific; multi-disciplinary approach as opposed to a single new discipline; sensitivities to gender, diversity, etc;

participatory and based on learning with peers. The pedagogical emphasis is on moving from 'Near to Far' concept. For example if the birthday of a national leader is to be celebrated then why not my own birthday. The discourse provides an in-depth

The school is offering an alternate system of education, different from the mainstream formal system, with a more holistic approach to nature, including all aspects of "living" and focusing on character building. Keeping in line with the philosophy of Shri Aurobindo the school draws from the local milieu and is characterised by a non-hierarchical relationships between teachers and students.

What makes Mirambika different?

The Mirambika School is based on the educational philosophy of Sri Aurobindo and the Mother.

It was established in 1981 as an experimental integrated school. It attempts to move ahead of structured schooling and bring about a progressive "unfolding" within an individual to awaken him/her. To achieve this, the school uses an alternative teaching and learning approach. Through this approach students are doing well in the board examinations and also report satisfaction with their school experiences.

Modern schooling and society has destroyed elements of fraternity amongst human beings. It deprives the child of the joy of learning and kills the

spirit of innovation. Thus, Mirambika came as an alternative school striving to bring out child's innate potential and providing him/her the

experience of creative joy and inner growth. Few others see it as part of the home schooling movement that is critical of mainstream education system. One really feels that these children are moving towards developing a holistic personality that is sensitive to the issues of wider social life. Some of the key components of the pedagogical practice at the school is emphasis on learning rather than teaching; global and yet locale specific; multi-disciplinary approach as opposed to a single new discipline; sensitivities to gender, diversity, etc; participatory and based on learning with peers. The discourse provides an in-depth knowledge of the problems related to sustainable development to help students probe into their roots and look for answers. The school is offering an alternate system of education, different from the mainstream formal system, with a more holistic approach to nature, including all aspects of "living" and focusing on character building. Keeping in line with the philosophy of Shri Aurobindo the schools draws from the local milieu and is characterised by a non-hierarchical relationships between teachers and students.

It has classes for children from age group 4-15 years. The management deliberately keeps the class size small for the purpose of quality. This center has a small innovative school, at present with classes from lower kindergarten to standard VIII. Most of the students leave the school after Grade VIII. Those who choose to continue appear for the Class X final examination through National Institute

of Open Schooling. The school is small by purpose, because all involved with its functioning prefer quality, above quantity.

When new ways are explored and new activities developed, research and evaluation are a must. To cater to this Mirambika has a research wing. It provides the necessary inputs for further development in the school, the teachers training and the resource center.

Free Progress Education

As an alternative, the main focus of Mirambika is on the child; the child's innate potential and

his/her ability to unfold it. This faith in the child frees him/her from the fear of punishment and the life-negating pressure of examinations. According to my opinion, Mirambika is a school that reminds one of 'happy childhood'- a school without homework, exams, grades and ranking. It is seen as a 'child-centred' school where everything is possible.

The school does not have a pre-decided syllabus or curriculum. Basic emphasis is that the children must learn the facts and figures that empower them to enter the real world. The curriculum is opening ended and is structured without any rigidity. There is no uniform for the students. The goals of the syllabus are developed by the way of sharing of goals by the teachers. The syllabus is designed by the teachers under supervision and monitoring of the

Management comprising four people . The concepts of Learning by Doing, Joyful

Learning, Outdoor Teaching, Bag free school, No Homework, etc are actually

being practiced in this school in spirit. The school believes that talking to plants and rabbits is also important . Project method is adopted in the school for teaching topics such as seasonal changes ., the learner may do a project on seasonal insects.

School has a focus on psychic education. No separate period is allocated for inculcation of values among the children . During discussions the children are given certain situations to reflect such as every day you mother gives you 10 Rupees to eat an Ice Cream. But one day you tell your mother that you want to eat Choc Bar which is for Rs 20. Your mother gives you 20 rupees to purchase that Choc Bar. But when you go to purchase that choc bar you notice that a poor boy is standing near the Ice Cream vendor and he wants to have an ice cream. But he does not have money to purchase . Now will you be happy to share an Ice Cream with the poor boy by purchasing the simple vanilla ice cream worth Rs 10 or will you be happy on eating a choc bar worth Rs 20/-. By citing an example of such type of situation the children are asked to reflect on whether there is happiness in getting or happiness in giving. Another example situation of this sort which is given to the children is the example of A young teacher called Victoria Soto in USA.

She saved as many of her first grade students as she could in attack at gunmen at her school .in 2012.When the shooting started, Victoria hid her kids in closets and when the gunman came into her room she told them

the class was in gym. She was then murdered. Now they are asked that just before dying the teacher told a lie that the children have gone to the gym. So is it righteous to tell a lie in this situation or not

I would, however, like to point out that the meaning of 'free progress education at Mirambika is far deeper. It is not just the absence of fear and punishment, or of conventional and routine form of learning. Nor it is merely a negation of the mainstream. It is something more profound. It has a distinctive agenda-a spiritual agenda to transform the character of the human species. As per this philosophy all children have knowledge built in them and some of them are not able to express. In this context the teacher needs to think that it is a co-learner with the child. The medium of instruction for a beginner in the school is Hindi. In Grade I the children are introduced to English Alphabets and in Grade II they are introduced to writing them.

The prospectus of Mirambika- a text which is worth studying in its own right-asserts its educational principles, quotes extensively from the writings of Sri Aurobindo and the

Mother, and argues why it celebrates the concept of 'free progress education'.

"Mirambika's free progress concept was born of a profound spiritual vision and understanding: that education is the process of awakening and

evoking the true being, the psychic presence within, and through that process, bringing about a progressive unfolding of the whole person"

Selection process

Admission is undertaken as per the Delhi Government rules for admitting children in nursery class. In the process of selection, the children are not interviewed. This speaks of Mirambika's concern for child. Little children, the school believes, should not be subjected to the oppressive process of examination, interviews, evaluation or ranking. The process of selection is aimed at choosing only those parents who are willing to appreciate the alternative educational agenda that Mirambika seeks to pursue. The parents are extensively counselled before their wards are admitted to ensure that they fully understand the school's philosophy and mode of teaching. The tuition fees is Rs 4000. The school does not provide any transport facility and the children from the nearby areas only are admitted keeping in mind the distance criteria.

Infrastructure

A cursory look at Mirambika is enough to convince one that the school is of an altogether different kind. Its splendid

architecture-its geometrical symmetry, openness, its harmony with nature- is overwhelming. Indeed the architecture reveals the philosophy of the school. The school that does not confine children to an 'enclosed space' for forceful learning. It is a school that does not look like a cage. Instead, its openness invites freedom. The visitor can visit the school at any time, move around and experience its beauty and calm. There is nobody- not even a security guard in uniform- who asks questions or expresses doubt about the 'intention' of the visitor.

From the crisscross, tree-shaded paths that are spread through out the campus, to the intimate, stony buildings designed to harmonize with the natural landscape, Mirambika School is a visual retreat, a serene, yet lively environment that is rich with ample opportunities for traditional and non-traditional learning. Organic gardens, a student-built greenhouse, ceramics and painting displays, a rich library, athletic fields, tennis courts and playgrounds. Inside the Main House, organic vegetarian meals are lovingly served to the students. The children have to clean and wipe their own utensils after eating the food and keep them properly at the shelves. They are also made aware of the value of respecting the food that we should not waste our food and also about taking turns.

What one notices here is the absence of structured/routine practices. The classrooms are

not bound by four walls as in other schools. The wall on the side of the corridor is just about 3 feet high thereby giving the classrooms the look and feel of openness. Each classroom in nursery has furniture as well as carpets. The choice of seating generally lies with the students. Therefore, the free movement of the children is all pervasive. When some children are engaged in art work, others may be learning rhymes. Likewise, when someone is playing, his/her friend may be busy in making a boat in the classroom. Small classes in a natural environment are guided by experienced teachers who encourage discovery and inquiry while supporting exceptional academic, creative and personal growth. The school, it seems, tries to respect the autonomy of the children.

The campus area of the school land is 33 acres. At present in the 2016-17 session there are 149 children in the school. The ratio of the teacher to child is 1:10. The teachers in Mirambika are called 'diyas'. The term "Diyas", is a fusion term which comes from the two words 'didi' (elder sister) and 'bhaiya' (elder brother). The meaning of the word "Diya" in hindi is an earthen candle. As explained by a teacher: it symbolizes beckoning the light, the one who kindles the light in children'. There are 24 diyas for 12 classes in the school. Apart from that there are 20 volunteer teachers. Out of these 20 volunteer teachers 18 come from outside the Sri Aurobindo Campus. At times, a class may have more than one Diya.



Teacher-Student Relationship

A school like Mirambika, it is obvious, needs teachers who are qualitatively different. Given the radical educational agenda that Mirambika has chosen for itself, its teachers ought to be gifted.

Interestingly most of the teachers in Mirambika were found to be full-time teachers. Many of them were residing in the Ashram. Some of them were even volunteers. There were part-time teachers also. The part time teachers were either volunteers or trainee teachers. Most of the volunteers were found to be parents and some of them were from different institutions. The trainee teachers of the nursery teacher training programme also were found to be working as part-time teachers.

The idea of teacher for Mother was “We do not need teachers with opinion and the degree to teach the children, we need living being who can impart a sense of value, who can help to evoke in children what is best in them, who can help them discover their own inner light and nurture the instruments to express its truth”. Therefore the ideology expects the teacher to bring out the child’s creativity, curiosity and interest in learning. This means that the teachers here ought to be quite knowledgeable and research oriented. They should be able to try to challenge the hierarchical power relations and practice the egalitarian ideal. They are expected to respect the autonomy of the child. No doubt, it is not easy to find such teachers.



Salaries of the teachers varies for full time and trainee teachers. The teachers are chosen on the basis of their interest of working with children, affection and motivation to do their job. The class environment is informal where the Diyas act as facilitators rather than teachers. Diya (i.e teacher) has to keep in mind that there are differences in children. There is a need to provide for each and every child

accordingly. No standards of learning outcomes, learning processes and evaluation strategies are prescribed for the children. The school is not affiliated to any School Board. The teachers have to select different kind of learning situation and evaluation strategies for the children as per their needs. There are variety of opportunities and experience provided to the children for example during the 2016-17 session Arvind Gupta, the famous toy maker visited the school and interacted with the children.

The training programme focuses on the school ideology and philosophy, principles of learning which form the basis of teaching-learning in school. The ashram runs a teacher training course with a rigorous practical and a hands-on experience in Mirambika School for three years. There is a teacher training wing in its campus. It conducts training for its in-service as well as pre-service teachers. Those who have got a full fledged training from Mirambika are also appointed as teachers. The trainee teachers are provided dormitory accommodation and ashram food.

Teachers it seems join Mirambika either to work for the Ideals of Sri Aurobindo and the Mother or because of the popularly acquired image of an innovative school and which they would like to “see for themselves” or are “interested” to know more about. Volunteers are strongly motivated people who join because of their love for children and interest

in teaching. Since the volunteers are not paid, it is only the genuine people who voluntarily come to teach. One thing that radically education is redefines the teacher-student relationship that prevails at Mirambika. Teachers at Mirambika are treated at almost an equal level. One would naturally expect children to learn from the teacher's example. Unlike conventional school where paid teacher teach, hold exams and rank children, Mirambika appears to be a sacred zone of meaning. The beauty of the teacher-student relationship seems is not marred by the 'fear of punishment'.



Learning spaces

In Mirambika, learning takes place everywhere, starting from the play ground to verandah to class room to dining hall. From nine to twelve in the morning children work on topics. A ten-year-old child chooses independently a topic, decides the area of work-which portion to study, which activities to do, what experiments to perform, and what points of view to be included. This helps children learn to take, to study independently, reason out things clearly, be more self aware and responsible.

There is freedom in the way the children study and relate to their 'diyas'. The way they play and participate in various activities, the way they move around and radiate their experiences of joy. The children get to know of their responsibilities; the importance of their participation. For example, it is not difficult for these children to respect time, to live with it and maintain a schedule, in spite of that there is no 'disciplinary' school bell to tell them when they should do what!

Classes and Learning materials

There is no school uniform and no 'fixed' work for the children of the same age. This striving for a distinctive identity explains the meaning of the different groups the classes are divided into according to the age group- Red, Blue, Green, and Orange. For the younger children the groups have names of colours which are chosen by the teachers namely - the youngest group is called the Red group and has children from 3 to 4 years of age. The next group is the Blue group having children of 4-5 years of age followed by the Green group (5+ years). Each colour allocated for a class signifies certain characteristic/aspiration of the children for example "Red" means "Ready to Learn". The teacher pupil ratio and student classroom ratio is 1:10, that means each class has only 18 children and one Diya (teacher). Though the school has an exceptionally

little number of students by current standards, it gains distinction by having a standing of being prevalently known as an 'innovative' school.

The physical organization of the classroom bestows a structure on activities carried out.

It is therefore significant to know that the classrooms or the workspaces of children in Mirambika are designed keeping in mind the needs of different groups. The classes have large areas of work, low tables and durries for sitting. The nursery classrooms have an annexe. These are used by children for sleeping in or for those children requiring special attention or for attending to a crying child away from the curious eyes of the peers'. The round sunken area in the corner of the room is used for activities like singing, story-telling, and playing with children. Making children sit in this area helps the teacher to be close to the children, keep them in one place without actually saying anything to them. During the visits 'Diyas' were seen sitting in the between the children narrating stories and reciting poems, children often sitting on diyas' laps or climbing on their backs.



We always talk about using indigenous materials for teaching children but, finally what we see the children using in the schools are readymade materials bought from the market which are sometimes not only non eco-friendly but also not suitable to the age and context of learning. But in Mirambika it was observed that children were mostly using the indigenous materials for learning and even folders used to keep activity record of each child were made of old newspapers.

Health and Hygiene

Avery close look at the school reveals its child friendly atmosphere. The school premises are kept very clean including the toilets. It is also surprising to see the infrastructure is child friendly and 'usable' for the nursery children. Keeping their age in mind they have made lowered wash-basins, drinking water tap. Every child keeps an extra dress and a pair of socks, in case if they wet their dress while playing in water.



The junior students are also engaged in playing with wet mud, sand, etc to give wings to their creativity. Side by side the value of cleanliness and hygiene is also inculcated in the child. The best part of it was that, teacher does not ask them to do these; they were doing on their own.

Throughout the activities, the child is made aware of the 'self discipline'. Each child puts the things back in their respective places after the use. To the concern for the health of the children, healthy lunch is provided in school. The children even clean the classroom and the play area after an activity is over.

Parent's involvement

The parents are, no doubt, deeply involved with Mirambika right from the beginning. Moreover in order to maintain an interface between home and school, the school insists that the parents have to visit the school for picking up and dropping the newly admitted child for the first few months. This is compulsory practice even if both the parents are working. Later on the parents may form a car pool or arrange their own transport for the child. With a school like Mirambika, it would be difficult for anyone to remain content with merely contractual relationships (i.e., pay the school fee and demand 'results'). No wonder, a parent of a child who studies at Mirambika manages time for the

children of the school and assist them in some activities. .

Disciplining Strategies

Generally when we enter into the classroom, we see teachers using the sentences like 'keep quite', 'don't make noise', to control the children. But in Mirambika not even a single time teacher used these words.

Neither corporal punishment nor verbal aggression by teachers performs any role in school interactions'. The focus in Mirambika is on developing "inner discipline" in students the control of emotions and actions. Alternatives to punishments are attempts made to develop inner discipline. Some controlling strategies evolved by the 'diyas' for the younger groups include: calling peace - symbolic gesture of hands, to quite children down; asking children to become 'statue'; symbolic gestures indicating that noisy rat inside the child is thrown out; putting on music to make children dance and spend their extra energy; playing tug-of-war with the trees in the grounds; or talking softly to get the attention of children which in turn makes them lower their noise level.

Parent-Teacher-Child Interactions

Teachers and children view themselves as learners in Mirambika which fosters

closeness in relationships as well in informal sharing of views. Teachers feel that means of addressing i.e. 'diya', itself strengthens the teacher-taught bond and makes the environment homely. This makes them receptive to the faults/mistakes pointed out by the children. Teachers view their relationship with parents as "wonderful" and open and feel that parents' involvement in the child's work at school or at home is substantial. Most of the trainees feel that parents contribute a lot in school activities like projects, plays, model making etc.

The teachers expressed that the interaction with parents is 'trust-based', 'good', 'open' . According to them the support of parents in school societies and interactions is not limited only to PTA meetings as in other conventional schools. Parents' voices as participants of Mirambika are of significance like those of the teachers and the children. Parents comprise a significant group of participants in the various school activities by way of their contributions, involvement, pressures and opinions. The perspectives the parents hold, result in their forming specific identities in relation to their environment, which interacts with the social identity of the school. This results in a school culture which may be taken as a part of parent culture as well as teacher culture.

Challenges Across the Road

As per the Principal of the school there is lot of mistrust in the regular formal system of schooling wherein the parents do not believe in teacher, the teacher does not trust the child and so on. The children do face difficulties when they join the mainstream schools. Like they come up with certain questions arising out of the situation which they never faced in Mirambika such as why my lunch box was stolen by some child in the new school or why do we need to stand up whenever a new teacher enters the classroom. However, the children are also prepared to handle change and are able to cope up well. The different learning styles help children to grow up as responsible and self-reliant individuals. Respect for the individual, harmony in diversity, a freedom, which asks for, an inner discipline not based on fear or guilt, are components of the school culture. One really feels that these children are moving towards developing a holistic personality that is sensitive to the issues of wider social life.

The alumni of this school are doing well in all fields be it art, medicine, engineering, etc. As per the teachers and the principal it has been found that the children from this school are generally very good in the creative expression, arts and aesthetics.

Conclusion: This scenario, the existence of Mirambika- a school that seeks to

implement the educational agenda of Sri Aurobindo and the Mother- is indeed surprising, mainly because it aims to accomplish what, according to the mainstream way of thinking, would be regarded as an 'impossible' project. No doubt, a school like Mirambika would never be free from difficulties and challenges, as it dares to do what seems to have no meaning in an intensely competitive, fragmented and divided world. The beauty of Mirambika lies in its small/humane size. The fact that Mirambika has been around for more than thirty five years shows its innate zeal, its ability to meet challenges and difficulties, and grow, despite the many unresolved contradictions and the resultant anxiety regarding its survival.

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