

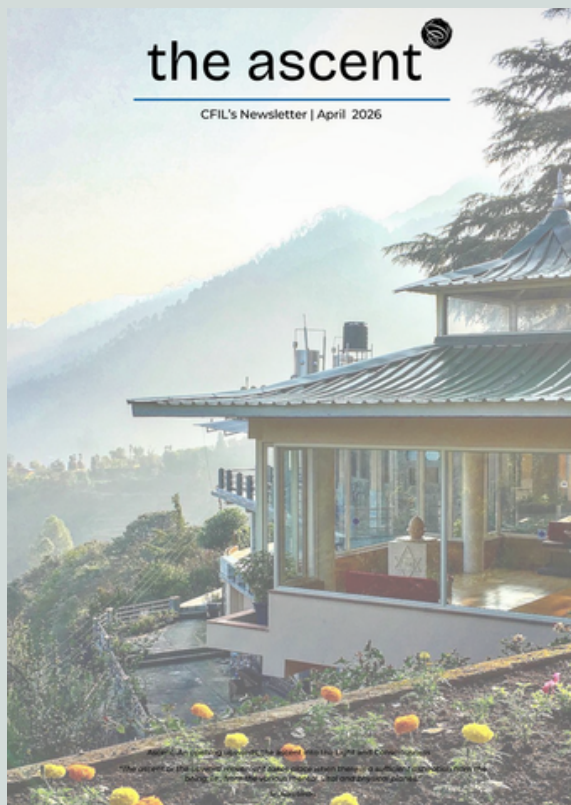
# the ascent<sup>®</sup>

CFIL's Newsletter | April 2026

Ascent: An opening upwards, the ascent into the Light and Consciousness.

*"The ascent or the upward movement takes place when there is a sufficient aspiration from the being, i.e., from the various mental, vital and physical planes."*

-Sri Aurobindo



## What's Inside?

- 2 Foreword
- 3 Integral Dialogues at Madhuban Ashram, Talla Ramgarh, Uttarakhand
- 8 India, that is Bharat - It's Spirit and Mission
- 9 Symbolism
- 10 At The Integral School
- 12 Invitations to Notice
- 13 Reflections and Trends
- 14 The Integral Vocabulary
- 15 A Parable



Lavlesh Bhanot  
Editor



Tanya Ganguly  
Graphic Designer

**Here** is the new edition of The Ascent, marking the ninth step in a continuing process of inquiry and understanding.

April marks the close of the academic year, bringing into focus the year gone by and the joy of reflecting on our children with parents through the annual progress reports.

April also had a special event. Some of the parents travelled together to Madhuban Ashram, Uttarakhand. It was good to be with parents, to discuss a few things here and there, and to hike the mountains. We would like to make this event even bigger in the coming academic year, with greater participation from parents. This was an Integral Commune event.

The first article is a transcript of a dialogue between Prakash and Lavlesh that transpired at Madhuban Ashram. You can read it to explore the different questions we engaged with and the discussions around them. You will also be able to enjoy this as a podcast on social media.

The India that is Bharat series talks about how India's future depends on cultivating independent, fearless thinking among its youth—free from blind imitation, prejudice, and borrowed ideas. It calls for a return to India's own intellectual and spiritual roots to restore originality, strength, and a self-directed national consciousness.

In the Symbolism series, we extract from The Mother's writings on the third power—Mahalakshmi (the inner circle of four powers).

At The Integral School, we share how we lived the closing days of April before returning in June.

Invitation to Notice reflects on how children love to be in an unstructured environment, especially for unstructured playtime.

In Reflections and Trends, we present a matrix that brings into view certain life and learning patterns. Where we choose to orient ourselves is now a conscious choice.

As we move into the scorching summer heat, we eagerly await the rains in June and the return of our children to the campus. The new year will bring some rigour into our processes with children, and particularly with parents. We place our will behind taking the Centre for Integral Learning (CFIL) to its next stage.

-Editor

# Integral Dialogues at Madhuban Ashram, Talla Ramgarh, Uttarakhand

A transcription of a dialogue between Prakash and Lavlesh, held at Madhuban Ashram during the April Parents' Retreat.



**Prakash:** The first question that always comes to my mind is: okay, there is integral education, but without a context to integral education, it is not going to make sense for all. So, what is mainstream education, and do we want to paint a picture of what mainstream is and what the utility of that is before we get into integral education?

**Lavlesh:** Yeah, so mainstream education works under a template; it follows a template. It is more to do with a question-answer paradigm, and there is hardly any scope to question the answers that are expected. It does not encourage any kind of creativity or thinking. It is very linear in the way it is presented, very heavily dependent on whatever is available, verified or not. So, that is what mainstream education is all about. It obviously lacks depth, does not go deep into life, and does not ask questions that are meant to be asked. So, I would say it is more of a passive kind of approach, which is quite prevalent in many schools. That is what mainstream education is—limited by its own structure, by its own design, not necessarily nudging you to go deeper into oneself. In fact, there is no scope to go within. But there are boundaries to it—very clear boundaries, very clear limitations.

**Prakash:** So, let us come to integral education. Now, the mainstream has boundaries, has curriculum, has limitations, and all of those things. Now, what is integral education? I know it is a very big question to be answered in a very succinct way, but if we can break it down into parts—so, for a layman, what is this integral education?

**Lavlesh:** Yeah, so without getting into any technical definitions, and how I have understood it as I have lived it: an education that takes the whole of life, that takes into its sweep every aspect of life, starting with oneself—what one is, your deeper aspects of life, my reality—then how I see myself in my body, how do I think, how do I interact with people around me, how do I interact with life. And nothing at all of life is excluded. And the single pursuit is to know my reality as what I am in my essentiality, as opposed to what I believe myself to be. So, this is, you will see, a departure from mainstream education, which is more curriculum-focused. Here, we are talking about the curriculum of life; curriculum would include anything and everything. That, to simply put, is complete education.

**Prakash:** Now, when it comes to the mainstream, obviously there is a Western world's influence. Now, where does this integral education come from? What are its roots? Where does it originate?

**Lavlesh:** So, when we use the word “integral,” when we prefix integral to education, in our context we are talking about the Sri Aurobindonian paradigm. Integral education finds its root in integral yoga; that is where integral education comes from. In the past, the word “integral psychology” has been used by an American psychologist, Ken Wilber, if I'm not mistaken—I'm not quite sure. So, the roots are ancient. The pivot is Sri Aurobindo's thought, philosophy—whatever you may want to call it. So, it very much works under Sri Aurobindo's frame of reference.

Note: The audio and video recordings of this dialogue will be shared soon on our social media platforms.

**Prakash:** Has this been practiced? I mean, you said you have all your life known about it. So, has this integral education been practiced? Where all is it in use? Is it a model that can be put across to the mass and humanity?

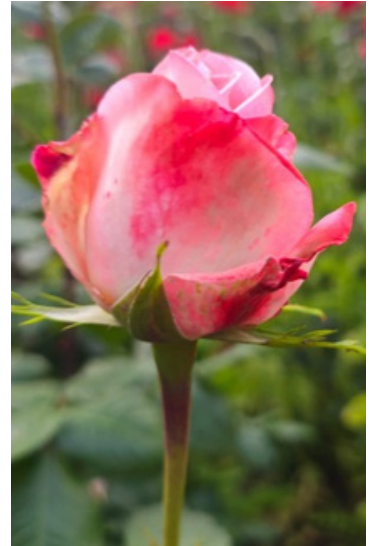
**Lavlesh:** Well, if you say it can be put to the mass and humanity, let me again quote Sri Aurobindo—he was very categorical: this is not for the masses; it is for the elite. And when we say elite, he particularly mentions elite in consciousness—we don't mean it in any other sense. It is for those who have questions about life, who want to go deeper into life. And there is no one model that can be fitted—I mean, at least to my understanding—so it is pretty much need-based. The only purpose itself is growing in consciousness. Now, what growing in consciousness does to your daily life is something which one can experience and figure out, but it doesn't start with any utilitarian purpose. It is evolutionary in its characteristics, evolutionary in its direction, so there is no scope of any utilitarian purpose attached to it.

**Prakash:** And has it been practiced? Has it been put to use?

**Lavlesh:** It's been put to—I mean, I know of efforts that are there—but how much sincerity is there behind those efforts is something to be seen. There are attempts; it's been there ever since the Mother started the school in Pondicherry, and the limited schools that are there—integral education schools around the country. But there is a caveat here: the moment you have a board—board meaning the 10th or the 12th board—then the two don't match. Integral education cannot fully do justice to the scope of a board. That said, if you can really do a good job with integral education until age 8—sorry, grade 8—then doing the board is just one of the things; it can be a cakewalk as well. So, it really depends on how it has been put to practice, with what sincerity, and whose skin is in the game. Because the stakeholders here are far too many, especially to start with teachers, facilitators, and obviously the parents. So, if all are in the game, then yes, it's likely to come to fruition; if not, then it is the way it is.

**Prakash:** Let's take that forward then. So, what does it take to do integral education or to put it into practice? What does it take from a parent? What does it take from a teacher or facilitator? What does it take from an environment or school? Can we break it down into pieces?

**Lavlesh:** So, the first thing is the attitude—and what I mean by attitude is the way of thinking, how I think about life. So, if I am a curious individual, if I want to know about life around me as much as I want to know about myself, then you qualify at this level, which is your attitude backed by a sincerity to go deep into this process—an unwavering faith in this pursuit.



Now, when this call is there, then it means you are ready for this kind of education. Now, this call has to be collective—with the facilitator and with the parent. Children, in any case, are curious—not beyond a certain age today, but at early ages.

So, the first element, or factor you may want to call it, is this eagerness—earnestness—for going deep into oneself and life. If this is taken care of, then the rest are enablers. An enabling physical environment essentially means that you have physical structures that don't bind your movement—so there is a sense of spatiality, greenery, earthy material, enough natural light and air to breathe, an element of aesthetics to it. These are all enablers which enable you to feel physically free in the environment and not guided or monitored—that's the physical. Once these are taken care of, then the rest will follow of its own accord, because you know that you are in an environment which enables your movement; you know you are in an environment where everyone wants to go deep within themselves and explore life together. When this is there, then it takes its own shape. The rest are all administrative details not worth mentioning.

**Prakash:** Now, I want to come to this utilitarian aspect as well. When it comes to mainstream education—for the last 200 years, or even in the British period—this kind of education was followed, and it has continued in the last 70–75 years, so close to 150–200 years. The kind of innovations and the inputs or the quality of things that Indians have produced to the world have been very minimal in the last many years, and I would attribute that mainly to the form of education that we have been doing, compared to what it was before, where the focus was on life. And when it is life, it is everything—nothing is excluded from it—and the things that were brought in for the benefit of humanity were humongous. Keeping this comparison in place, don't you think today integral education—or this form of education which focuses on life, everything, and consciousness—is the need of the hour?

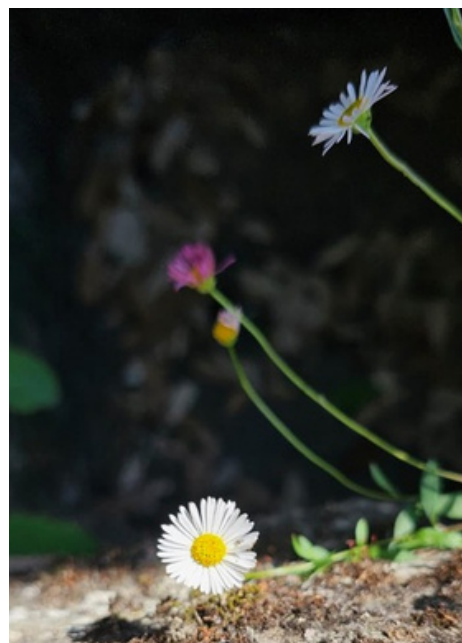
**Lavlesh:** It is very much the need of the hour. In fact, every passing day makes me a bit more concerned, for want of a better word. It has always been the need of the hour; just now it has become more accentuated. It is very visible, right on your face, where there is a deliberate push to understand a human being in terms of something that can be programmed, which has a limited brain function, which has a limited physical function. So, what is needed today, most urgently and most earnestly, is a psychic-based education—an education based out of consciousness directly—lest the whole of humanity moves and renders itself incapable of thinking and is inundated with technology. So, that's the challenge: to regain our human agency to think. Therefore, it is most urgent. But I am not even sure how many of us realize this directional change that is happening in what it means to be a human being. If this is not important, then what else is important? So, that's my take. Is it a dystopian future that we are looking at when it comes to technology leading us? Probably yes. But I think now the debate is not utopian versus dystopian, but again going back to the roots—finding meaning in purpose, meaning in human existence. So, if you are not anchored to a meaning, then you become very vulnerable, gullible to whatever is happening outside. So, yeah.

**Prakash:** I am going to go back to one of the basic questions: what is it being a human being? What constitutes a human being?

**Lavlesh:** So, how I would understand it is—it's not an easy question to answer, but it is quite delightful at the same time. It gives you joy to experience your own higher versions—version 1, version 2, version 3—in terms of what all a human being can possibly do. I am not necessarily talking about physical capabilities that we see in sports today and other endeavours in life—gymnasts, for example, players, for example—the benchmark has been constantly on the rise for so many years now. That is beautiful to see—that the human body is capable of these feats.

The other is to become more intelligent in the truest sense of the term—to become more conscious, to step back and observe the mind's own functioning. The only species that can do this is the human being. It can step back and think about its own thinking. And then there are what I may call the wonders of consciousness that can have their play in your mind, in your cognitive abilities, in having joyful, meaningful, beautiful relationships—with fellow human beings, with plants, with trees, with animals—anything and everything that you see. A sense of harmony that uplifts you, that takes you to the next level, and to the next. .

To me, that is most beautiful—to be human. And that, to me, is the original—the novelty—when the consciousness begins to work through you in your thought, in your speech, in your writing, whatever you may do in life. To me, that is the joy of being human.



**Prakash:** This sounds very natural, like a fish to water. If this is the aspect of being human, and this is what naturally everybody should endeavour to do, for some reason we are not doing that in the masses. Should we explore why, or is it what it is and we should leave it and move on?

**Lavlesh:** So that is, I guess, the moot question now. Should we just stop for a while and reflect on how the life that we are living is taking shape? What is happening around us, to begin with, and then obviously coming back to what is happening within me—and then even step back further to see what is happening outside of me and what is happening within me, and seeing both these processes together. That should give you a sense that I am not in control of what is happening; I am being driven, as it were, under some kind of an agenda or a script which I am following without knowing that I am following a script. So, rather an unconscious state of living life—what we call *achetan*—not conscious—to moving to what is *chetan*, consciously knowing what is happening. That is when the direction is going to change. But we are becoming dumber day by day, so the challenge is immense.

**Prakash:** I want to just go layer by layer here. Can you give an example of what is happening when you say “dumber and dumber day by day,” or when you say there is an agenda, a script, and we are unconsciously being driven? What does that mean?



**Lavlesh:** So, the first thing that is happening—and is happening very fast on a day-to-day basis—is that I am outsourcing my capability to think. That's the first thing. So, I see an algorithm-based application, or whatever you may want to call it, which can think for me. So, when you stop thinking, you are degrading your mental consciousness. This degradation is happening across the walk of life—educational institutes, into our daily life. If a question pops up, my immediate reaction is to go to an application and seek an answer, then maybe ask a follow-up question, be convinced about the answer, and apply that to my life. Now, that is not what a human being is all about. So, the first degradation has already happened in my mental consciousness.

Then, while I do say that physical abilities are being demonstrated in sports and elsewhere, it is equally true that we are not optimally utilizing our physical capabilities. We are falling sick more often than we know; we are unable to run, climb, or, for that matter, sit straight and be attentive. We are not able to observe life. Our eyes cannot see the details of life; we cannot listen. We have very short spans of concentration—very small—and that has been on the decline. So, that is what I meant when I said we have been downgraded and nudged via technology towards a certain way of life which we are following.

**Prakash:** Let's go one by one. Let's look at AI, mind, physical, concentration. When it comes to AI—as an example you mentioned—I am sure there are many more layers to it. Just note that technology and the pace at which it has grown have also been very helpful in bringing humanity to a certain state. Now, how is it that a human being can have control over that, rule that, and still be the intelligent, thinking human being—versus the other way? It's like a knife—you can use it for any purpose. Can you talk a little more about that?

**Lavlesh:** So, I have been thinking about this, and one example that comes to me is an innovation from 20–30 years ago—we have the credit card as a currency. There are two things: either the credit card uses you—so you get into a lot of debt and financial institutions earn from the interest they levy—or you are intelligent enough to use that credit card within the time frame without paying any interest. The tool is available to you; it gives you 25 to 28 days to figure out your finances. It's a simple example, but I would like to think it is more complex, though I find it easy to explain.

Technology—and when I say technology today, it is synonymous with AI—is to be leveraged, used in a manner which does not interfere with my evolutionary growth, does not cut it short. But if the whole idea is technological singularity, then I am doubtful whether this invention is really to further the evolutionary appetite in the human being, or whether it is being invented to control, to segment the world in a particular way—towards depopulation, towards sorting out various human species, or to bring us under constant surveillance so that control becomes easier.

So, as long as a conscious individual works with technology, I am fine with it. There are so many things you can do in medical science, traffic management, etc. So, you very rightly pointed out—it's a double-edged sword. While it presents itself as benevolent technology, who uses it and with what agenda—that needs to be discussed, debated. As far as I am concerned, if it cuts short my evolutionary growth, then it's not for me.

# Retreat in the Hills - Talla Ramgarh, Uttarakhand



# India, that is Bharat - It's Spirit and Mission

India and Her future: Compiled from the writings of Sri Aurobindo and The Mother



The old fixed fountains have been broken up, we are tossing in the waters of a great upheaval and change. It is no use clinging to the old ice-floes of the past, they will soon melt and leave their refugees struggling in perilous waters. It is no landing ourselves in the infirm bog, neither sea nor good dry land, of a second-hand Europeanism. We shall only die there a miserable and unclean death. No, we must learn to swim and use that power to reach the good vessel of unchanging truth; we must land again on the eternal rock of ages. Let us not, either, select at random, make a nameless hotchpotch and then triumphantly call it the assimilation of East and West.

We must begin by accepting nothing on trust from any source whatsoever, by questioning everything and forming our own conclusions. We need not fear that we shall by that process cease to be Indians or fall into the danger of abandoning Hinduism. India can never cease to be India or Hinduism to be Hinduism, if we really think for ourselves. It is only if we allow Europe to think for us that India is in danger of becoming an ill-executed and foolish copy of Europe. To recover Indian thought, Indian character, Indian perceptions, Indian energy, Indian greatness, and to solve the problems that perplex the world in an Indian spirit and from the Indian standpoint, this, in our view, is the mission of Nationalism....

## What should Indians do?

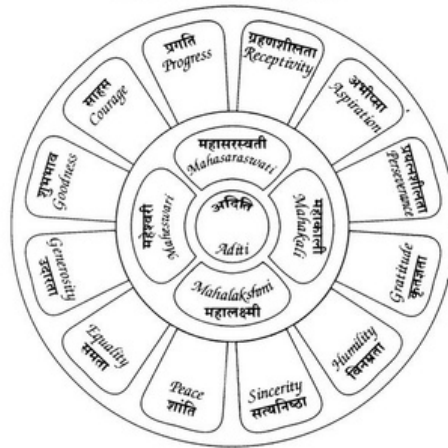
Our first necessity, if India is to survive and do her appointed work in the world, is that the youth of India should learn to think, - to think on all subjects, to think independently, fruitfully, going to the heart of things, not stopped by their surface, free of prejudgments, shearing sophism and prejudice asunder as with a sharp sword, smiting down obscurantism of all kinds as with the mace of Bhima. Let our brains no longer, like European infants, be swathed with swaddling clothes; let them recover the free and unbound motion of the gods; let it have not only the minuteness but the wide mastery and sovereignty natural to the intellect of Bharata and easily recoverable by it if it once accustoms itself to feel its own power and be convinced of its own worth. If it cannot entirely shake off past shackles, let it at least arise like the infant Krishna bound to the wain, and move forward dragging with it wain and all and shattering in its progress the twin trees, the twin obstacles to self-fulfilment, blind mediaeval prejudice and arrogant modern dogmatism.

We have to return to the fountainheads of our ancient religion, philosophy, art and literature and pour the revivifying influences of our immemorial Aryan spirit and ideals into our political and economic development.

The debasement of our mind, character and tastes by a grossly commercial, materialistic and insufficient European education is ~ fact on which the young Nationalism has always insisted. The practical destruction of our artistic perceptions and the plastic skill and fineness of eye and hand which once gave our productions pre-eminence, distinction and mastery of the European markets, is also a thing accomplished. Most vital of all, the spiritual and intellectual divorce from the past which the present schools and universities have effected, has beggared the nation of the originality, high aspiration and forceful energy which can alone make a nation free and great. To reverse the process and recover what we have lost, is undoubtedly the first object to which we ought to devote ourselves. And as the loss of originality, aspiration, and energy was the most vital of all these losses, so their recovery should be our first and most important objective.

# Symbolism

*The Mother's Symbol*



श्री माताजीका प्रतीक

## MAHALAKSHMI

Wisdom and Force are not the only manifestations of the supreme Mother; there is a subtler mystery of her nature and without it Wisdom and Force would be incomplete things and without it perfection would not be perfect. Above them is the miracle of eternal beauty, an unseizable secret of divine harmonies, the compelling magic of an irresistible universal charm and attraction that draws and holds things and forces and beings together and obliges them to meet and unite that a hidden Ananda may play from behind the veil and make of them its rhythms and its figures. This is the power of Mahalakshmi and there is no aspect of the Divine Shakti more attractive to the heart of embodied beings. Maheshwari can appear too calm and great and distant for the littleness of earthly nature to approach or contain her, Mahakali too swift and formidable for its weakness to bear; but all turn with joy and longing to Mahalakshmi. For she throws the spell of the intoxicating sweetness of the Divine: to be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel; grace and charm and tenderness flow out from her like light from the sun and wherever she fixes her wonderful gaze or lets fall the loveliness of her smile, the soul is seized and made captive and plunged into the depths of an unfathomable bliss. Magnetic is the touch of her hands and their occult and delicate influence refines mind and life and body and where she presses her feet course miraculous streams of an entrancing Ananda. And yet it is not easy to meet the demand of this enchanting Power or to keep her presence. Harmony and beauty of the mind and soul, harmony and beauty of the thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings, this is the demand of Mahalakshmi.

Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful and concord and unity and the glad flow of many lives turned towards the Divine, in that atmosphere she consents to abide. But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or are reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter and poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. Ascetic bareness and harshness are not pleasing to her nor the suppression of the heart's deeper emotions and the rigid repression of the soul's and the life's parts of beauty. For it is through love and beauty that she lays on men the yoke of the Divine. Life is turned in her supreme creations into a rich work of celestial art and all existence into a poem of sacred delight; the world's riches are brought together and concerted for a supreme order and even the simplest and commonest things are made wonderful by her intuition of unity and the breath of her spirit. Admitted to the heart she lifts wisdom to pinnacles of wonder and reveals to it the mystic secrets of the ecstasy that surpasses all knowledge, meets devotion with the passionate attraction of the Divine, teaches to strength and force the rhythm that keeps the might of their acts harmonious and in measure and casts on perfection the charm that makes it endure for ever.

-Editor

# At The Integral School

Here's a glimpse of what our children at The Integral School explored, learned and loved in the month of January.

## Progress



During April, Progress Group spent meaningful time completing activities, organizing their space, and enjoying the friendships they have built over the year.

In Rangometry, the children worked with a rubber-based geometry kit to arrange shapes and create patterns such as flowers, cars, plates, blocks, and houses. This activity encouraged concentration, focus, creativity, and careful hand movements.

In Art and Craft, the children explored stitching and texture-based work. They stitched mats and cloth bags using plastic needles, learnt chain stitching, and stitched the first letter of their names onto their bags. They also created a "Types of Textures" chart, colourful handprint charts, and a shared artwork in which each child contributed individually.

As the academic year came to a close, the children helped pack classroom materials into carton boxes, taped them, and arranged everything neatly. They worked together with care, enjoying one another's company and celebrating the beautiful friendships formed through the year.

During this month, the Courage Group revisited key concepts in Math, including numbers, addition, and subtraction. The children also spent time reading and writing stories together as a group, strengthening their comprehension and expression skills.

They engaged in dot book exercises, which helped support focus, hand control, and careful observation. In Art and Craft, the children created simple designs on stitching mats and stitched their own cloth bags to carry their work home. They also made textured shapes using sand and outlined them beautifully with pistachio shells.

As the academic year came to a close, the children helped display their work for the exhibition and participated in winding up the classroom with care and responsibility.

## Courage



## Aspiration



This month, the children engaged in meaningful hands-on learning experiences. They explored Indian states and abbreviations by connecting them to facilitators' car number plates, and traced, coloured, and labelled the map of India. They also learned about Telangana's neighbouring states, with special focus on the Seven Sister states, while enjoying map reading.

Craft activities included cardboard clock-making, basic stitching, basket weaving, paper roll pencil stands, and leaf printing. In Mathematics, the children practised calendar reading and elapsed time through worksheets and practical activities.

They prepared for parent interaction by creating English riddles, tongue twisters, and simple Math questions. A nature walk brought practical learning through mango plucking, counting footsteps, and a vegetable vendor role-play using weights and pricing.

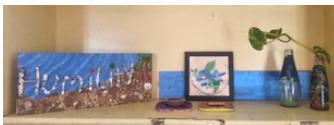
On the final day, the children reflected quietly, discussed vacation plans, cleaned their cubbies, and ended the year joyfully.

Being the final month of the academic year, our focus turned towards preparing for the year-end exhibition. The children participated actively in organizing the display and revisiting the artwork they had created at the beginning of the year, repairing and completing pieces wherever needed.

They also continued working on their embroidery projects, representing different landforms and connecting them with their previous project theme.

On the day of the exhibition, the children shared their work with confidence, explaining their learning and creative process to their parents with joy and enthusiasm. On the final day, they packed the group materials into boxes, and collected their belongings, leaving with warm wishes and fresh spirits for the summer break.

## Humility



With the year-end approaching, the children began preparing displays for their exhibition and decorating their group space. Some of the older displays were revisited and remodelled, giving the children an opportunity to refine and present their work with care.

The model of the Physical Map of India was completed and beautifully resembled pieces of a puzzle. The children used different varieties of clay, painted with various shades of colour, and tried spray painting for the first time.

A few major human body systems, including the Digestive, Respiratory, Circulatory, and Excretory Systems, were also represented through models with neatly labelled parts.

The children revised a few Math topics, and learning Math through art helped make abstract concepts more tangible and engaging.

During this fortnight, the indoor physical parameters of the children were measured. Around our group, we also witnessed flowering plants in bloom, including Rangoon Creeper and Crepe Jasmine.

## Gratitude



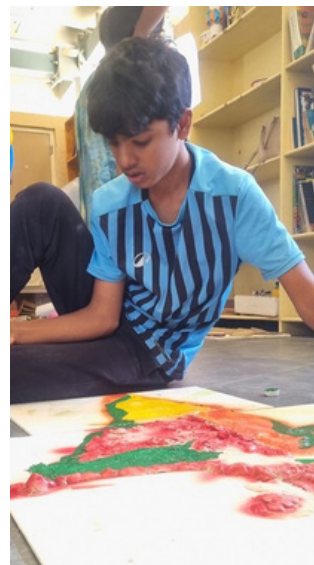
This month began with enthusiastic preparation for the school exhibition. The children of Humility worked diligently to bring their ideas to life through both group and individual presentations.

Together, they created an elaborate project on the Indus Valley Civilization, which included pottery, a city model, jewellery, statues, stamps and seals, and informative charts. They also enhanced their display by painting the wall with themes inspired by topics they had explored earlier in the year.

It was wonderful to witness their creativity, commitment, and teamwork as they supported and encouraged one another throughout the process. The children confidently presented their work to parents, sharing their understanding with enthusiasm.

On the final day, they exchanged artwork as tokens of friendship and joy, and looked forward happily to the summer holidays.

## Goodness



# Invitations to notice

## The Play Paradox: Freedom vs. The Schedule Illustrating the disconnect between children's desire for independent play and their highly structured lives.

### WHAT CHILDREN WANT

#### 45% Desire Unorganized Play

Nearly half of children aged 8-12 prefer activities not organized by adults.

#### A Preference for Peers

Children specifically express a desire for unstructured time spent with friends.

### THE MODERN REALITY

#### Peak Historical Scheduling

Modern children's days are more scheduled than at any other point in history.

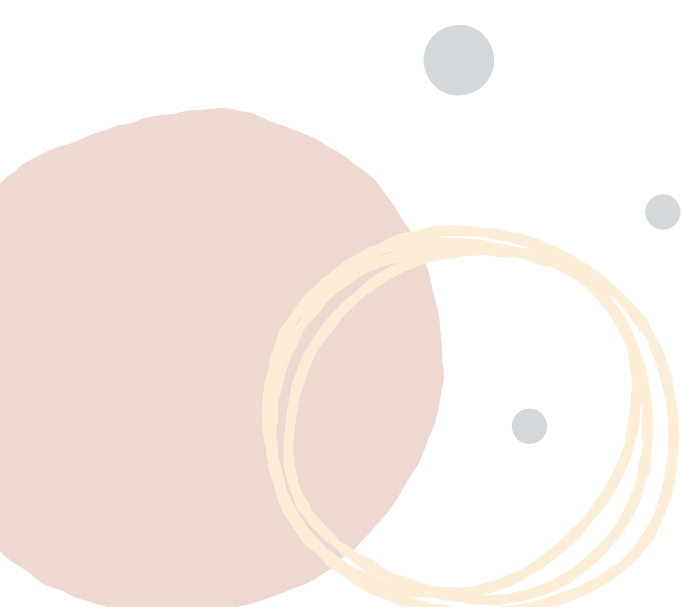
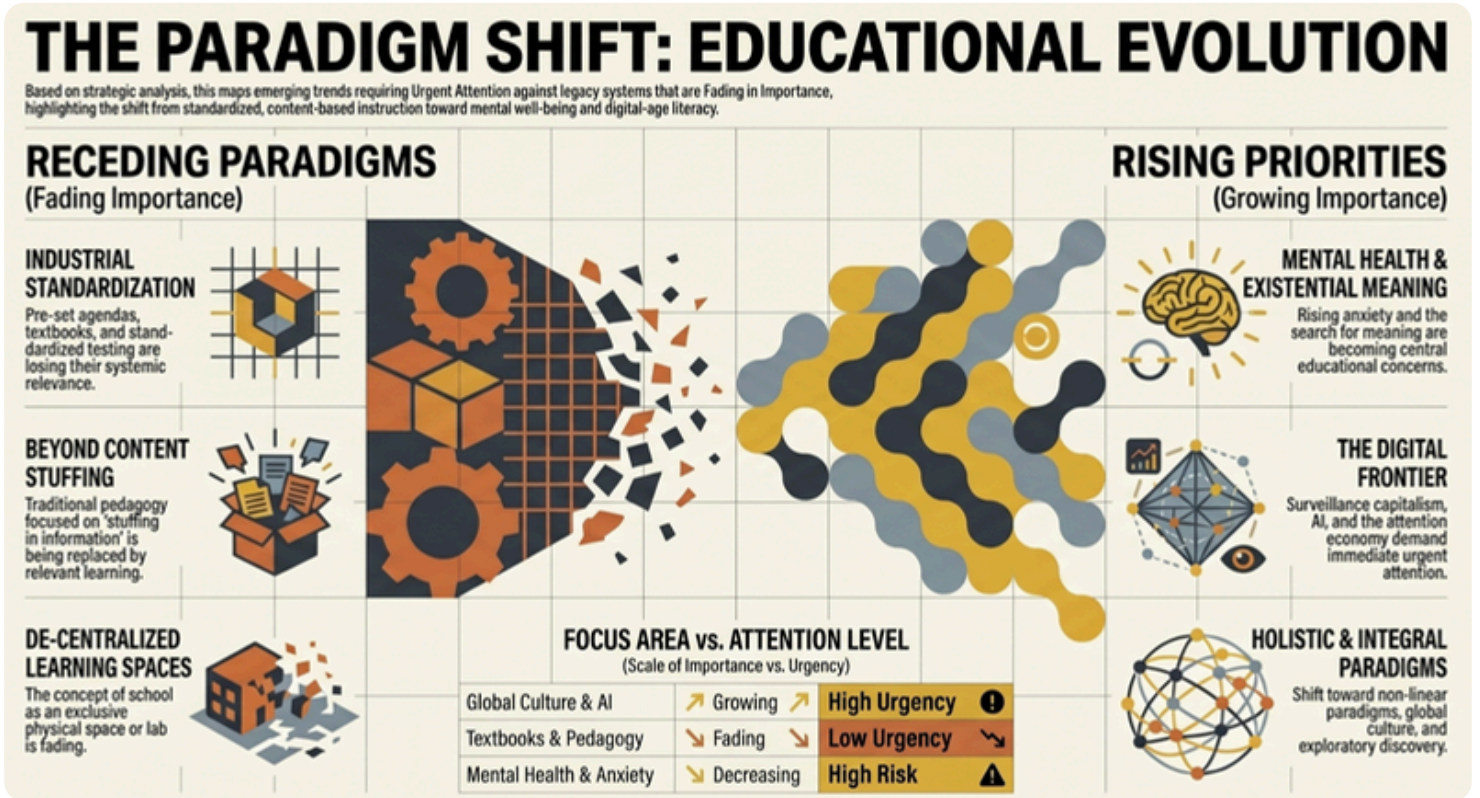
#### The Structure Gap

There is a direct conflict between child autonomy and current cultural parenting trends.

Children want less structure — not more. A Harris Poll of over 500 children aged 8 to 12 across the United States found that 45% say they would rather play with friends in activities not organised by adults. Yet the average child's day is more scheduled today than at any point in modern history.

# Reflections and Trends

The matrix offers a reflection on certain life and learning trends. The path we choose to guide our lives toward is now a conscious decision.



## Symbol

### **sym.bol (SIM-buhl)**

*Noun*

Form on one plane that represents the truth of another. All forms are symbols. This body of ours is a symbol of our real being.

## A Parable



"The purpose of a fishtrap is to catch fish,  
and when the fish are caught, the trap is forgotten.  
The purpose of a rabbit snare is to catch rabbits.  
When the rabbits are caught, the snare is forgotten.  
The purpose of words is to convey ideas.  
When the ideas are grasped, the words are forgotten.  
Where can I find a man who has forgotten words?  
He is the one I would like to talk to."

Chuang-Tsu



# Centre for Integral Learning

---

Survey No. 47AA, Muppa Greens, near WIPRO SEZ, Vattinagulapally,  
Hyderabad, Telangana 500 075. Tel. No.: +91 77020 60123

---

CFIL's Expressions:



The  
Integral School



The  
Integral Commune



# the ascent<sup>®</sup>

---

CFIL's Newsletter | April 2026