



Abhibhavak Vidyalaya

Raipur, Chhattisgarh

Consciousness Development via Value Education



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A Look Into Abhibhavak Vidyalaya



The Name - 'Abhibhavak Vidyalaya'

Abhibhavak Vidyalaya – Where the parents and teachers together work towards building an environment of constant encouragement and comfort for the child so that they feel enthusiasm towards living well and learning to live well. Well being is in the form of resolution in every human leading to harmony and prosperity in family which becomes a base for fearlessness in society moving forward to live in co-existence with the entire existence.

'**Abhibhavak**' means one who desires for resolution in all dimensions for the children along with providing nourishment and protection.

Our Journey

In the mid nineties, a group of socially aware families was engaged in doing social work in Raipur. They came across an alternative philosophy (Madhyasth Darshan) through Jeevan Vidya workshops, and they realized they had been viewing social issues in a fragmented manner. Engagement with this philosophy not only helped them understand and address the issues they were concerned with, but also provided clarity of purpose through proper understanding of other issues related to the study of human being, society, nature and the entire existence.

This alternative by Shri A. Nagraj (1920-2016), of Amarkantak, called Co-existential Philosophy, proposes a larger, existential context in which to understand these. It also proposes a model for **humane education which works on the conscious development of children through value education, resulting in humane conduct.**

In order to share this philosophy, these families and others established a centre Abhyudaya Sansthan at Achoti in the year 2000 for the Study of alternatives in education by scholars in the field of school and college education. Hence, the name Manviya Shiksha Shodh Kendra. Under the guidance of Shri A Nagraj, the group began to :

1. Study the darshan
2. Share this study with others who were interested, in Raipur and other parts of the country.
3. Find sustainable professions and occupations that were not exploitative. They accepted agriculture, dairy, food processing and health as fields in which they could work sustainably.

The first foray into the formal education system happened in 2008 in the form of engagement with the Chhattisgarh State Government Education Department. The C.G. Education Department agreed in principle to implement this alternative education by the name of **CVMS (Chetna Vikas Mulya Shiksha)**. They assigned school teachers of CG govt schools to undergo study of this philosophy through one-year long courses. Secondly, a textbook titled **चेतना विकास मूल्य शिक्षा (CVMS)**, was written containing lessons for classes 1 to 5 that could be used by the trained teachers for drawing attention to the necessary realities for each stage of the lives of the students.

In 2010, the women of these families felt the urgency to implement the alternative education system formally, based on this philosophy for the children of their families. So they approached Shri A. Nagarajji for guidance on the same. There were several questions regarding who would teach, what would be taught, how it would be taught and to whom. When it was decided that they themselves would be the ones teaching in the school, there were also doubts on their own abilities for taking on this responsibility. Everyone agreed however, that they were at least capable of taking on the responsibility of educating the youngest children in primary school and whatever they lacked in this ability they would work towards fulfilling through parallel, dedicated study. For senior students, they would collaborate with experts in the field of education, skills, subjects, etc. and would also develop their own abilities. They received encouragement and guidance for the same from the rest of the team as everyone felt that this was too important a requirement for their children, to be left unaddressed merely due to the lack of confidence and preparation.

Eventually, Abhibhavak Vidyalaya was established on 4 July, 2011 starting with a team of eight teachers and just twelve students. The families themselves pooled in their resources to provide for facilities such as place, building, transport (a bus and two smaller vehicles) swings, toys, furniture etc. The school also has the direct & indirect support of several other families from Raipur, Chattisgarh and the entire

country and hence it is free from government sanction or aid. It **reflects the societal participation of intelligent, honest and responsible** groups of families. The teachers **do not take any remuneration**. As it is the responsibility of the parents to provide facilities for children, an amount as fees was defined for the running of the school, but there is no tuition fee.



The concept of Abhibhavak Vidyalaya focusses on **behavioural education** (*vyavharik shiksha*), a stage of value education, in the primary school. The school obtained affiliation with the Chhattisgarh Board. They use the CVMS textbooks that were made for the CG Education Department. The books are a tool for a progressive exploration of why and how values are required by humans.

Besides this, Math, Hindi and English are also taught. Environmental studies is addressed in the CVMS textbook itself. The entire curriculum is designed keeping in mind the minimum learning level (M.L.L) provided by the CG Board.

As part of their efforts to enhance their capabilities, the teachers of the school attended the 6 month course on Madhyasth Darshan in order to imbibe the philosophy at a much deeper level for humanization of education. For this, the teachers divided into groups, so that some could helm the school while the others were involved in study.

Around 2015, the efforts to start working on content for the middle school and engaging with others with more expertise and experience in this field became a necessity. To this end, a series of regular Curriculum Development meetings were initiated with interested individuals from across the country. This is an ongoing exercise involving introspection, self-exploration, practicing healthy communication, exploring pre-existing experiments in education, assessing the same and filtering useful from unnecessary and designing our own curriculum and content. This is work-in-progress.

As of today **Abhibhavak Vidyalaya** is **seven years young**, has a total of **48 students and 15 teachers**. This booklet is a glimpse of all that we - the Abhibhavak Vidyalaya Team- have up till now explored and experimented in the field of education.

What is the Aim of Education ?

Education is meant to enable understanding of the needs of the individual, family, society and nature and their interconnectedness. It is meant to instil the capability to fulfil all these needs. This leads to **mental well being (Realization and understanding), harmony in relationships (with humane conduct) and material fulfilment (with physical work and sustainability)** in each one of us. In other words, it can bring **qualitative transformation** in a human being. Such a value-based education involving the understanding of existence and purpose of ourselves and everything around us can effectively help to **evolve the human consciousness**. Such an educated, evolved individual can then play a pivotal role in the growth and progress of culture, civilisation and society. The role of education is thus to provide such a **content, process and environment** that can help shape such an individual. Hence, the title - '**Value Education for Consciousness Development**' (चेतना विकास मूल्य शिक्षा CVMS).

Hence, 'Value Education for Consciousness Development' (चेतना विकास मूल्य शिक्षा -CVMS) aims to establish all-round happiness in each child. This is manifested as the following qualities in a child:

- **Has self-confidence** - confidence in oneself and one's capabilities and knowledge.
- **Respects excellence in other humans** - recognition of valuable qualities in people that enable one to live in order and participate in a larger order
- **Has balance in his talent and personality** - can live according to one's understanding of existence and Self. Exhibits balance between humane behaviour and talent in various fields.
- **Is sociable in behavior** - getting fulfilment in relations with other human beings. Energies focussed on living meaningfully - leading to fulfilling all duties and responsibilities
- **Is self- sufficient in occupation** - has the required knowledge and skills to work **sustainably** for his/ her family's material prosperity.

Philosophical Basis

The idea of Abhibhavak Vidyalaya is rooted in the understanding that each human requires happiness in the **4 dimensions of a human being - understanding, thought, action, behaviour- and levels in which they live - individual, family, society, nature** and hence addresses this need through a systematic educational program. We feel that humans can be, and must be, studied as objectively and thoroughly as any other reality currently under study. It is important to note that **without a clear understanding of humans, human needs, tendencies, roles and their developmental stages, it is impossible to create an effective, holistic, sustainable program to fulfil these needs.**

The educational program is designed taking into account the universal ability in every child to think and a tendency to be curious. There are also three important fundamental tendencies in the form of expectations in every child at birth. These three expectations are accompanied with three corresponding incapacities, all of which together drive their entire educational process:

Every child, since birth has:

Inherent Ability	Limitation	Opportunity through Educational Process
Demands justice for self	Unable to do justice to others	Establish in the student the ability to do justice
Desires to be correct in work and behaviour	Doesn't know the difference between correct and incorrect	Enable the student to discern between correct and incorrect action in work & behavior
Speaks the Truth	Does not understand Truth	Establish complete understanding of Truth

These inherent abilities combined with the limitations, offer an opportunity for the education system (which includes the parents, family, school and society) to realise the full potential of each and every student.

On expanding upon these three points, we get:

1. Demands Justice For Self

The need for justice is a desire to have harmony in all the relationships, be it with family, friends, society, social systems or the environment of which we are all a part. It is the lack of understanding of the meanings and values of the various human relationships that lead to conflict. We have definite expectations from each of our relations, though we are ourselves unaware of what these are. Conversely, there are definite expectations from us by our relations as well. These expectations are realities that we call 'Values'. Despite not knowing or acknowledging their existence or necessity, it still pains us when their need is not met. It makes relationships feel tiring and meaningless, where each side has unfulfilled expectations and are unaware of their own responsibilities. Not only do we not receive justice but we are also knowingly and unknowingly unjust to our relations. If we recognise these roots of the pain each of us face in their interpersonal relationships, then it becomes the top priority of an education aiming at happiness to address it. Hence, **'Demand for justice' along with 'the inability to do justice to others' provides the basis for education of Relationships and Values inherent in relationships. This, when completed, establishes the capacity of being just and securing and providing justice in all relationships.**

1. Speaks The Truth:

The **tendency to speak the truth is the tendency to convey reality as it is perceived by the child**. This perception of the realities around them, as they start discovering the world, is what is incomplete in the absence of proper understanding for which guidance of resolved person is needed. Children whose mentors take care to clear their questions and confusions about the world around them are seen to have a better grasp of the world, being direct and logical and less prone to getting carried away by their own fantasising and fibbing. This tendency to fantasise and 'make up' one's own reality develops in the absence of explanations to their natural curiosities by mentors. It thus becomes an educational priority to help the children understand reality as per their innate (age-specific) curiosity. **Addressing 'Speaks the Truth' along with the limitation of not knowing the Truth provides the basis for education in Truth (Fundamental truth, Manifested truth and Evident truth). Which when completed establishes capability of living and teaching in accordance with Truth.**

2. Desires To Be Correct In Work And Behaviour:

The **desire to act and behave correctly manifests in the form of exactly emulating the behaviour, actions, words, thoughts and mentality of the adults around the child**. This happens because of the child's strong acceptance of and belief in the adults' righteousness. If their mentality and manner of thinking serve the child well in their attempts at living happily, they progress smoothly from this emulation to obedience, in which the child then requires an explanation behind what they have been emulating. However, if this emulation leads to confusion, conflict or distress, the child swiftly loses faith in these and in the adults embodying these, which is the precursor for disobedience.

This makes it essential to work on the understanding of universal righteousness in the thoughts, behaviour and actions of the mentors of students. So that the child has an opportunity to eventually understand this righteousness and make it their own. **'Desire to be correct in work & behaviour' along with 'the inability to discern correct from incorrect' provides the basis for education of Natural human order, natural ecological order and the role of humans in family, in society and in nature. Which when completed establishes capability of living in balance in all human-human and human-nature interactions.**

When left unaddressed, these fundamental tendencies erode from the child over time, regressing into despondency, cynicism, disobedience, submission, etc. depending on the environment they are provided with. Till age 3 however, this potential can still be found intact in most children. So, it becomes the responsibility of the education system to turn this **potential** in the children (the fulfillment of which is itself the natural design for Happiness) into **capability** by working on addressing the limitations, before it erodes. **Ensuring this is the responsibility of the teacher and can only be accomplished through patience, courage and generosity.**

Content of Education - Knowledge Objectives

Abhibhavak Vidyalaya Curriculum

The responsibility to make the study successful lies with teachers, parents, education-content and education-procedure because these four are complementary. When the teachers, parents and education system are in congruence only then does it become possible to develop successful teaching methodologies by which the path of gratitude and co-existence gets paved. We feel that this integrated approach can help children understand their role without any contradiction. **If education is logical, verifiable, holistic and universal it can satisfy every child.**

Whether we are learning different languages, mathematics, science, social science or any other subject, **the goal of every human being is to live with resolution, prosperity, fearlessness and co-existence.** This is what we need to accomplish with dedication and clarity in every child on our planet.

Our content and pedagogical process of education is currently based on our interpretation (as students) of this fundamental and deep understanding of the human mind & psychology. Primary School being a formative stage, we focused on providing a little bit of information, of the “whole” at all times. Thus, be it the poems in Grade 1, or the lessons thereafter, our attempt was to provide graded-coverage of all aspects of human living to the child- its natural & social environment, its familial relationships, and its own make and nature as a human being- in such a way that it is able to relate to these real-life entities via language, activities, and examples.

a. Nursery - Class II and Class III - Class V:

The content of the CVMS syllabus focuses on building the age-appropriate understanding of **responsibility and relationships** till Class 5. Class 5 onward there is additional focus on developing a holistic understanding of the realities of the world and its human and natural systems.

At the pre-primary stage, starting from age 3 in Nursery the content revolves around the following themes:

1. Relationships: The children's requirement extends to needing to understand the **relationships** in their immediate family and eventually the school. This will build their capacity for **justice**.

2. Cooperation: Building the capacity for cooperation is developing their capacity for harmonious participation with any member of any system - be it a family or a nation. This requires the understanding of relationships as well as responsibility. In the pre-primary stage, the cooperation of a child with their family is for their own care, with the school it is in happily attending school, and with peers through helpful behaviour- this is the initiation towards the ability for **correct behavior**.

3. Regulation (Mindfulness): Regulation pertains to being self-regulated and orderly as a member of a larger system - being mindful of the care and responsibilities that being a member entails- Mindful of thoughts, actions and behavior.

4. Health: The content also addresses the **health education** of the students so that they eventually become capable and take responsibility for their own and others' physical well-being.

The content is delivered through conversations, anecdotes, poems, lessons, activities. ensuring that only those entities that are real are addressed - real people, places, creatures, relationships, feelings. Unreal, fictitious entities are not included - fictitious creatures, personified creatures and plants, places like heaven-hell, etc. This helps children remain rooted in reality and supports their tendency to speak the **truth**.

Various sub-topics fall under the purview of each theme that also expand with each successive class. The expansion of content will correspond with the stage-appropriate requirement of the children.

b. Class VI Onwards:

The content for Class 6 onwards is 'work-in-progress'. The overall objective is to increase or expand the understanding or view to a larger frame, more holistic, focusing on laws that govern nature. This includes humane behaviour - both with other human beings and with the rest of nature. So far, the child has with them the observations of duties and responsibilities carried and rendered by his parents and teachers.

The syllabus of middle and high school needs to include:

- 1) The study of conscious aspect along with science.
- 2) The study of sanskar (unchanging acceptances) along with psychology.
- 3) The study of ethics of good-use and conservation of natural and man-made resources along with economics.
- 4) The study of humane culture and civilization along with sociology.
- 5) The study of ethics of conservation and growth of humanness along with political-sciences.
- 6) The study of eternally active units of nature along with spiritual studies.
- 7) The study of human being and humanness along with history and geography.
- 8) The study of reality along with literature.

Pedagogy

Mode of delivery is in the form of activities and conversations that facilitate a guided exploration and reflection by the children. The guide here is the teacher, for whom it is essential to have a strong understanding of not just the concepts to be explored but also of the extent and limits of a child's needs and capability at any age.

A child goes through various stages of development as (s)he ages. Just as the content of relevance (matters that they require to recognise and understand) changes with age, in each stage they also adopt a different method of learning from and interacting with the environment. It is essential to recognise these stages and align the method of teaching to correspond with their stage-specific method of learning.

Age Group	Mode of Learning (Knowledge process)
0-5 yrs	Emulation अनुसरण
5-10 yrs	Pursuance (Obedience) अनुकरण (आज्ञापालन)
11-16 yrs	Discipline अनुशासन
16-18 yrs	Self-discipline स्वनुशासन

To get an idea of what these stages are like, let us take up the following example of choice of food:

0-5 yrs: At first, the child eats whatever the parents give them to eat or a bit of what they see people eating around them. Then the child starts expressing his likes and dislikes and then parents persuade them to eat what is nutritious even if they do not like it and let them eat a bit of what they like.

5-10 yrs: The child starts emphasising their own opinions. They question why they should eat what they are given and why not other foods. At this age parents have to give them a logical answer that satisfies them and they also make them analyse that they can observe the ill effects of food that is tasty, but devoid of nutrition and not so easily digestible.

If the children have previously built trust in their explanations then they tend to seriously consider and obey their guidance.

11-16 yrs: By now the child has heard and also observed what their guardians have told them about nutritious food. In addition they are also studying about all this in school in science, nutrition, health etc. so their logic and reasoning which started in the earlier stage, is developing and they are coming to their own, independent conclusions. This allows the child to practise them in a disciplined manner.

16-18 yrs: Now they have concluded everything, on the basis of information they have gathered, their personal observations in their own body and their introspection of themselves. The concept of Nutritious Food has been fully imbibed because they are able to associate them with their own purpose, making it their personal priority. This rooted relevance and understanding of 'my purpose', 'role of my body for that purpose', 'health' and 'diet' are all part of the same holistic understanding which determines all decisions and actions and so have become their own. Now the child will not deviate from this and neither will they require any outside input to ensure that they eat nutritious food.

The understanding of this sequence determines the pedagogy and hence the design of our activities.

The objective of any activity in class is to draw the child's attention in a guided manner to the various elements of their being and life that they are already engaging with (though haphazardly and with no direction). The teacher helps to direct the child's attention and perception of these elements so that they can address them appropriately in life. The elements of life to be addressed in each stage (content) will vary and so will the method of drawing attention, and so activities need to be designed in accordance with both.

Being able to successfully participate in such guided, real-life rooted activities together is in itself a great source of joy in the students. This is also testimony to the fact that children can be happy even in the absence of excitement.

Education is a journey of guided seeking, not of indoctrination. The educational process of any individual is the journey of recognising a lacuna in oneself (which is the natural indication of a lack of understanding of something) and fulfilling it by:

Identifying the lacuna and its fulfillment in words → getting a semblance of its meaning as a concept and seeing its relevance to oneself → understanding/seeing the reality and manifestation of that fulfillment → filling the lacuna

In other words:

Language(Words) → Meaning → Reality

A child is faced with specific issues (limitations in his abilities) at every age. To be able to identify these in words when they appear, they need to already be familiar with those words. So the syllabus is planned such that the words for concepts they will require to understand later are introduced a few years previously. When the need arises, their meanings are then explored in depth. When trying to discover the reality from the meanings of the words, the child then needs real embodiments of those concepts they are trying to understand. These are in the form of the resolved mentors who are guiding them through this educative process.

Conduct in Classroom

The teacher's conduct in the classroom follows the policy of **Steadfastness** (धीरता), **Courage** (वीरता) and **Generosity** (उदारता) as she recognises the magnitude of her responsibility as a mentor who shapes the lives of the students she has under her care. We have confidence that each student will understand eventually- and the results will be visible.

FOUNDATION FOR TEACHER'S CONDUCT

धीरता : बच्चे की क्षमता पर, शिक्षा वस्तु देने का क्रम एवं प्रक्रिया पर, फल परिणाम के प्रति आश्वस्ति ही धीरता है.
— न्याय के प्रति निष्ठा, बालक समझ सकता है, सीख सकता है इस बात पर विश्वास ही शिक्षक की धीरता है .

वीरता : धीरता की निरंतरता जब तक समझ बालक में संप्रेषित न हो जाए , इसके लिए बच्चा हजार बार भी पूछे तो स्नेह पूर्वक ही समझा पाना वीरता है.

उदारता : समझने-सीखने के क्रम में प्रतिफल अपेक्षा विहीन अपने तन, मन, धन का नियोजन ही उदारता है.

Steadfastness: Steadfastness comes from the confidence in the students' capacity to understand, their own understanding of the educational content, its sequence of delivery and methodology, and their outcomes.

- Commitment towards justice, and confidence in the the child's ability to understand becomes the teacher's Steadfastness.

Courage: The continuity in the teacher's steadfastness till their own understanding gets fully conveyed to the student, is the teacher's courage. This means the ability to explain something with equal affection, without getting mentally perturbed, even if the same question is asked a thousand times.

Generosity: To dedicate one's body, mind and resources for this process of understanding and learning without any expectation of personal earnings from it.

We realise that it is the strength and nature of our relationship with the students which can either inspire and encourage them or in its absence demotivate and disillusion them. It is actually the vision and commitment with which the teacher receives the students that is important, that makes all the difference. It is the teacher's confidence in the students that gets communicated to them. **The teacher's conduct is the entire syllabus that is studied by the students for their Consciousness Development.**

The following guidelines anchored the teachers of Abhibhavak Vidyalaya to the values mentioned above. Having seen positive results with the same, these have been shared below:

- The teacher has a clear understanding of the **curriculum, goals and outcomes**.
- The teacher is resolute in the fact that **each student is curious, wants to understand**, so the teaching methodology should be one to increase their curiosity.
- During any interaction, the teacher is aware that **each student wants to behave and act correctly** and that each student is predisposed towards (अनुकरण) Emulation and (अनुसरण) Pursuance of their mentors.
- Teacher knows that each student wants to understand: If we explain something to someone with the acceptance that **they want to understand and they can understand everything** if given the right inputs in the right way, then we can be sure to get results.
- A teacher is one who has confidence in the potential and abilities of students and one who can determine the requirements and deliverables for realising the potentials and thus enhancing the abilities of students.
- The teacher makes it a priority to **ensure that there is a strong feeling of mutual affection between each child and the teacher** so that they are able to ask any question, share anything without any hesitation.
- In situations where children misbehave or disturb the classroom, knowing that the student learns through emulation, the teacher brings the child's attention, through healthy conversation, to all his teachers' behaviour. This makes punishments redundant.
- The teacher ensures the lessons are engaging for the children by connecting it to their real lives.

- In order to inculcate respect for each other's skills and lay the foundation for cooperation, the teacher encourages the students to learn skills from each other.
- Knowing that the children emulate their language, the teachers try to be aware of any ups and downs (excitements-positive or negative) in their own emotions, exploring their root cause, in order to resolve them and maintain balanced relationships.
- Correcting and interrupting the child again and again breaks their flow of thought and growth. We take care that the child is able to get into the flow of thinking/working, then slowly picks up speed and only once this is stable does she draw his attention towards rectifying errors. If mistakes are brought out too early in this process, the child becomes overly conscious of not making mistakes, loses his flow and focus and hence becomes unable to expand his/her thoughts.
- The teacher recognises the importance of regular conversation with the students about why studying- reading, writing- is important, how it aids their understanding which is what they desire. Once the students develop this acceptance that studying and classroom activities are necessary for their understanding, teaching becomes much easier.

Our Methods of Teaching

When a teacher enters the class, (s)he has several options facing her on how to conduct the class and what to have the students do. The same content can be delivered through many techniques. The teacher could tell them about it directly, or it could be in the form of a story, (s)he could have the students come prepared from home and then teach each other about it or (s)he could have them participate in an activity which draws their attention to the main issues of the content. All these, and more, are known as Methods/Modes of Teaching. The decision on which method of teaching is best suited in any situation is guided by the teacher's understanding of how children learn, what their immediate needs and abilities are, and also by the backgrounds, tendencies and interests of the particular students of the class.

Taking these into account, the teachers of **Abhibhavak Vidyalaya** have found the following methods of teaching most suited to their needs:

1. Conversation- In the younger classes, especially in pre-primary classes, where the school is just an extension of their home for the students, the teacher's relationship with the students is like that of any other adult member of their family. At this age, the child primarily requires ample attention, affection and comfort for their healthy physical, emotional and social growth. Instructions and reasoning are not their requirement. So the teacher's interaction is through open and candid conversations, just like they would have at home. The children share their thoughts and the teacher listens and vice versa. At this stage, it is not the content, but rather the topics and manner of conversation that remains with them. Through such interactions, (rather than instructions and reasoning) **they observe and register the manner, words and behaviour of the teacher** and whatever they have observed they begin to directly emulate.

So, conversation is a tool for drawing attention towards something, and also for the teacher to get to know her students better- their inner thoughts, feelings and life situations. They become an opportunity for the teacher to draw their attention to whatever she would like them to emulate.

2. Interactive Talk- This methodology lies somewhere between a conversation, a discussion and a lecture, where the teacher is delivering their views on small packets of content and engaging with the students based on this delivery for their views and/or own experience. These sessions, though interactive, are not unstructured like a conversation, but still have that element of emotional engagement on the students' part that allows them to actively engage with the content being delivered by the teacher.

3. Songs, Dance, Games- These serve multiple purposes. Not only are these a good form of **physical exercise** and a practice in **coordination**, but these can also be used to familiarise children with **vocabulary, polite language** that they will be using in further classes, in a fun and engaging manner.

4. Guided Practice- This involves having the students practice those habits that we want them to imbibe, with or without any explanation as to their meaning and relevance. What is important is that the teacher is helping them **practice by modelling**.

5. Appreciation- This is a methodology given a lot of importance in Abhibhavak Vidyalaya since it involves **consciously, vocally, publicly and appreciating** those actions, habits and tendencies of the child that we would like them to hold on to and develop further. Not only does it reinforce that trait in the student, but also draws attention to it among his/her peers.

6. Lecture- This method involves a primarily one-sided explanation of something by the teacher while the students listen. The lecture technique has its own relevance as it is able to communicate a topic to a large audience in one flow. Such lectures form the basis for further, more specific interactions. This method can be started from Class 1.

7. Classroom Discussion- This methodology is introduced only in later primary classes when the students have **developed the vocabulary, the need to logically understand and express their views and also have the ability to listen and process multiple views on the same topic.** This is so since these are the prerequisites of this collaborative method of learning. In a classroom discussion, each student is given an opportunity to put forth their views on the topic. Learning happens through the interaction of the various ideas put across by all the students attempting to 'figure out' the topic under discussion. In the initial stages this entire process is mediated by the teacher but as the students become accustomed to the rules and dynamics of a group discussion, they can eventually manage it without guidance. Classroom discussion is very good for developing a need for understanding a new concept before it has been introduced. It can develop a thirst before the new concept is taught through other techniques, or can also help to solidify whatever they have learnt previously.

8. Collaboration Project- Such projects involve students working together to undertake all aspects of a learning activity collectively. This activity works as an opportunity for participatory engagement of the student with the implementation of the concept under study. It helps make an abstract concept more concrete. It also requires the students to learn to distribute and coordinate responsibilities and also support each other in their understanding.

9. Debriefing- Debriefing is a technique that is combined with any of the other methods used by the teacher and is held in great importance in Abhibhavak Vidyalaya. It involves a session of casual conversation involving sharing, reflection and/or evaluation after some activity. The intention is to allow the students to **process the meaning and relevance** of whatever it was they participated in, instead of just jumping from one activity to the next without absorbing their relevance. the student, but also draws attention to it among his/her peers.

To get an idea of how the developmental stages and the methods of teaching overlap and are in harmony with each other. Let us take up the following example:

To instill the tendency of cooperation in a child

Pre-primary stage: The child plays, sings and dances along with his friends/classmates. His mode of learning and living right now is emulation of what they observe.

What the child hears - His teachers talk about how much fun it is to play together and learn together. Child repeatedly hears poems and songs about playing and learning together happily.

What the child sees - Older classmates being cooperative with each other, help each other in learning and understanding, they want each other to be complete, they do not compete with each other. They help their younger schoolmates in standing in a line during assembly, getting on and off the bus, in the dining hall with their plates and tiffins etc. They cooperate with the teacher, being attentive to the teacher, listening to the teachers and following instructions accordingly. Teachers too cooperate with each other.

Role of teacher - Facilitating the child's observations of the above

Hence what the child does - The younger children naturally start emulating their seniors and everyone around them. They observe that everyone receives this behaviour well and is happy. The older ones have emulated the same from their seniors, it is also visible in the conduct of their teachers and hence they accept it as the right thing to do and naturally obey their seniors and teachers.

Abhibhavak Vidyalaya-Where the parents and teachers together work towards building an environment of constant encouragement and comfort for the child so that they feel enthusiasm towards living well and learning to live well.

Well being is in the form of resolution in every human leading to harmony and prosperity in family which becomes a base for fearlessness in society moving forward to live in co-existence with the entire existence.

'Abhibhavak' means one who desires for resolution in all dimensions for the children along with providing nourishment and protection."



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