



# 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	<b>Emulation</b> अनुसरण
5-10 yrs	<b>Pursuance (Obedience)</b> अनुकरण (आज्ञापालन)
11-16 yrs	<b>Discipline</b> अनुशासन
16-18 yrs	<b>Self-discipline</b> 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 समझ 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.

# Classroom Activities

## 1.Nursery

CONTENT (Knowledge Objectives)		PEDAGOGY (Knowledge Processes)	
Theme	Points of focus	Mode of Learning	Mode of Teaching STEADFASTNESS, COURAGE, GENEROSITY
<b>Relationships</b> <i>Sambandh</i>	<ol style="list-style-type: none"> <li>1. Mother - addressing her, hearing about her contribution</li> <li>2. Addressing siblings/ peers and teachers</li> </ol>	<b>Emulation</b> <i>Anusaran</i>	<ol style="list-style-type: none"> <li>1. Drawing attention through fun and engaging activities:                             <ul style="list-style-type: none"> <li>- Conversation: child's sharing,</li> <li>- teacher's instructions</li> <li>- Interactive talks</li> <li>- Poems/Songs</li> <li>- Dance and other fun exercises</li> </ul> </li> <li>2. Guided practice</li> <li>3. Appreciation</li> </ol>
<b>Cooperation</b> <i>Sahyog</i>	<ol style="list-style-type: none"> <li>1. Attending school happily</li> <li>2. How to use their belongings</li> <li>3. Coordination with peers</li> </ol>		
<b>Regulation (Mindfulness)</b> <i>Niyantran</i>	<ol style="list-style-type: none"> <li>1. Safety</li> <li>2. Orderliness</li> </ol>		
<b>Health</b> <i>Svaasthya</i>	<ol style="list-style-type: none"> <li>1. Gross motor exercise</li> <li>2. Body Coordination (free play)</li> </ol>		

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Relationships Sambandh</b>	<ol style="list-style-type: none"> <li>1. The child should be happy to go to school and happy to be with the teacher</li> <li>2. To help them pick right addressal (<i>mummy ji, bhai ji, behen ji</i>) because every human becomes happy when they feel trust, respect and affection while we address them.</li> <li>3. Greeting</li> </ol>	<p><i>It is necessary to talk about the mother because the child is capable of talking about her even at this stage since she is the person closest to the child. (Following the principle 'from known to unknown')</i></p> <ol style="list-style-type: none"> <li>1. To have relations and value based conversation like talking about their mother/ father (Who woke you up in the morning? Who gave you a bath, Who feeds you food?)</li> <li>2. Conversation and poems for practising right addressal. Teacher uses right addressal with the children as well as with other teachers.</li> </ol>	<ol style="list-style-type: none"> <li>1. They feel at home and open up to the teacher</li> <li>2. They feel fulfilled when we call them <i>betaji</i>, so they like to add 'ji' and 'aap' in their language too</li> <li>3. Connects the school to the home</li> <li>4. Lays the foundation for gratitude. They are able to recall what their parents do for them especially mother.</li> </ol>
<b>Cooperation Sahyog</b>	<ol style="list-style-type: none"> <li>1. Importance of regular attendance with happiness</li> <li>2. Importance of learning and playing together</li> </ol>	<ol style="list-style-type: none"> <li>1. Teachers appreciate the fact that the child is attending school regularly and happily, welcome them everyday when they come to school.</li> <li>2. Conversation on brother, sister relation (eg. How do you feel when you learn and play alone? How do you feel when you do it together?)</li> <li>3. Poems on cooperating with brother/sister</li> </ol>	<ol style="list-style-type: none"> <li>1. Wants to come to school daily</li> <li>2. Wants to be with peers</li> </ol>
<b>Regulation (Mindfulness) Niyantran</b>	<ol style="list-style-type: none"> <li>1. Be safe and participate in activities ensuring safety of others</li> <li>2. To make them capable of handling the objects which they get from home and which they get in school and maintain orderliness everywhere.</li> </ol>	<ol style="list-style-type: none"> <li>1. Conversation and poems on the way they walk and play</li> <li>2. Guided practice of how to:                     <ul style="list-style-type: none"> <li>- open and close their lunch box and bottles,</li> <li>- keep the toys back in their place after playing</li> <li>- keep their footwear in a row</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>1. Tries to be mindful of body with surroundings and objects they are using.</li> <li>2. Does it under guidance</li> </ol>
<b>Health Svaasthya</b>	<ol style="list-style-type: none"> <li>1. For a balanced growth of body</li> <li>2. To protect them from illness and get them habituated to natural healthcare</li> <li>3. Hygiene: to inculcate basic hygiene habits.</li> </ol>	<ol style="list-style-type: none"> <li>1. Dance and various games for exercise preceded by discussion on their importance</li> <li>2. The school provides seasonal decoction like carom seeds decoction in rainy season, black pepper, ginger and basil leaves decoction in winters and fresh lemon juice in summers.</li> <li>3. Hygiene: discuss and sing songs about importance of and how to clean up before and after eating. Teacher demonstrates and everyone imitates - together and individually</li> </ol>	<ol style="list-style-type: none"> <li>1. Child enjoys free play and exercises body at the same time.</li> <li>2. Children enjoy drinking something special together with their peers and teachers. - It also helps build immunity</li> <li>3. Children begin to find hygienic habits enjoyable- begin to see its importance.</li> </ol>

## Lower Kindergarten (L. KG)

CONTENT (Knowledge Objectives)		PEDAGOGY (Knowledge Processes)	
Theme	Points of focus	Mode of Learning	Mode of Teaching STEADFASTNESS, COURAGE, GENEROSITY
<b>Relationships</b> <b>Sambandh</b>	1. Family: Focus on father 2. Birthdays: their relevance	<b>Emulation</b> <b>Anusaran</b>	1. Drawing attention through fun and engaging activities: - Conversation: child's sharing, - teacher's instructions - Interactive talks - Poems/songs - Dance and other fun exercises  2. Guided practice  3. Appreciation
<b>Cooperation</b> <b>Sahyog</b>	Helping others		
<b>Regulation (Mindfulness)</b> <b>Niyantran</b>	1. When injured 2. When hungry/thirsty 3. During discussion 4. Sitting in class.		
<b>Health</b> <b>Svaasthya</b>	1. Body needs like water, food, rest 2. Hygiene 3. Stamina		

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Relationships Sambandh</b>	<ol style="list-style-type: none"> <li>1.Right form of greeting</li> <li>2.To bring their attention to the contribution of their parents. Focus on father.</li> <li>3.To see goodness in everyone.</li> <li>4. To greet everyone with the right form of address.</li> </ol>	<ol style="list-style-type: none"> <li>1.Father -centred conversations/discussions</li> <li>2. Teachers talk about their goodness on their birthday, and ask every child to do the same.</li> <li>3. Teachers use correct addressal</li> </ol>	<ol style="list-style-type: none"> <li>1. Lays the <b>foundation for gratitude</b> towards father.</li> <li>2. Getting into the habit of saying 'ji' and 'aap'.</li> <li>3. Children are able to express their thoughts to the teacher (rapport)</li> <li>4.They feel happy hearing about their goodness as well as by expressing the goodness of others.</li> </ol>
<b>Cooperation Sahyog</b>	<ol style="list-style-type: none"> <li>1.We can help others when we ourselves are organised</li> </ol>	<ol style="list-style-type: none"> <li>1. Helping to organise the school bag.</li> <li>2. Bringing extra tiffin, pencil etc in order to help others.</li> <li>3. Playing happily with elder bhai jis and behan jis.</li> <li>4. Waiting for their turn in class. (बारी)</li> <li>5. Listening to others when they are speaking.</li> <li>6. Lending things to others happily, willingly.</li> </ol>	<ol style="list-style-type: none"> <li>1.Organising their own things.</li> <li>2.Keeping the needs of others in mind.</li> <li>3.Planning to help others.</li> <li>4. If I have more than I need, I'm happy to share it.</li> </ol>
<b>Regulation (Mindfulness) Niyantran</b>	<ol style="list-style-type: none"> <li>1.To be able to express/ tell the teacher what is needed./ Where it is paining</li> <li>2.Control of unnecessary/ prolonged crying. (Not panic)</li> <li>3. Allow someone to apply medicine or bandage.</li> </ol>	<ol style="list-style-type: none"> <li>1.To remind the children about being careful/paying attention while walking, running, playing so as to prevent getting hurt.</li> <li>2.The teacher can tell any anecdote of his/her own life . With a humorous strain. Repeat several times over a month, adding little details every time.</li> <li>3. Introduce the concept of 'hurt' vs. 'fear'. 'Are you in pain or did you just get scared?'</li> </ol>	<ol style="list-style-type: none"> <li>1.Prevents an accident.</li> <li>2. Handles an injury</li> <li>3. Lays the foundation for recognising the difference between body needs and emotional needs.</li> </ol>
<b>Health Svaasthya</b>	<ol style="list-style-type: none"> <li>1.To observe the need of the body instead of reacting thoughtlessly to hunger/thirst/ tiredness</li> <li>2.Remembering to bring a handkerchief.</li> <li>3. Keeping face and hands clean</li> <li>4. Eating slowly, chewing well</li> </ol>	<ol style="list-style-type: none"> <li>1.Periodically, asking the children 'Who is thirsty?' 'Who wants to go to the toilet?'</li> <li>2.Playing with the teacher and classmates in a group.</li> <li>3. Wiping their face with a hanky</li> <li>4. Anecdotes from real life and songs to tell about what happens if we gobble our food.</li> </ol>	<ol style="list-style-type: none"> <li>1.Avoid toileting mishaps</li> <li>2.Avoid embarrassment</li> <li>3.Prepare for the needs of the body rather than reacting to hunger/thirst/tiredness by being irritable.</li> <li>4. Lays the foundation for taking responsibility for personal hygiene.</li> <li>5. Lays the foundation for regulation (mindfulness)</li> </ol>

## Upper Kindergarten (U. KG)

CONTENT (Knowledge Objectives)		PEDAGOGY (Knowledge Processes)	
Theme	Points of focus	Mode of Learning	Mode of Teaching STEADFASTNESS, COURAGE, GENEROSITY
<b>Relationships</b> <i>Sambandh</i>	Parents - grandparents, Family, Teachers, Guests	<b>Emulation</b> <i>Anusaran</i>	1. Drawing attention through fun and engaging activities: - Conversation: child's sharing - teacher's instructions - Interactive talks - Poems/Songs - Dance and other fun exercises  2. Guided practice  3. Appreciation
<b>Cooperation</b> <i>Sahyog</i>	Helping others		
<b>Regulation (Mindfulness)</b> <i>Niyanttran</i>	1.While walking, 2.While playing 3.While dancing 4.Taking care of their belongings.		
<b>Health</b> <i>Svaasthya</i>	1. Personal hygiene, 2. Cleanliness of surroundings 3. First aid 4. Eating tiffin /lunch		



## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Relationships Sambandh</b>	<ol style="list-style-type: none"> <li>1.They are perfect in addressal (sambodhan) with parents, grandparents, siblings, teachers, uncle-aunt, neighbours.</li> <li>2.To bring their attention to the contribution of their teachers. Focus on teacher</li> <li>3.To be able to greet people on their own. (without the need for prompting)</li> </ol>	<ol style="list-style-type: none"> <li>1.To have a conversation with the child regarding the family members in order to practice and to assess if the child uses right addressal (sambodhan) for everyone in the family.</li> <li>2. one can also practice the family members name along with the addressal (sambodhan).</li> </ol>	<ol style="list-style-type: none"> <li>1.Lays the <b>foundation</b> for recognising relationships within the family and community.</li> </ol>
<b>Cooperation Sahyog</b>	<ol style="list-style-type: none"> <li>1.Practice of sitting with everyone</li> <li>2.Acceptance of sitting with everyone</li> <li>3.To be cooperative and helpful during play/games</li> <li>4. To take care of their younger brothers and sisters.</li> <li>5. To be able to convey what the teacher said, at home.</li> </ol>	<ol style="list-style-type: none"> <li>1.Change the place where the child sits everyday, so that each child gets to sit with every other child and in turn gets to befriend everyone in the class.</li> <li>2.If some child does not want to sit with another child, then (s)he should be reminded about the other child's good behaviour that child does, this will lead to the first child slowly accepting the other.</li> <li>3.Cooperative games- games in which they sit in a circle and have to play with cooperation and do not have to make teams.</li> </ol>	<ol style="list-style-type: none"> <li>1.Children are not limited to just 'their' group and are able to interact with each and everyone- Lays the foundation for humane social interaction</li> <li>2. Acceptance towards everyone.</li> <li>3.Cooperation in doing an activity together.</li> </ol>

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Regulation (Mindfulness)</b> <b>Niyanttran</b>	<ol style="list-style-type: none"> <li>1. To form a line while walking.</li> <li>2. To go to the toilet when needed or at regular times.</li> <li>3. To put the rubbish /trash in the dustbin.</li> <li>4. To eat without dropping the food.</li> <li>5. To check their bag before coming to school and to check their bag after going home.</li> <li>6. To turn off the tap in the washroom before leaving.</li> </ol>	<ol style="list-style-type: none"> <li>1. When ever the kids need to practice these activities, then the parents and teachers need to remind them and also guide them.</li> </ol>	<ol style="list-style-type: none"> <li>1. Children are able to <b>regulate</b> their body to do various essential everyday tasks with the help of their abhibhavak.</li> </ol>
<b>Health</b> <b>Svaasthya</b>	<ol style="list-style-type: none"> <li>1.To Know some basic remedies, like washing an injury, applying haldi etc.</li> <li>2. To know how much they want to eat.</li> <li>3. To learn eating etiquette</li> </ol>	<ol style="list-style-type: none"> <li>1. Teachers apply turmeric/ medicine / hot or cold compress when a child gets hurt.</li> <li>2. To give Kadha/ medicine when a child feels feverish or has body pain.</li> <li>3. Provide a place to rest for the child if the child feels unwell. (here, the teachers don't have to explain to the child, the teacher has to just do it so that the child learns through Emulation and Pursuance)</li> <li>4. Children have to be made aware of and reminded of these things and made aware of these activities regularly:                             <ul style="list-style-type: none"> <li>-To wash their hands before eating</li> <li>-To chew the food properly.</li> <li>-To eat slowly.</li> <li>-To take small bites to eat.</li> <li>-Rinse their mouths and gargle after eating</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>1. Child's desire for Just behaviour is fulfilled. (nyaya)</li> <li>2. Seeing the service the teachers provide, the children become more obedient/ are inclined towards being obedient.</li> <li>3. Good eating habits get developed and their digestion becomes strong.</li> </ol>



## Class I

CONTENT (Knowledge Objectives)		PEDAGOGY (Knowledge Processes)	
Theme	Points of focus	Mode of Learning	Mode of Teaching STEADFASTNESS, COURAGE, GENEROSITY
<b>Relationships</b> <i>Sambandh</i>	Addressal, Contribution, Expectations of: 1. Parents 2. Teachers	<b>Obedience</b> <i>Agyapalan</i>	1. Dance, games and other bodily exercises 2. Drawing attention through conversation and repeated reminders 3. Guided practice 4. Interactive talks 5. Appreciation
<b>Cooperation</b> <i>Sahyog</i>	Recognising our relationship: Siblings, classmates		
<b>Regulation</b> <b>(Mindfulness)</b> <i>Niyanttran</i>	1. Bodily regulation (mindfulness)/ control/ mindfulness 2. Language - Writing only meaningful words that lead us towards happiness 3. Attention		
<b>Health</b> <i>Svaasthya</i>	1. Sense and motor organs 2. Caring for my body		

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Relationships Sambandh</b>	<ol style="list-style-type: none"> <li>1. To communicate humane behaviour.</li> <li>2. To recognise that their parents are fulfilling their responsibilities and duties.</li> <li>3. To recognise the values involved in one's relationships</li> </ol>	<ol style="list-style-type: none"> <li>1. Conversations and poems about how parents take care of the child's growth and development, using all their resources of body, mind and wealth</li> <li>2. Conversations on all the work and behaviour the parents do day and night for the family.</li> <li>3. Practicing words which are frequently used in relationships through songs, poems and conversations eg: respect, gratitude, affection, service, generosity, fearless</li> </ol>	<ol style="list-style-type: none"> <li>1. Lays the foundation for recognising relationships.</li> <li>2. They become willing to obey their elders after observing their beneficence and service towards them.</li> <li>3. The children get into the habit of giving priority to meaningful things only.</li> </ol>
<b>Cooperation Sahyog</b>	<ol style="list-style-type: none"> <li>1. To communicate that we feel happy and stay happy when we are with our brothers and sisters and classmates.</li> </ol>	<ol style="list-style-type: none"> <li>1. Songs that convey togetherness - about how brothers and sisters are able to play together, study together.</li> <li>2. Conversations to encourage cooperation / helping/ sharing -             <ol style="list-style-type: none"> <li>a. Children are encouraged to share their things and experience the happiness of cooperating.</li> <li>b. If one child is slow in learning something, then the others wait for them or help them to understand.</li> </ol> </li> <li>3. Encouraging the children to be in a normal state (rather than excited.)</li> <li>4. If there is an untoward incident between two children, the teacher brings their attention:             <ol style="list-style-type: none"> <li>a. To tell where they went wrong.</li> <li>b. To be able to recognise where the mistake could have been stopped/avoided;</li> <li>c. To be able to accept one's mistake and try and rectify it in the future;</li> <li>d. If the mistake is the other's, then the teacher draws the child's attention to the goodness in the other child, so that we don't label the other child only for one mistake and can see that they are a sum total of a lot of goodness and only a few shortcomings.</li> </ol> </li> <li>5. If a child gets hurt lightly but is crying a lot: After calming the child, the teacher brings the child's attention to whether (s)he is crying because of the injury or because of the child who hurt them. What if the child who hurt them had been their friend? Would they cry so much?</li> </ol>	<ol style="list-style-type: none"> <li>1. Lays the foundation for the value of trust between friends.</li> <li>2. Practice being and living together.</li> <li>3. To be common rather than 'special'</li> <li>4. They become assured in their relationships. Even if they are hurt, they don't hold any grudge as they trust their bhaiji and behanji.</li> <li>5. They are able to take care of their injury with a minimum amount of fuss. (There is no reaction.)</li> </ol>

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Regulation (Mindfulness) Niyamtran</b>	<ol style="list-style-type: none"> <li>1. To control/ regulate the body</li> <li>2. To be able to keep their things clean</li> <li>3, To be able to keep their surroundings clean</li> <li>4. To be able to write meaningful words from अ to ज्ञ (Hindi)</li> </ol>	<ol style="list-style-type: none"> <li>1. Throughout the day, while walking, running, settling down in the classroom, eating, to be careful of the children near them. (as opposed to bumping into people, knocking down things, etc.)</li> <li>2. To practice taking care and maintaining their educational material eg. keeping their belongings in a definite place, making place for their classmates to sit, waiting for their turn to say what they have to say, taking out the correct notebook or pencil box. and finally putting these things away too, etc. The teacher gives plenty of encouragement and appreciation for this. These are all indicated every day for 1 year.</li> <li>4. The teacher writes a couple of words on the board - 'abhay, aman, amma'. Then asks the children to repeat them after her. Then writes more and and if there are some that are not meaningful, asks the children - Do you feel happy when hearing these words? We will only write those words that make us happy.(<i>sarthak words</i>)</li> </ol>	<ol style="list-style-type: none"> <li>1. Lays the foundation for regulated language, expressions, body language, gestures, etc.</li> <li>2. Lays the foundation for correct utilisation (<i>sadupyog</i>). By bringing their attention to these for 1 year, the child begins to do these things spontaneously. Then in later classes, they only need to be reminded as and when they forget.</li> <li>3. Lays the foundation for putting emphasis on meaningfulness (<i>sarthakta</i>)</li> </ol>
<b>Health Svaasthya</b>	<ol style="list-style-type: none"> <li>1. To understand the purpose of the body</li> <li>2. To keep the body healthy</li> </ol>	<ol style="list-style-type: none"> <li>1. Exercises, dance and games in order to maintain flexibility of the body</li> <li>2. Washing the hands before eating; taking small bites; chewing the food well; eating calmly</li> <li>3. Recognising our 5 sense organs and 5 motor organs in terms of fulfilling a purpose - like seeing, smelling, hearing, tasting and touching</li> <li>4. Discussions about body and food.</li> <li>5. Discussion on excretory organs.</li> </ol>	<ol style="list-style-type: none"> <li>1. Are able to understand the purpose of their sense organs.</li> <li>2. Are able to take care of their eyes, ears, nose, mouth, skin.</li> </ol>



## Class II

CONTENT (Knowledge Objectives)		PEDAGOGY (Knowledge Processes)	
Theme	Points of focus	Mode of Learning	Mode of Teaching STEADFASTNESS, COURAGE, GENEROSITY
<b>Relationships</b> <i>Sambandh</i>	1. Qualities and routine of parents, brothers- sisters and teacher relations	<b>Obedience</b> <i>Agyapalan</i>	1. Drawing attention through fun and engaging activities: - conversations / child's sharing - interactive talks - poems/songs 2. Classroom discussion 3. Games, dance, exercise 4. Action research 5. Lecture 6. Appreciation
<b>Cooperation</b> <i>Sahyog</i>	1. Brother-sister relationship 2. Friend relationship 3. Affection and trust		
<b>Regulation (Mindfulness)</b> <i>Niyantran</i>	1. Body movement		
<b>Health</b> <i>Svaasthya</i>	1. Need to obey guardians (abhibhavak) for physical and mental health		



## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Relationships Sambandh</b>	<ol style="list-style-type: none"> <li>1. To recognise 'motherliness' (<i>mamta</i>) in the caring behaviour of the mother.</li> <li>2. To respect the hard work done by the father</li> <li>3. To be able to feel pride (<i>gaurav</i>) for the teacher because of her knowledge and wisdom</li> <li>4. To be able to feel and recognise qualities of relations.</li> </ol>	<ol style="list-style-type: none"> <li>1. 'Mother takes care of the children every day with love'. Ask the children whether they see this in their house every day.</li> <li>2. Conversation on how <i>mummyji</i> is focused and completely involved in fulfilling her duties and responsibilities. Can the children see it?</li> <li>3. Conversation on how <i>papaji</i> is focused and involved in fulfilling his duties and responsibilities by working hard and fulfilling your needs. He works and plays with you, teaches you things.</li> <li>4. Conversations on how the teachers in the school also pay close attention to teaching them - making them understand things, learn skills, and even take care of them every day.</li> </ol>	<ol style="list-style-type: none"> <li>1. Emotions, words and body language start to naturally become regulated in all relations.</li> <li>2. The children are able to recognise the contribution of their parents and teachers (thought and action). So when they interact with their parents this gratitude begins to get communicated in the form of regulated words, expressions and body language.</li> <li>2. They begin to feel committed towards fulfilling one's duties and responsibilities.</li> <li>3. They are always ready to obey</li> <li>4. Begin to feel assured in their relationships.</li> </ol>
<b>Cooperation Sahyog</b>	To inculcate the feeling of pleasure when cooperating and helping their peers	<ol style="list-style-type: none"> <li>1. Song: <i>kar paoon main jab samman tab kahlaun main bhaiji kar paoon main jab vishvaas tab kehlaun main bahanji</i> Other such inspiring songs.</li> <li>2. Discussion on whether we feel happy when giving or when taking <ol style="list-style-type: none"> <li>a. Those children who like giving can be appreciated with clapping.</li> <li>b. Establish that giving is a good thing (<i>achhi baat</i>)</li> </ol> </li> <li>3. Happiness is the same in all people - <ul style="list-style-type: none"> <li>-Just like I feel happy when I understand, my brothers and sisters also feel happy when they understand.</li> <li>-Just like I don't like to make mistakes, my brothers and sisters also don't like making mistakes.</li> <li>-Just like I want to rectify my mistakes, my brothers and sisters also want to rectify their mistakes.</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>1. Affection, trust and respect arise from these activities</li> <li>2. Strengthening of information about relationships established in pre-primary and class 1</li> </ol>

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Regulation (Mindfulness) Niyamtran</b>	1. To be aware of their body's position and movement while also being aware of other people (brothers, sisters, parents and teachers) nearby.	1. Conversation about walking carefully to and from the class, toilet, mess hall. (authoritarian rule (shasan vidhi) is not acceptable to any human. Whenever the human child will be self regulated it will be through understanding, with affection and trust.)	1. They are able to practice ensuring their own health, comforts and happiness while taking care of other's happiness, comforts and health. 2. It lays the foundation to "My happiness is included in 'everyone's' happiness"
<b>Health Svaasthya</b>	To understand that it is my responsibility to keep my body healthy in order to fulfil the purpose of the body	1. Activities to make the body flexible. 2. Recognising some nearby medicinal plants, their uses, like a. Tulsi decoction for cough and cold. b. Ajwain decoction for an upset stomach	1. When the children know the purpose of the body, they are able to maintain it well. 2. Understand that the body is for serving others (seva) and cooperation (sahyog)



## Class III

CONTENT (Knowledge Objectives)		PEDAGOGY (Knowledge Processes)	
Theme	Points of focus	Mode of Learning	Mode of Teaching STEADFASTNESS, COURAGE, GENEROSITY
<b>Relationships</b> <b>Sambandh</b>	<b>Points of Focus</b> Towards parents, teachers, siblings, peers: 1. Gratitude 2. Trust 3. Respect 4. Pride	<b>Obedience</b> <b>Agyapalan</b>	1. Drawing attention through fun and engaging activities: - conversation: child's sharing 2. Classroom discussion 3. Guided practice 4. Collaborative exercises - Action Research 5. Lecture 6. Appreciation
<b>Cooperation</b> <b>Sahyog</b>	1. The different aspects of collaboration		
<b>Regulation (Mindfulness)</b> <b>Niyamtran</b>	1. Related to the body - posture, clothes 2. Related to the self - aware of the other's feelings 3. Right utilisation and maintenance of: - study material, clothes, things at home, vehicles		
<b>Health</b> <b>Svaasthya</b>	1. Importance of health		

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Relationships Sambandh</b>	<ol style="list-style-type: none"> <li>1. Fulfillment of gratitude with teachers and parents.</li> <li>2. Fulfillment of trust and affection with friends</li> <li>3. Fulfillment of pride and respect with brothers and sisters</li> </ol>	<ol style="list-style-type: none"> <li>1. Doing activities in the classroom together eg: taking the responsibility of cleaning the classroom together. (whether it is cleaned or not is everyone's collective responsibility)</li> <li>2. Open discussion on whether the children are mindful or not of their language, facial expression, feelings, body language in school and in front of their parents.</li> <li>3. When the children happily tell others about the good things (<i>achi baat</i>) the child's brothers and sisters and their classmates in school do, this itself is pride and respect for them. Conversations in class about the child's determination to imbibe those good things (<i>achi baat</i>).</li> <li>4. Conversations to assess/ evaluate themselves whether they always feel happy with their peers, always welcome them and trust each other.</li> </ol>	<ol style="list-style-type: none"> <li>1. Self driven to fulfill their relationships for their own joy</li> <li>2. The process of trust, gratitude, pride and respect dawning on them.</li> <li>3. Moving/heading towards self confidence and respect for good qualities in the other.</li> </ol>
<b>Cooperation Sahyog</b>	<ol style="list-style-type: none"> <li>1. Cooperation - working together                             <ol style="list-style-type: none"> <li>a. Understanding -&gt;living--&gt;explaining</li> <li>b. Learning --&gt;doing &gt;teaching</li> </ol> </li> <li>2. Participation - Everyone feels equally responsible; While working in a team everyone takes responsibility for the team's actions and results.</li> <li>3. Discourage tendency to blame others when things go wrong.</li> </ol>	<ol style="list-style-type: none"> <li>1. All the teachers of the school encourage the children to talk about each other's good habits (<i>achi baat</i>)</li> <li>2. Always encourage the children to be happy together. If a friend, classmate, brother or sister seems to be alone, then the children who are happy together should be given the responsibility to be with them.</li> <li>3. All the children of the class should take the responsibility of their class.                             <ul style="list-style-type: none"> <li>- to check if everyone's shoes and slippers are in a line / the bags, bottles tables and chairs are kept in an orderly way or not / date and day are written on the board or not and if the chalk and the duster are kept properly in their place / books and copies are according to the subject and pencil box etc are kept properly on their table.</li> <li>- they need to keep in mind that keeping their own things in order is not enough; they need to help others and collectively take responsibility of everyone's things and their classroom.</li> </ul> </li> <li>4. To accept their own responsibility in issues of conflict in the classroom (instead of making excuses). At the same time regulating their language, expressions and body language.</li> </ol>	<ol style="list-style-type: none"> <li>1. To understand the meaning of being together - being able to be complementary to each other, despite different receptivities and capabilities.</li> <li>2. Progress towards complementariness with each other and completeness in oneself.</li> <li>3. Takes responsibility for untoward incidents instead of making excuses.</li> </ol>

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Regulation (Mindfulness) Niyant</b>	Mindfulness related to the body and their actions	Bring children's attention to the following: 1. Appropriate posture, sitting, walking, running, standing in the presence of others - decency and modesty. 2. To be mindful (regulated ) of one's language, feelings, facial and body language. eg: to be able to see within if one has strong emotions (aavesh) or not, if one accidentally gets hurt by a classmate, to stop for a moment and be mindful (regulate) our thoughts on the basis of recognising our relationship with the other. 3. No one wants to make a mistake, to always make this the basis of our evaluation of the other. 4. When we work together, someone will work fast and some will work slow, some will do it nicely and some not so nicely. At times like this, it is imperative to take the responsibility of being complementary, and to be mindful (regulated) in ones language and feelings. 5: To practice analysing any problem that arises or if an untoward incident happens. Focussing on the solution rather than the problem.	1. When we recognise our relationship with the other, our language, feelings and expressions etc. are automatically mindful (regulated) 2. Qualitative change from being regulated from the outside to being self-regulated.
<b>Health Svaasthya</b>	1. To understand the responsibility of keeping the body healthy	1, Lecture - conversation on the purpose of food, medicine, games, dance, exercise. 2. Comparative analysis of choosing food and dress on the basis of likes - dislikes or healthy- unhealthy 3. Conversation on the fact that health is as important to the body as values / feelings are to the self.	1.Understands the importance of the body as well as self in order to live happily. 2.Is able to compare on the basis of health instead of likes - dislikes.



## Class IV

CONTENT (Knowledge Objectives)		PEDAGOGY (Knowledge Processes)	
Theme	Points of focus	Mode of Learning	Mode of Teaching STEADFASTNESS, COURAGE, GENEROSITY
<b>Relationships Sambandh</b>	<ol style="list-style-type: none"> <li>1. How to care for and serve</li> <li>2. Values in relationships - view expanding from family to society</li> </ol>	<b>Obedience Agyapalan</b>	<ol style="list-style-type: none"> <li>1. Drawing attention through fun and engaging activities:                             <ul style="list-style-type: none"> <li>- conversation: child's sharing</li> <li>- thought exercises</li> <li>- debriefing</li> </ul> </li> <li>2. Classroom discussion</li> <li>3. Guided practice</li> <li>4. Collaborative exercises - Action Research</li> <li>5. Lecture</li> <li>6. Appreciation</li> </ol>
<b>Cooperation Sahyog</b>	<ol style="list-style-type: none"> <li>1. Responsibility towards our relations and nature.</li> <li>2. Equality, excellence, simplicity, dignity for cooperation</li> </ol>		
<b>Regulation (Mindfulness) Niyanttran</b>	<ol style="list-style-type: none"> <li>1. Appropriate actions and behaviour</li> <li>2. Right utilisation</li> <li>3. Complementarity in nature</li> <li>4. Values, character and ethics</li> </ol>		
<b>Health Svaasthya</b>	Choice of food and lifestyle		



## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Relationships</b> <b>Sambandh</b>	<p>1. Qualitative change in children's perspective of their relationships starting from family, amongst neighbours and finally in society at large.</p> <p>2. Ability to visualize humane conduct integrated with values, character and ethics in parents and teachers.</p>	<p>Conversation</p> <p>1. Do you accompany your parents in visiting your neighbours and your extended family members? For example, visit could be on occasion of a celebration or to enquire after the health of an ailing relative or neighbour. (prompt each and every child).</p> <p>2. Who stitches your clothes? Where do you get the food that you consume (pulses, cereals, wheat, vegetables etc)? Who produces them? Who built the house that you live in?</p> <p>3. Make a list of all things at home that you use but your family did not produce or make.</p> <p>4. . Short conversations on value, character and ethics. For example : What are values? The feeling of trust, respect and affection between two humans, care in a mother, the feeling of gratitude towards our parents and teachers - these are values.</p> <p>5. Discuss how every relationship is based on natural order in existence.</p> <p>6. There are certain realities such as values in relationships that are not understood by just seeing with the help of our eyes but by thinking, studying and understanding.</p> <p>7. Practice - in behaviour, ensure that I have the right feelings towards everyone at all times.</p> <p>8. Discuss our relationship with nature in terms of cyclicity and sustainability in nature.</p>	<p>1. Qualitative change in children's perspective and tendencies - expands from family to society.</p> <p>2. Learns about the cycles in nature.</p>
<b>Cooperation</b> <b>Sahyog</b>	<p>1. Cooperation in family and school - cooperative work and participation</p>	<p>1. Encourage the practice of collaboration: Free of the feeling of competition during any classroom activity - free of the need to want to be ahead of the others.</p> <p>a. Conversations on the importance of studying, working and participating together.</p> <p>b. Create an environment in the classroom that encourages children to write together, read together, play together and ensure that their brothers and sisters in the classroom are all together in these activities, that they display eagerness in helping each other. The pleasure they derive out of team work becomes a practice.</p>	<p>1. Practice of equality - learn together, understand together, play together. Tend towards excellence rather than being special.</p>

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Cooperation Sahyog</b>	<p>2. Cooperation at home - work and participation</p> <p>3. Sharing of objects</p>	<p>2. Conversation on participation at school -</p> <p>a. Ensure that the classroom is in order before the class starts, write day date and topic on the board, ensure the chalk and duster are in place, ensure your books are covered and your homework is done.</p> <p>b. Put all sports material back in their place after use.</p> <p>c. Attention to cleanliness and maintenance of school premises.</p> <p>3. Conversation on cooperation in the family, with parents - at least practice being responsible for our own personal work and activities-Which activities are you able to do on your own, without being reminded? -Bathing / Brushing your teeth / Drink water / Use the washroom / Leave the bathroom clean with all things in its place / Dry your towel / Keep all your things safe and in their designated place. / Follow the meal time rules at home.</p> <p>4. Conversations on cleaning up after food, sleep, bath, in such a manner that the place of these activities and rest are suitable for use again.</p> <p>5. Get children to list their daily needs, in kind and quantity. Discuss: for example: If I need 2 pens, then I keep 3 pens. If I need two rotis then I keep 3 rotis in my tiffin. To have more than required gives us the feeling of prosperity. So, you feel eager to share what you have in excess.</p> <p>6. By doing all our activities together - playing, studying, understanding, we begin to understand each other, know each other. Such understanding helps us see the other's intention and hence even during an argument or a fight we remain undisturbed. if we are able to see this relationship of friendship with everyone then we are not disturbed.</p> <p>7. Brief conversations to draw their attention to the following aspects - service, cleanliness, education, production and hospitality.</p> <p>8. Discuss - We are able to see confidence and the feeling of trust in ourselves when we participate in production activities by doing physical work.</p>	<p>2. Spontaneity and simplicity in helping other, taking help from others, serving others and taking service from others.</p> <p>3. A child's dignified conduct defines his or her personality. Practice of fulfilling the expectations of parents and teachers, fulfilling one's duties inspires and encourages the ability to put in effort and do physical work.</p> <p>4. This encourages a mentality of sharing. The child is able to see that when we identify what are needs are and how much we automatically and spontaneously want to share anything that we have in excess.</p> <p>5. The child is able to appreciate the fact that working together helps us understand each other's intentions and in turn helps us be free from disturbances.</p>

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Regulation (Mindfulness) Niyanttran</b>	Practice comfortable and appropriate distance between oneself (body) and others (body)	<p>Conversation: We are together in every thing that we do but all of us appreciate a comfortable and appropriate distance between each other. For example: Do you want to have your brother and sister to sit right next to you all the time? Do you want to walk close to each other all the time? This feels good sometimes but does not feel right all the time. We see our friends or brothers or sisters getting angry sometimes and saying "sit properly, do not lean on me". We feel bad when we hear this, don't we? Hence be together in work, play and behaviour all the time but in an appropriate manner.</p>	<ol style="list-style-type: none"> <li>1. Uses appropriate language, expressions, body language and gestures.</li> <li>2. Avoids unnecessary touching, pushing, pulling, bodily interfering, being too close to each other.</li> </ol>
<b>Health Svaasthya</b>	<ol style="list-style-type: none"> <li>1. Health - food, lifestyle, behaviour - personality</li> <li>2. Qualitative change from 'like-perspective' to 'health-perspective'</li> </ol>	<p>Conversations to help them understand health.</p> <ol style="list-style-type: none"> <li>1. explore the following - why should we consume food? When should we eat? What kind of food should we eat? How much should we eat?</li> <li>2. Let us say you are eating appropriate food but are still unhealthy - explore whether your lifestyle is favourable? Discuss.</li> <li>3. Let us say your food and lifestyle is suitable and yet you are unhealthy, then further explore if you have complaints in your relationships or are there any past troubles? Or are you over confident about your abilities and are doing more than you are physically capable of. Allow children to explore all of the above. Encourage them to keep track of their daily routine - food, lifestyle and behavior.</li> <li>4. What do you all like/ prefer to eat?             <ol style="list-style-type: none"> <li>a. Now, list out those foods that you like to eat but you know that your health is affected after you eat them?</li> <li>b. Next, list those foods that you like to eat and are good for your health.</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. Accept the fact that health = Food +lifestyle +behaviour</li> <li>2. Children are able to identify which foods are good for them. They should be able to decide on their own, think for themselves and understand -             <ol style="list-style-type: none"> <li>a. which foods are to my liking but are harmful for health.</li> <li>b. which foods are not to my liking but are good for my health.</li> <li>c. which foods are to my liking and are also good for my health.</li> </ol> </li> </ol>

## Class V

CONTENT (Knowledge Objectives)		PEDAGOGY (Knowledge Processes)	
Theme	Points of focus	Mode of Learning	Mode of Teaching STEADFASTNESS, COURAGE, GENEROSITY
<b>Relationships</b> <i>Sambandh</i>	<ol style="list-style-type: none"> <li>1. Kindness of guardians (Abhibhavaks) towards them.</li> <li>2. Duties and responsibilities</li> </ol>	<b>Obedience</b> <i>Agyapalan</i>	<ol style="list-style-type: none"> <li>1. Drawing attention through fun and engaging activities:                             <ul style="list-style-type: none"> <li>- conversation: child's sharing</li> <li>- thought exercises</li> <li>- debriefing</li> </ul> </li> <li>2. Classroom discussion</li> <li>3. Guided practice</li> <li>4. Collaborative exercises - Action Research</li> <li>5. Lecture</li> <li>6. Appreciation</li> <li>7. Peer learning</li> <li>8. Group Projects and presentations</li> </ol>
<b>Cooperation</b> <i>Sahyog</i>	The different aspects of collaboration		
<b>Regulation (Mindfulness)</b> <i>Niyanttran</i>	<ol style="list-style-type: none"> <li>1. Participating in orderliness in family, school, society</li> <li>2. Using natural resources</li> <li>3. Importance of right addressal, obedience, cooperation, right language, effort/ labour, seva.</li> <li>4. Principle of cyclicity in nature</li> <li>5. Humans can understand</li> </ol>		
<b>Health</b> <i>Svaasthya</i>	Purpose of the body		

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Relationships Sambandh</b>	<ol style="list-style-type: none"> <li>To understand their duties and responsibilities in everyday situations</li> <li>Relating to others on the basis of their understanding, behaviour, thoughts or work skills rather than appearance, strength, schooling/ status, wealth.</li> </ol>	<p>To assess whether Behavioural Education is complete in Class 5, Conversation or write-up on:</p> <ol style="list-style-type: none"> <li>How do you see your parents' efforts (work and behaviour) with you and your family?</li> <li>What all do you keep in mind when interacting with other people-                     <ol style="list-style-type: none"> <li>Those who are younger/ older than you.?( age)</li> <li>Those who have dark / fair complexion (colour)/ are beautiful / not beautiful (appearance)/ stronger / weaker? (strength)/ literate / illiterate (education)</li> <li>Those who speak respectfully? (manners)/ are affectionate/ behave well / behave well but are not good looking nor educated/ . those who are helpful but often shout and scold you? (Do you feel grateful to them or get angry?)/ are hardworking / have a lot of information but don't work hard? (They say a lot but they don't do anything)/ help you without any expectation of return but they don't know how to speak well?</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>The child develops the ability to differentiate between a person's outward appearance, skill/ talent and personality.</li> <li>Develops the insight that a human being has two components - body and self together.                     <ol style="list-style-type: none"> <li>Humans do work to fulfill the needs of the body.</li> <li>They interact with others to fulfill the needs of the self</li> </ol> </li> </ol>
<b>Cooperation Sahyog</b>	<ol style="list-style-type: none"> <li>Cooperation in family and school - cooperative work and participation</li> <li>To accept and understand that to make others like me or let them be like me is the proof of my good behaviour                     <ol style="list-style-type: none"> <li>The cycle of understanding → living → explaining</li> <li>The cycle of learning → doing → teaching</li> </ol> </li> <li>cooperation at home - work and participation</li> <li>appreciating all the members of the family</li> </ol>	<ol style="list-style-type: none"> <li>Group discussions on the importance of work, service, cooperation for behaviour- centred interaction (rather than work-centred interaction). The ability to see this, understand it, live it, explain it. The children discuss it in teams and then one representative from each team presents their views on it.</li> <li>The presenter needs to check whether his point has got across to the rest, or not. Are they able to repeat what was said? After this, they need to practice it in their lives. (They will present whether they are able to do work, service, help others in their daily life.)</li> <li>Conversation / lecture on the point that when we explain or teach with full sincerity, and openness, then we take the responsibility of the final outcome. We cannot explain or teach without taking responsibility for the outcome.</li> </ol>	<ol style="list-style-type: none"> <li>Children accept the necessity of service and cooperation</li> <li>Children start emulating the cooperation and service offered by their parents and teachers.</li> <li>They accept the cycle of learning → implementing → teaching others, and understanding → living → making others understand</li> </ol>

## ACTIVITY

Theme	Objective	Activities	Outcome
<b>Regulation (Mindfulness) Niyanttran</b>	<ol style="list-style-type: none"> <li>All that has been taught in previous classes</li> <li>regulation (mindfulness) in order to participate in the orderliness around us</li> <li>To understand conservation of natural resources</li> </ol>	<ol style="list-style-type: none"> <li>Conversation on each level of order in human life - family, society, etc                             <ol style="list-style-type: none"> <li>How do we see orderliness in our family? (Everything in its place, everything in sufficient amount, whenever we need it, its available.) What is my contribution to this orderliness?</li> <li>Who keeps the things in the bathroom in its proper place?</li> <li>Who keeps the things in school in its proper place?</li> <li>Who keeps the things of the kitchen in their proper place?</li> <li>Who keeps the bedding in the proper place?</li> <li>Who keeps the shoes, slippers, etc in their proper place?</li> </ol> </li> <li>Orderliness in the school - How can you recognise it? What is your role in it?</li> <li>Orderliness in society Conversation about knowing our needs and assigning the rest for the betterment of society.</li> <li>Conversation to convey that every natural resource that we use has to be conserved/<i>sadupyog</i> i.e. The natural resources should not be used indiscriminately</li> <li>Conversation on laws that pertain to understanding, society and nature.</li> </ol>	<p>In everyone's well being lies my wellbeing.</p>
<b>Health Svaasthya</b>	<ol style="list-style-type: none"> <li>To understand that the purpose of the body is in terms of understanding orderliness and participating in it:                             <ol style="list-style-type: none"> <li>understand, live and make others understand</li> <li>learn , do and teach others how to do</li> </ol> </li> <li>To accept that my body's health is my responsibility.</li> <li>Understand Self-regulation (mindfulness) and moderation with respect to the laws of the body and define our daily routine accordingly.</li> </ol>	<ol style="list-style-type: none"> <li>Conversation about the fact that the body is the main resource for understanding human interactions and work and living accordingly. So we must keep the body healthy.</li> <li>Conversation about the fact that the body and conscious are two different entities. They have different needs. But together they can be understood as a 'human'. The Self- I am. I want to live. I want to live with happiness. I need to understand and want to establish humane values in me. My need for humane values are continuous. These needs are not visible. My goal is to live happily continuously. Body- I have a body. I use my body as a resource. I need the body as a medium to understand. I understand and manifest that understanding through the body. The body needs food, clothes and shelter. The needs of the body are limited. The needs of the body are visible. I am responsible for the health and maintenance of my body in order to achieve my goal.</li> </ol>	<ol style="list-style-type: none"> <li>Understanding is the foundation for living in harmony</li> <li>Responsibility towards the health of the body (regulation (mindfulness) &amp; moderation) lays the foundation for good health</li> <li>Balancing talent (scholarliness, skillfulness &amp; culturedness) and personality</li> </ol>

Samples from textbooks, conversations, teachers observations etc.  
Hindi - Class-II Hindi - Class-III

मध्यस्थ दर्शन (सह-अस्तित्ववाद) आधारित पाठ्यपुस्तक

पाठ - 14

## उत्सव

प्रसन्नता से भरे जाते, वह क्षण होता है उत्सव ।  
हर क्षण उत्सव में जीऊँ, जीवन में हो नित उत्सव ।।1।।

अंधकार दूर हटाकर, सूरज आ लाता उत्सव ।  
अंधकार दूर हटाकर, पूर्ण चन्द्र भी लाए उत्सव ।।2।।

ठंडी की ठितुरन बीती, बसन्त ऋतु ले आए उत्सव ।  
अब है झुलसाती गर्मी, खेल कूद का ये उत्सव ।।3।।

घर लाकर फसल रखते, इसका भी करते उत्सव ।  
सम्बन्ध में अपना जीना, हो जाता है नित उत्सव ।।4।।

बचपन विकास मूल्य शिक्षा (जीवन विद्या)

पाठ - 8

## परिवार

हम परिवार में रहते हैं परिवार में हम मानव सम्बन्ध को समझते हैं ।

माता-पिता और सभी बड़े मिलकर हमारा पालन-पोषण करते हैं । उनका कहना मानकर हम जीने के ढंग सीखते हैं । हम माता-पिता के संरक्षण में जीना चाहते हैं । हम माता-पिता और परिवार के सभी सदस्यों पर विश्वास करते हैं और वे भी हम पर विश्वास करते हैं ।

भाई-बहन साथ-साथ रहते हैं, साथ-साथ खेलते हैं एवं एक दूसरे का सहयोग करते हैं ।

परिवार में माता-पिता, दादा-दादी, काका-काकी साथ रहकर हमें साथ-साथ जीने की प्रेरणा देते हैं ।

सभी बड़े घर के सारे कार्यों को करते हैं । सारी आवश्यकता को पूरा करते हैं । अतिथियों के आने पर उनका सत्कार करते हैं । छोटे बच्चे, बड़ों को देखकर कार्य सीखते रहते हैं । हम लोग बड़ों को देखकर अच्छा व्यवहार करना भी सीखते हैं । परिवार में सभी हमें समझने एवं सीखने के लिए विद्यालय भेजते हैं । हमारी शिक्षा एवं प्रगति का ध्यान रखते हैं ।

## Samples from textbooks, conversations, teachers observations etc.

### Hindi - Class-IV

पंचतना विकास मूल्य शिक्षा (जीवन विद्या)

### मानव समाज

पाठ - 9

पृथ्वी पर रहने वाले सभी मानवों के संयुक्त रूप में समाज कहते हैं। प्रत्येक शिशु एवं मानव सभी परिवार में ही रहते हैं। इस प्रकार पृथ्वी के सभी परिवारों का समुच्चय मानव समाज कहलाता है। हम सभी मानव समाज की इकाई हैं। हमारे सभी कार्यों एवं समझ का स्रोत मानव समाज ही है। जैसे हम जो भाषा बोलते हैं उसे परिवार से ही सीखते हैं। विद्यालय में भी भाषा, गणित, विज्ञान सीखते हैं। इसी प्रकार भोजन करना, कपड़े पहनना, लिखना, पढ़ना हम समाज से ही सीखते हैं।

विद्यार्थी जैसे-जैसे बड़े होते हैं उन्हें अनेक प्रकार के कार्य एवं कलाएँ सिखाए जाते हैं। लोगों के साथ अच्छी तरह से एवं प्रसन्नतापूर्वक जीने की विधि भी समझाई जाती है। सीख एवं समझकर सभी विद्यार्थी परिवार एवं समाज के कार्यों में भागीदारी करते हैं।

समाज में मानव अलग-अलग समूहों में रहते हैं, सबसे छोटा समूह परिवार कहलाता है। इससे बड़े समूह को परिवार समूह या टोला कहते हैं। इसमें कुछ परिवार साथ-साथ रहते हैं। इससे बड़ा समूह ग्राम या गाँव कहलाता है। गाँव में सभी लोग साथ-साथ मिलकर रहते हैं। विद्यार्थियों के लिए विद्यालय, रोगियों के लिए औषधालय, आवागमन के लिए सड़क, पीने के लिए पानी का प्रबंध सभी ग्रामवासी मिलजुल कर करते हैं। गाँव में मुख्यतः कृषि, पशुपालन एवं कुटीर उद्योग का कार्य होता है।

ग्राम से बड़े मानव समूह को नगर कहते हैं। नगर में अनेक परिवार पास-पास निवास करते हैं। नगर की जनसंख्या ग्राम से अधिक होती है। नगर में कई मुहल्ले होते हैं। मुहल्ले को पारा भी कहते हैं। नगर का एक-एक पारा एक ग्राम जितना बड़ा होता है।

नगर में अनेक लोग रहते हैं, कुछ स्थानों में अनेक लोग साथ-साथ पहुँचते हैं जैसे - खेल के मैदान में, सांस्कृतिक भवन में। इसलिए ये स्थान ग्राम से तुलना में बड़े होते हैं। यहाँ पहुँचने की सड़कें भी गाँव तुलना में चौड़ी होती हैं। नगर के लोग ग्राम के लोगों की तरह मिलजुल कर रहते हैं। नगर में विद्यालय, औषधालय, सड़क, पानी, विद्युत सेवा जैसे कार्यों को स्वयं संचालित करते हैं।

नगर में आजीविका के लिए मुख्य रूप से उद्योग होते हैं। उद्योगों में बड़े पैमाने उत्पादन होता है। नगर चारों ओर सड़कों द्वारा आस-पास के ग्रामों एवं अन्य नगरों से जुड़ा होता है। इसलिए यहाँ विनिमय कार्य अच्छी तरह होता है।

नगर में भोजन, दुध जैसी वस्तुएँ ग्राम से ही आती हैं एवं नगर उत्पादित होने वाली वस्तु जैसे लोहा, मशीनें, कम्प्यूटर ग्रामों में पहुँचती हैं।

मध्यस्थ दर्शन (सह-अस्तित्ववाद) आधारित पाठ्यपुस्तक

### सामाजिक पूरकता

पाठ - 10

आप सुबह उठते हैं। मंजन करते हैं। बाल्टी में पानी भरकर स्नान करते हैं। तौलिए से शरीर को पोछते हैं। माँ थाली में नाश्ता देती हैं। आप नाश्ता कर जूता या चप्पल पहनकर विद्यालय की ओर जाते हैं। रास्ते में सड़क पर अनेक प्रकार के वाहन, सायकल, दुकानें, मकान, इनमें रखे हुए अनेक वस्तुओं को देखते हैं। विद्यालय में श्यामपट, चाक, पेन्सिल, कलम एवं अनेक प्रकार की पुस्तकें देखते हैं।

कितनी सारी वस्तुएँ सुबह से रात तक हम कितने प्रकार की वस्तुओं का प्रयोग करते हैं। सोचिये इन वस्तुओं को कौन बनाता है? ये वस्तुएँ घर में कैसे आ गईं।

हमारे प्रतिदिन की आवश्यकता की अनेक वस्तुएँ हैं। इनमें से कुछ वस्तुएँ ही हमारे अपने घर में बनती हैं। शेष सभी वस्तुएँ दूसरे मानव बनाते हैं। बनाने का अर्थ है प्रकृति से प्राप्त किसी वस्तु पर कल्पना एवं श्रम लगाना। जैसे मिट्टी से पानी का घड़ा बनाना, भवन बनाना एवं घान से चॉवल निकालना, भात पकाना, सड़क बनाना, कपड़े बुनाना, कपड़े सिलना, औषधि निर्माण, बर्तन बनाना, टी.वी. बनाना, मोबाईल बनाना, अन्न उपजाना ऐसे अनेक प्रकार के कार्य हैं। जिनमें सुबह उठकर लोग लग जाते हैं एवं देर रात्रि तक कार्य करते हैं। कारखानों में तो रात्रि में भी कार्य होता है। बिजली सारी रात भर उपलब्ध रहती है। लोक सारी रात्रि जागकर कार्य करते हैं। अनेकों लोगों के अथक प्रयास से हमें ये सब वस्तुएँ उपलब्ध होती हैं।

क्या हमारी आवश्यकता की सभी वस्तुएँ हम स्वयं बना सकते हैं?

सभी मानव आवश्यकता एवं अवसर के आधार पर उत्पादन, सेवा एवं विनियम का कार्य करते हैं। इस प्रकार हमें मानव समाज में पूरकता समझ में आती है। इस पूरकता को समझना एवं पूरकता को बनाये रखना ही समझदारी कहलाता है।

पके हुए चॉवल का भात बनने तक कितने लोगों की पूरकता रहती है? सोचिये।

यह भी सोचिये कि भारत का मानचित्र तैयार करने में कितने लोग कार्य किये होंगे। यह कितने दिनों या कितने वर्षों में बना होगा?



## Samples from textbooks, conversations, teachers observations etc.

### English

#### Nursery

At the outset, we need to understand that children are happy when they get to understand and learn things naturally and with an integrated approach.

In regular schools people teach the names of five fruits and five vegetables, alphabets, numbers and so on, which is fragmented and doesn't touch human relations and values

Here, we keep values in center and rest of the things integrated with it.

For example, the teacher asks the student "who cooked and packed your lunch box". The child might answer "mother". "And what did she give you in your lunch box?"

The child might answer "roti vegetables and fruits". Then the teacher will ask "which vegetable" or "which fruits" and they answer the names of it. Then the teachers asks "do you like it?" They may say 'yes' for something and 'no' for something. Then the teacher draws their attention "Your mother takes care of your health as well as taste; she has given you food which you like to eat as well as that which will provide you nutrition." At the end she will sum up "your mother gives and feeds you food, takes care of your body and also your taste," reminding them the names of fruits and vegetables, the colour and shape of it, the alphabet with which it begins and also the quantity thereby teaching numbers.

#### LKG: She is my Mammaji

*She gives me a bath  
Every day  
She feeds me food  
Every day  
She plays with me  
Every day  
She is; she is,  
My mammaji  
She is; she is  
My mammaji*

#### Class I: Brothers And Sisters

We are brothers and sisters  
We grow and play together  
We are brothers and sisters  
We grow and play together

We are together as we care  
We are together as we share  
We are together as we care  
We are together as we share

We are brothers and sisters  
We learn and practice together  
We are brothers and sisters  
We learn and practice together

We are together as we trust  
We are together as we respect  
We are together as we trust  
We are together as we respect

## Samples from textbooks, conversations, teachers observations etc. English

### Class IV: **Earth, all orders and human goal**

*Earth is our planet and we live on it  
Our earth is one and it is indivisible*

*It has air, water and land  
It has soil, stones and sand  
It is all together on earth*

*Earth is our planet and we live on it  
Our earth is one and it is indivisible*

*There are so many plants and trees  
There are so many animals and birds  
They are all together on earth*

*Earth is our planet and we live on it  
Our earth is one and it is indivisible*

*We have families, we have friends  
We have so many people helping us  
We are all together on earth*

*Earth is our planet and we live on it  
Our earth is one and it is indivisible*

*Resolution, prosperity  
Fearlessness and co-existence  
This is all we want on earth*

*Earth is our planet and we live on it  
Our earth is one and it is indivisible*

### Class VI

#### [Extract From] Unit 6 - **Hygiene** **'There's more to hygiene'**

Wash and clean, wash and clean  
Is that all there is to hygiene?  
Everyone says, 'Stay neat and clean'  
What is it they actually mean?

Clean bodies and clear minds  
Make healthy bodies that see the signs  
With such eyes, tongue, skin and nose  
Order and disorder is defined

We like to work, we like to serve  
A healthy body is full of verve  
Inside and outside let's be clean  
As orderly living is what we deserve

## Samples from textbooks, conversations, teachers observations etc. English

### Class VI

[ Extract from] Unit-Service :

#### 'A tradition which begins at home'

".....He changed her cotton cloth nappy and saw his little sister smiling and going back to sleep. He went out to the kitchen where his mother and aunt were cooking and his grandparents were having tea while discussing their daily routine. After greeting them Prateek shared how happy he was that he had been able to change the nappy successfully.

Everyone appreciated his efforts. *Dadaji* said, "So, dear *betaji* you are learning to care for your younger sister very nicely. This is an important part of service in the family."

His aunt served hot porridge to his grandparents and she served him *poha* with a bowl of curds, while eating his breakfast Prateek asked his grandfather, "*Dadaji*, what do you actually mean by service?" "To put it in simple words" said grandfather, "in a family there are little children, old people like me and your grandmother whose bodies have become weak and people with illness and ailments.

And also people who require physical, mental and emotional assistance. So when someone takes care of all these needs with happiness and commitment using body, mind and resources it is called service. This is mutually satisfying to both. Most importantly, it comes from within; it is spontaneous; one feels that one must serve and so one does it happily when required."

"Please give some examples, *dadaji*" said Prateek. *Dadaji* thought for a minute and said, "Like your *mummyji* and *chachiji* are serving us, taking care of us, providing meals according to our health and age, and your *papaji* and *chachaji* give an oil massage to me at night. or your *dadiji* will give *Kriti betaji* a massage and then ....."

## Samples from textbooks, conversations, teachers observations etc. English

### Class VII

#### [ Extract from ] Unit- Environmental Balance: 'What are the trees for?'

".....Have you heard of this word 'photosynthesis'? Well! Photosynthesis is a process in which plants make their food. They absorb carbon dioxide and sunlight from the atmosphere and water from the soil then synthesis of nutrients occurs and in turn oxygen is released back in the atmosphere. Carbon is used by plants for their growth and other functions like maintenance, fruiting, flowering etc. and the humans and animals breathe in the oxygen released. Oxygen is vital for the survival of all living things on earth.

Trees, shrubs and grass also filter air by removing dust and absorbing pollutants. Tree leaves trap suspended dust particles in the air that cause TB or tuberculosis, asthma, and a wide range of respiratory infections. Tree leaves also trap nitrogen oxides, sulphur,

ammonia, and other pollutants. Later, when the leaves drop, these chemicals/minerals are returned to the soil through decomposition. Neem, fig, tamarind, flame of the forest (palash), teak, gulmohar, and jarul are especially efficient in trapping dust and removing pollutants from the air. I think these would be ideal for planting on roadsides in villages and cities. I love walking on a path lined with trees, don't you?

Did you know that trees control the climate by moderating the effects of the sun, rain and wind? Leaves absorb and filter the sun's radiant energy, keeping things cool in summer. Trees also preserve warmth by providing a screen from the harsh wind. In addition to influencing wind speed and direction, they shield us from the onslaught of rain, sleet and hail. Trees also ....."

Samples from textbooks, conversations, teachers observations etc.

Maths- Class-III

## अध्याय 04

## घटाना (Subtraction)

### स्थान परिवर्तन व रूप परिवर्तन

अपनी आवश्यकताओं की पूर्ति के क्रम में तथा व्यवस्था के अर्थ में जब हम किसी वस्तु का स्थान परिवर्तन या रूप परिवर्तन करते हैं तो दोनों ही स्थिति को हम घटाना (Subtraction) कहते हैं।

उदाहरण- जैसे कि मम्मी जी ने बाजार से 25 किलो आम लार्थे। उसमें से 15 किलो आम उन्होंने बुआ जी को दे दिस। तो अब 15 किलो आमों का स्थान परिवर्तन हो गया।

कुल आम 25 किलो आम

$(-)$  15 किलो आम (स्थान परिवर्तन हुआ)

शेष बचे 10 किलो आम

अब इन 10 किलो आम में से 5 किलो आम का उन्होंने अचार बना लिया तो उनके पास कितने किलो आम शेष बचे।

10 किलो आम

$-05$  किलो आम का अचार बना (यहाँ रूप परिवर्तन हुआ)

शेष बचे 05 किलो आम

मम्मी जी ने कुल 25 किलो आम में से 15 किलो विद्यालय के लिए बुआजी को भिजवा दिये (यहाँ स्थान परिवर्तन हुआ) व 5 किलो आम का अचार बना लिए (यहाँ रूप परिवर्तन हुआ) इस तरह यह दोनों क्रिया व्यवस्था के लिए ही हुई है तो मिलन भी व्यवस्था के लिए ही व घटाना भी व्यवस्था के लिए ही है। लेकिन दोनों ही स्थिति में वस्तु गायब नहीं हुई है। वस्तु है ही।

प्र. 1. आप अपने दैनिक जीवन में कहीं-कहीं स्थान परिवर्तन को देखते हैं लिखिए ?

प्र. 2. आप अपने दैनिक जीवन में कहीं-कहीं रूप परिवर्तन को देखते हैं लिखिए ?

## अध्याय 07

## भिन्न

प्रकृति में प्रत्येक इकाई संपूर्ण है व संपूर्ण होने के कारण स्वयं में व्यवस्था में होते हुए बड़ी व्यवस्था में भागीदारी कर रही है।

प्रकृति में कोई भी इकाई आधी पीन या पाव के रूप में नहीं है कहीं आपने सुना कि आधा पेड़ उगा, गाय ने पीन बच्चा दिया। डेढ़ ( $1\frac{1}{2}$ ) मानव आवे। कहीं भी आधा, पीना, पाव सवा, पीने दो, इकाई आपको नहीं दिखाई देगी। हर इकाई संपूर्ण है और परस्परता में भागीदारी (प्रयोजन) हर इकाई का निश्चित है। उस प्रयोजन को आप कम या ज्यादा नहीं कर सकते हैं।

जैसे- आपको प्यास लगी है तो आप पानी ही पियेंगे। क्योंकि पानी की उपयोगिता मौलिकता प्यास बुझाना ही है यह मौलिकता, किसी भी देश, दिशा, काल में बदलती नहीं है। 50 वर्ष पूर्व भी पानी प्यास ही बुझाता था। वर्तमान में भी प्यास ही बुझा रहा है व भविष्य में भी प्यास ही बुझावेगा।

अतः "प्रकृति में हर इकाई अपने निश्चित प्रयोजन (मौलिकता) के साथ है जिसको न हम कम या ज्यादा कर सकते हैं न, ही बदल सकते हैं।"

इसलिए सूत्र है "हर वस्तु अपने में संपूर्ण है, घटाने से घटती नहीं बढ़ाने से बढ़ती नहीं है"

मानव अपनी आवश्यकता पूर्ति के क्रम में आवश्यकतानुसार उसे छोटे-छोटे भागों (हिस्सों) में बाँटा जैसे खेत के हिस्से करके अलग-अलग हिस्से में अलग-अलग फसलों का उत्पादन करता है। इसी तरह घर में, गौशाला में, विद्यालय में रसोइयार में हमको वस्तुओं को बाँटने (हिस्से/भाग) करने की आवश्यकता होती है। जब हम वस्तु को भाग करते हैं तो प्रत्येक वस्तु के प्रत्येक छोटे से छोटे टुकड़ों में पूरी वस्तु के गुण समाये होते हैं। वह पूर्ण होता है।

उदाहरण- पूनम अध्यापिकाजी आटे व आर्गनिक वस्तुएँ डालकर पोषण को ध्यान में रखकर कैंक बनाती हैं अध्यापिकाजी एक कैंक लाई व उसको 8 हिस्सों में बाँटकर 8 भाईजी बहनजीयो में एक-एक भाग बाँट दिया सभी बराबर भाग का कैंक को साकार लुसा हुए उसमें 3 बहन जी थी व 5 भाईजी थे तो वे कैंक के प्रत्येक निचाले में भी पूरे कैंक के गुण (स्वाद व पोषण) समाये हुए होते हैं।

बहनजियों को कैंक का प्राप्त भाग =  $\frac{3}{8}$  भाग



पूरा कैंक

भाईजियों को कैंक का प्राप्त भाग =  $\frac{5}{8}$  भाग

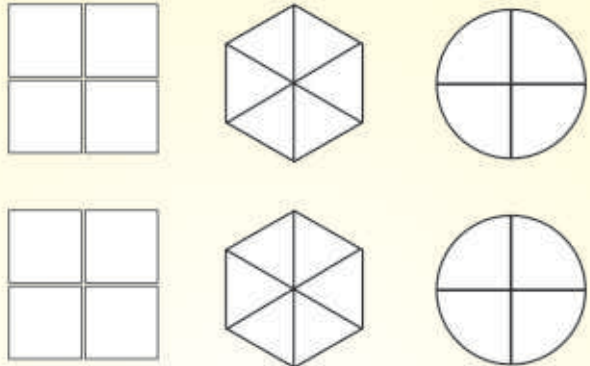
कुल भाग =  $\frac{3}{8}$  बहनजीयो का भाग +  $\frac{5}{8}$  भाईजियों का भाग  
 $= \frac{3+5}{8} = \frac{8}{8} = 1$



8 भागों में बाँटा गया कैंक


## Samples from textbooks, conversations, teachers observations etc. Maths- Class-III

**प्र. 1. रंग मरो।**  
हर एक समूह के आधे भाग पर रंग मरो।



दो-चौथाई पर रंग मरो।      एक-तिहाई पर रंग मरो।      तीन-चौथाई पर रंग मरो।

**प्र. 2. घंटा लगाओ।**  
हर एक समूह के एक - चौथाई (एक) भाग पर घंटा लगाओ।



दो-चौथाई पर घंटा लगाओ      आधे भाग में घंटा लगाओ      1/5 भाग में घंटा लगाओ

1/4 भाग में घंटा लगाओ      3/4 भाग में घंटा लगाओ      2/4 भाग में घंटा लगाओ

## अध्याय 09 (काल) समय (Time)

क्रिया की अवधि को ही हम काल कहते हैं। जितने समय में एक क्रिया अपने आवर्तन को पूरा करती है वह उस क्रिया के पूर्ण होने का काल कहलाता है।

घरती सूर्य के चारों ओर एक चक्कर पूरा करने में जो समय लगती है उस काल को ही एक वर्ष (Year) माना है। घरती का सूर्य के चक्कर लगाने से ही घरती पर ऋतु परिवर्तन होता है। घरती की इस गति को वस्तुलात्मक गतिमाना है।

घरती सूर्य का चक्कर लगाने के साथ-साथ अपनी अक्ष पर भी घूमती है जिसके कारण दिन व रात होते हैं। घरती के इस गति को घूर्णन गति माना है।

इसी घूर्णन गति के कारण जो दिन रात हो रहे हैं। उसमें सुबोदय से सुबोदय तक के समय को एक दिन माना है।

मानव ने व्यवस्था के अर्थ में घटस्पृता में व्यवस्थित काम करने के लिए समय की मानक इकाई निर्धारित की है।

एक दिन को 24 भागों में विभाजित किया उसमें से एक भाग को 1 घंटा माना।

एक घंटा के फिर 60 भाग किये उसके एक भाग को 1 मिनट माना व 1 मिनट के फिर 60 भाग किये उसके 1 भाग को 1 सेकेण्ड माना। ये समय की मानक इकाईया निर्धारित हुईं।

पृथ्वी का अपनी अक्ष पर 1 चक्कर 1 दिन (सुबोदय से सुबोदय तक)

- |                  |   |           |
|------------------|---|-----------|
| 1. 24 घंटे       | = | 1 दिन व   |
| 2. 60 मिनट       | = | 1 घंटा    |
| 3. 60 सेकेण्ड    | = | 1 मिनट    |
| 4. 7 दिन         | = | 1 सप्ताह  |
| 5. 28,30,31, दिन | = | 1 माह     |
| 6. 12 माह        | = | 1 वर्ष    |
| 7. 10 वर्ष       | = | 1 दशक     |
| 8. 100 वर्ष      | = | 1 शताब्दि |

जैसा की हमने देखा - क्रिया की अवधि = काल है।

इसमें महत्वपूर्ण मुद्दा यह है कि क्रिया को पूरा होना तब माना जाय जब क्रिया का प्रयोजन पूरा हुआ हो " और उस क्रिया का आवर्तन भी पूरा हो जाय। वस्तु पुनः अपनी ब्यास्थिति में आ जाये, ताकि उस क्रिया का प्रयोजन पूरा होने के साथ-साथ उस प्रयोजन की निरन्तरता बन जाये।"

## Samples from textbooks, conversations, teachers observations etc.

### D. Paper craft and other handicrafts.

1. Class : U.K.G.
2. **No of students participating in the activity** :10-15
3. **Teacher's preparation before the activity:**
  - a. Do the entire activity before actually conducting it in class and estimate the favourability of the activity as per the capability of the class.
  - b. Prepare the most difficult part of the activity beforehand and plan to get the children to do the easier parts.
  - c. Keep ready necessary materials required for the activity such as scissors, scale, glue etc in the required quantity.
4. **Activity: – Steps**

Steps given below were followed to encourage the child's interest in the activity –

  - a. Discuss about what they are going to make
  - b. Establish its usefulness
  - c. Show them a model of what they are going to make and assure them that they can make it too with the help of their teacher or parents. the model prepared
  - d. Do the activity with them stepwise, demonstrating simple steps, with enthusiasm, pleasure and encouragement and also ensure all children are together in the activity.
    - i. Time needed for the activity
  - e. One to one and a half hours (based on the craft chosen)
5. **Process of evaluation**

Evaluation of the following with each child while they are doing the activity and after they finish too -

  - i. Obey (ability of the child to hear what their teacher / parent / other classmates are saying)
  - ii. Cooperation (with classmates)
  - iii. Right way of addressing (classmates and teacher)
  - iv. Mindfulness (language, emotions, expressions, body language)
  - v. Pleasure and enthusiasm
6. **Achievement** (tendencies, habits, reform)
  - i. Self-confidence
  - ii. Patience
  - iii. Mindfulness and practice in doing delicate work with preciseness
  - iv. Development of imagination
  - v. Improvement in tendency to cooperate
  - vi. Awareness of proper use of materials
7. **Feedback of teachers and children**

Enthusiasm of the child and commitment towards the school.  
Assurance in teachers in the overall development of the child.
8. **Achievement of the teacher / learning**
  - i. Development of relationship with the students.
  - ii. Establishment of trust in one's own abilities, study of mental and physical potential of the students.
  - iii. Exploration and observation of one's own potential tendencies and their evaluation.

## Samples from textbooks, conversations, teachers observations etc.

### मम्मी और मैं

Theme- Relationships

Participants - 3 Children and a Teacher

Characters - Meenakshi betaji, Diksha betaji, Tina betaji, Adhyaapikaa ji

**Meenakshi-** Hi Diksha behenji!

**Diksha-** Hey Meenakshi behen ji!

**Meenakshi-** What happened, you look slightly off today?

**Diksha-** Well! I am upset about my mother going for classes, when I go home she is not there.

**Meenakshi-** Okay! Isn't that good!

**Diksha-** Yes... sometimes it's alright. But for 15 days continuously, its not. I feel alone. Doesn't your mother go out Meenakshi behenji?

**Meenakshi-** Since I have come to 5th class, my mother visits Naaniji more frequently, I too get upset.

**Diksha-** Oh! So you too feel the same!!

Bell rings. Children enter for hindi class. All students take their seat.

**Meenakshi-** Shall we discuss this with Adhyaapika ji?

**Diksha-** Hmm... yes we could.

Teacher enters the class, places her books on the table and looks up to the students, with a broad smile. Reading every child's face.

**Teacher-** Namaste to all betajis'. How are you all today?

**Tina-** Yes, quite good! Adhyapikaa ji, yesterday my mother and I discussed importance of doing homework!

**Teacher-** Seeing your joy is an inspiration for me.

Smiled the teacher.

Teacher's gaze stops on Diksha's unenthusiastic questioning face.

**Teacher-** Diksha betaji, what happened is there something you want to share?

**Diksha-** Yes Adhyapikaa ji. I am upset about feeling alone in the evenings when my mother is away taking classes.

**Meenakshi-** Yes Adhyapikaa ji. I also feel alone when my mother goes away to Naani's home.

**Teacher-** Yes, I can understand betaji. There was a time when mother used to be available to you, all the time. She would ask you for your homework, if you need any help, ask you about your friend's at school. Tell me Diksha betaji is that true?

**Diksha-** Yes, it is.

**Teacher-** Then your mother felt assured that are able to do your work, take care of yourself with the same enthusiasm and motivation. What do you think Meenakshi betaji?

**Meenakshi-** Yes, that's true. My mother feels confident about my behaviour and work.

**Teacher-** Now tell me, how many relations do you have?

**Diksha-** Hmm.. 6!

**Tina-** 6.

**Teacher-** How many relations does your mother have?

**Meenakshi-** 7!

**Teacher-** Okay! Now just as you fulfil with your siblings, friends, parents, *mama-mami, chacha-chachi, dada-dadi* and teachers, won't your mother have her relations to fulfil too.

**Meenakshi-** Yes! I understand this.

**Teacher-** So your mother is not only 'yours', but also is a sibling, a daughter, a wife, a student, a friend. She too has her relations to fulfil.

**Diksha-** Yes, I think too can understand this and appreciate my mother.

Diksha looked resolved and satisfied with this discussion.

**AIM OF THE LESSON-** Bring to the child's notice that relationship with mother exists and so does the mother's relationships too.

**NUMBER OF STUDENTS-**8

**TEACHER'S PREPARATION-** Ability to listen and dialogue with the children on the concept of relationship.

**OUTCOME-** the child has stopped complaining.

**FEEDBACK RECEIVED-** Parents ka phone tha ki class bahut achha tha



## Samples from textbooks, conversations, teachers observations etc.

### Habits

“When a four year old comes to school they already have a lot of things on his mind. The child is eager to share these thought with others. I spent a lot of time hearing their thoughts, without any kind of interruption. This went on for some period of time until a day when the children felt that the teacher listens to what I have to say. They began to open up to me, and began to share every little thing with me. When I shared this with the parents they were surprised and wondered why the children don't share as much with them. When I told them that by listening continuously and with patience to what the children have to say, children begin to trust and begin to share everything that is on their mind. Parents too tried this and the children began to open up with and started to share everything with them too.”

Children are able to practice good habits too. For example:-

1. Drinking water in the morning
2. Finishing their morning toilet and ablutions.
3. Washing their hands before having food
4. Keeping things in their place and being helpful in maintaining their things at home.
5. Expressing their respect towards elders by greeting them accordingly.
6. Greeting and welcoming guests and being hospitable.
7. Being able to obey their teachers – listening to instructions or suggestions

“During discussions children were told that if somebody makes a mistake it is best to correct them gently and with affection by drawing their attention to their mistakes. Getting unnecessarily excited or disturbed is not helpful. Once it so happened that a child made a mistake and the parent raised her voice to correct her, the child innocently requested her mother not to scold her but to correct her with affection. This helped draw the mother's attention too to this small detail.”

## Samples from textbooks, conversations, teachers observations etc.

### Human goal

**Objective:** Just like I want to understand, others also want to understand.

There are two groups (the teacher hands over group A a list based on equalities which the group A understands and reads loudly and group B thinks, checks and answers )

GROUP A	GROUP B
<ol style="list-style-type: none"><li>1. We are Human beings</li><li>2. Our goal is to be happy</li><li>3. We want to understand</li><li>4. We commit mistakes due to lack of understanding</li><li>5. But we do not want to commit mistakes</li><li>6. When we commit mistake we expect that our elders attend it understandingly</li><li>7. We expect forgiveness from elders</li><li>8. We strive to know all the truth around us</li><li>9. We have many relations</li><li>10. We live in houses</li><li>11. Our parents take care of us and fulfill our wishes</li></ol>	<ol style="list-style-type: none"><li>1. We are also human beings</li><li>2. We also want to be happy</li><li>3. We also want to understand</li><li>4. We also commit mistakes due to the same reason</li><li>5. We also dislike committing mistakes</li><li>6. We too expect the same</li><li>7. We too expect to be forgiven</li><li>8. We too strive for the same</li><li>9. We too have relations</li><li>10. We also live in houses</li><li>11. It's same with us too</li></ol>

After this session the teacher asks whether children were able to see the equalities amongst themselves and people around them. And children answered yes.

## Samples from textbooks, conversations, teachers observations etc.

### पाठ आधारित अवलोकन व संवाद

**अध्यापिकाजी** - नमस्ते बेटाजी ।

**बच्चे** - नमस्ते अध्यापिकाजी ।

**अध्यापिकाजी** - कैसे हो आप सब ?

**बच्चे** - अच्छे हैं, अध्यापिकाजी ।

**अध्यापिकाजी** - चलिए कुछ अच्छी बात बताइए ।

**तन्नु बेटाजी** - पता है अध्यापिकाजी , आज मुझसे गणित का सवाल हल नहीं हो रहा था तो परिधि बहनजी ने मेरा सहयोग किया ।

**कृष्ण बेटाजी** - हां अध्यापिकाजी , आज english read करते समय मेरा मन नहीं लग रह था, और थोड़ा बन भी नहीं रहा था तो अनंत भाईजी ने मेरे साथ पढ़ने में मदद की, अब मुझे पढ़ने में मजा आ रहा है ।

**अनुभव बेटाजी** - अध्यापिकाजी, कल विद्यालय नहीं आया था तो धवल भाइजी ने phone करके मुझे home work बता दिया ।

**अध्यापिकाजी** - खुश होकर बोली बेटाजी ये तो बहुत अच्छी बात है ।

आप सब एक बात बताइए , कैसा लगता है जब हमारा कोई सहयोग करता है, समझाता है, सिखाता है, हमारी जरूरत का ध्यान रखता है, उदास होते हैं तो खुश रखने का प्रयास करता है , कहीं भी कम पड़ते हैं तो हमें पूरा करता है ।

सभी बच्चे एक साथ – अध्यापिकाजी, बहुत ही अच्छा लगता है ।

**अध्यापिकाजी** - अगर कोई ऐसा नहीं करता है , तब कैसा लगता है ?

**बच्चे** - बुरा लगता है,

अच्छा नहीं लगता है,

दुःख होता है ।

**अध्यापिकाजी** - बेटाजी जब जब कोई सहयोग करता है, हमारा ध्यान रखता है, जिससे हम खुश होते हैं , यही "न्याय" है ।

## Samples from textbooks, conversations, teachers observations etc.

उद्देश्य : हर बालक न्याय का याचक है

प्रत्येक छोटा बच्चा " न्याय का याचक " होता है ।

**बच्चे** - अध्यापिकाजी , न्याय का याचक का मतलब ?

**अध्यापिकाजी** - बच्चे न्याय चाहते हैं उन्हें अभी न्याय करना नहीं आता , माता पिता , अध्यापिकाजी बच्चों को प्यार से समझाते हैं, प्यार से सिखाते हैं, सम्मान पूर्वक बात करते हैं, सम्मान पूर्वक बात करते हैं, आप पर विश्वास करते हैं, ये 'न्याय' है जो आपको माता पिता, अध्यापिकाजी से मिल रहा है । अच्छा, बताओ किस-किस को लगता है कि मुझे न्याय समझ में आ गया ।

**बच्चे** - अध्यापिकाजी समझ में तो आया पर थोड़ा और अच्छे से उदाहरण के साथ बता दीजिए ना ।

**अध्यापिकाजी** - जब आप छोटे थे , अपना काम स्वयं नहीं कर पाते थे ,अपना ध्यान नहीं रख पाते थे , उस समय मम्माजी-पापाजी आपके छोटे-छोटे जरूरत को पूरा करते थे ,आपको खिला कर खाते थे, सुला कर सोते थे , आप जब बोल भी नहीं पाते थे, मम्माजी को आपके बिना बोले ही आपको भूख लगी है , ये पता चल जाता था , ये माता पिता से मिलने वाला न्याय है, जिससे आप खुश रहते हो और स्वस्थ भी ।

**सभी बच्चे** - जी अध्यापिकाजी , अब न्याय समझ में आ रहा है ।

अध्यापिकाजी हम न्याय कब करेंगे ?

**अध्यापिकाजी** - बेटाजी आप भी जब-जब मम्मी पापा को खुश करते हो ये न्याय ही है जिसे आज्ञापालन कहते हैं । जैसे -

- उनका कहना मानते हो ।
- उनकी बात ध्यान से सुनते हो ।
- उनका सहयोग करते हो ।
- उनको प्यार करते हो ।
- सही भाषा बोलते हो ।
- उनका सम्मान करते हो ।

इससे मम्माजी-पापाजी खुश होते हैं , ये आपके द्वारा न्याय का व्यवहार है , जैसे मैंने इतना सब समझाया , ये मैंने न्याय किया , आप सब ने ध्यान से सुना जिससे मुझे अच्छा लगा , ये आपने न्याय किया ।

आप समझ के खुश हुए और मैं समझा के खुश हुई ये न्याय है ।

बढ़िया, नमस्ते, कल फिर मिलते हैं कुछ और अच्छी बात के लिए ।

## Samples from textbooks, conversations, teachers observations etc.

### विषय पूरकता – Class V

आप सब सुबह उठते हो, ब्रश करते हो, मंजन करते हो, बाल्टी में पानी भर कर नहाते हो, तौलिया से बदन पोंछते हो, रोटी, सब्जी, पोहा, उपमा, इडली, आदि नाश्ता करते हो, टिफिन बोतल लेकर विद्यालय जाते हो ।

रास्ते में साईकल, कार, बस, दुकान, मकान , औषधि दुकान, किराना दुकान, कपड़ा दुकान, जअ, मोबाइल दुकान देखते हो ।

विद्यालय में ब्लैक बोर्ड , चौक, डस्टर देखते हो ।

हम दिन-रात इतने सारे वस्तु का उपयोग करते हैं , कभी सोचा है कि ये सारे वस्तु कहाँ से आया ?

घर कैसे पहुंचा , किसने बनाया , क्या में ये सबके बिना चल सकता हूँ ?

क्या ये सारे वस्तु मैं खुद बना सकता हूँ ?

हम ये सोच पाते हैं कि कुछ वस्तु तो हमारे परिवार मे बनते हैं, थोड़ा और प्रयास से कुछ वस्तु और बन जायेंगे, लेकिन ये सारे के सारे वस्तु, खुद बनाना संभव नहीं है ।

जब थोड़ा ध्यान और जाता है हम देख पाते हैं कि कुछ लोग घड़ा बनाते हैं , कुछ लोग बर्तन, कुछ लोग कपड़े सिलाई करते हैं, कुछ लोग उत्पादन करते हैं, कुछ लोग औषधि बनाते हैं, कुछ लोग घर बनाते हैं, कुछ लोग कार, कंप्यूटर, बस, पेन, पेंसिल, सुई, धागा मजब ।

मानव ये सबका श्रम पूर्वक उत्पादन करता है ।

कुछ परिवार में उपयोग होता है, बाकी सेवा और अपनी जरूरत के अन्य वस्तु के लिए विनिमय होता है ।

- कभी सोचा है कि धान का बीज से धान होना, धान से चावल और चावल से भात बनने तक, कितने लोगों का योगदान होगा ?
- भारत का मानचित्र बनने में कितने लोगों का योगदान होगा ?
- रूई या कपास से वस्त्र बनकर हम तक पहुंचने में कितने लोगों का योगदान होगा ?
- भाषा बनने में कितने लोगों का योगदान होगा ?
- मानव को आहार पहचानने में, कृषि सीखने में कितने लोगों का योगदान होगा, कितना श्रम लगा होगा, कितना समय लगा होगा ?

इस प्रकार हमें मानव समाज की पूरकता समझ मे आती है । इस पूरकता को समझना और पूरकता को बनाये रखना ही समझदारी है साथ में वस्तु का आवर्तनशीलता और अनुपात के अनुसार उपयोग और उत्पादन कर पाना ही समझदारी है ।

उदाहरण –चावल से भात बनना ।

क्रम निम्न अनुसार है ,

खेत जोतना > बीज लगाना > खरपतवार चुनना

> फसल काटना > चावल बनाना > चावल का विनिमय करना

> बाजार से चावल लाना > साफ करके सुरक्षित रखना > भात बनाना

धान का कुछ बीज सुरक्षित रखना ,

जो अगले साल बीज लगाने में काम आए ,

क्योंकि धान वार्षिक फसल है, ये वर्ष में एक बार होता है ।

क्लास रूम में बच्चों को अनेक topic दिए जा सकते हैं ।

जिस पर बच्चे drawing model बनाकर लिख सकते हैं ।

ये कार्य अकेले भी कर सकते हैं और ग्रुप में भी ।

- किताब बनाने में कितने लोगों का योगदान है ?
- विद्यालय का भवन बनाने में कितने लोगों का योगदान है ?
- चौक, टेबल, कपड़ा, जूता, चप्पल, स्कूल बैग मजब ।
- स्कूल बस के लिए संसाधन कहाँ कहाँ से आया होगा, कितने लोगों का श्रम लगा है ?

इससे बच्चों का सेवा, सहयोग, पूरकता, आवर्तनशीलता, मानव समाज का आवश्यकता, प्रकृति का संसाधन, मानव जाति का श्रम पर ध्यान जाता है । अभी भाव, विचार रूप में जाता है, उम्र के साथ कार्य और व्यवहार रूप में दिखाई देता है ।

वस्तु का सदुपयोग और सुरक्षा के प्रति जागरूक और जिम्मेदार होता है , मानव श्रम का सम्मान कर पाता है ।











**A**bhibhavak 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."



अभिभावक विद्यालय

Address:  
Abhibhavak Vidyalaya  
Behind Pranvanand Academy  
Airport Road  
Raipur  
492001  
Phone No : 9009778000



[av.raipur.cg@gmail.com](mailto:av.raipur.cg@gmail.com)



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