

Integrating Anubhūti Schools and Bal Niketan

With the TRIVENI Project

With reference to Gandhian education and Dharampal's research

1. Introduction

The Anubhūti school ecosystem—comprising the Anubhūti Residential School, the socially-oriented Anubhūti 1 & 2 Schools in Jalgaon city, and the emerging Montessori-based Bal Niketan—presents a diverse educational landscape shaped by the same Statement of Purpose (SoP) articulated by Shri Bhawarlal Jain.

Across these institutions, varying socioeconomic constituencies, linguistic mediums, and pedagogical environments create both **areas of natural convergence** with TRIVENI's Gandhian-civilisational objectives and **zones of divergence** that require sensitive, context-aware engagement.

The following draft outlines possible avenues for meaningful integration between TRIVENI and each educational space, drawing on principles embedded in Gandhian education and Dharampal's historical insights into indigenous Indian knowledge traditions.

2. Anubhūti Residential School

Convergences

2.1. Shared emphasis on holistic development

The SoP's aspiration to nurture balanced, reflective, and ethically grounded young people resonates with TRIVENI's commitment to cultivating self-aware, socially responsible individuals rooted in a civilisational ethos.

2.2. Scope for experiential learning

The school's residential context opens opportunities for experiential activities—nature-based learning, reflective journaling, and community service—that align with Gandhian pedagogical principles of learning through lived practice.

Divergences

2.3. Socioeconomic distance from Gandhian ideals

A school catering primarily to elite business families inevitably embodies certain modern aspirations—competitive academics, English-medium global orientation, and career-centric outlooks—that sit uneasily with TRIVENI's attempt to recover indigenous modes of knowledge, simplicity, and locally grounded self-reliance.

2.4. Limited natural access to lived community realities

Compared with Gandhiji's Nai Talim model and Dharampal's descriptions of vibrant community-linked learning systems, Anubhūti Residential School's social location offers fewer organic opportunities to engage with rural livelihoods, artisanal knowledge, and the realities of marginalised communities.

3. Anubhūti 1 & 2 (Free English-medium Primary & Secondary School for Under-Privileged Children)

Convergences

3.1. Deep alignment with Gandhian equity and social justice

Anubhūti 1 & 2's foundational mission—providing high-quality education at no cost to talented children from under-privileged communities—echoes Gandhiji's call for democratised access to knowledge and Dharampal's evidence of the widespread educational participation historically present across Indian society.

3.2. Possibilities for culturally rooted learning

Students' social backgrounds offer a natural pathway for integrating indigenous crafts, local ecology, traditional games, and mother-tongue bridges into the curriculum, even within an English-medium framework.

3.3. Ideal partner site for TRIVENI pilot initiatives

Given its orientation, Anubhūti 2 may serve as a fertile ground for:

- TRIVENI-designed modules on Indian Knowledge Systems
- Field-learning projects drawing from Dharampal's historical insights
- Youth sensitisation initiatives relevant to reducing alienation and preventing radicalisation
- Workshops on self-discipline, community leadership, and ethical decision-making.

Divergences

3.4. Tension between English-medium instruction and IKS rootedness

While the SoP ensures value-based intent, the reliance on English as the principal medium may limit the natural flow of oral traditions, linguistic intuition, and cultural context that Dharampal highlights as central to indigenous learning environments.

4. Bal Niketan (Montessori Nursery and Primary School)

Convergences

4.1. Montessori's deep resonance with indigenous Indian educational ethos

Montessori's emphasis on self-directed learning, sensory engagement, respect for the child's inner rhythm, and integration with nature aligns closely with pre-colonial Indian pedagogies documented by Dharampal. Gandhiji himself admired and drew from elements of Montessori philosophy.

4.2. Early childhood as a gateway for IKS sensitisation

Bal Niketan's expressed intent to gently integrate IKS into early childhood learning—especially through stories, natural materials, local songs, movement, and ecological familiarity—creates a profound point of synergy with TRIVENI.

4.3. Scope for long-term seeding of TRIVENI values

Introducing simple concepts of self-reliance, empathy, community sense, indigenous games, and nature connection at a young age can shape later receptivity to TRIVENI's broader civilisational framework.

Divergences

4.4. Demographic orientation toward well-to-do families

The privileged socioeconomic profile of Bal Niketan families may distance children from the everyday worlds in which many indigenous practices originate, requiring thoughtful design so that exposure is authentic rather than museum-like.

5. Opportunities for TRIVENI across the Four Institutions

5.1. Curriculum Integration

- age-appropriate capsules based on Dharampal's historical findings
- modules on indigenous pedagogy, local ecology, water ethics, and sustainable living
- simple introductions to Indian Knowledge Systems through stories, activities, and community elders

5.2. Teacher Orientation Workshops

- Gandhian pedagogical principles
- contextualising modern schooling with indigenous educational insights
- methods for integrating cultural rootedness without burdening the academic timetable

5.3. Cross-campus Activities

- heritage-walks and village immersion for Anubhūti Residential School students
- shared resource-pooling to support Anubhūti 1 & 2's community projects
- Bal Niketan children's festival of indigenous games, arts, and nature experiences

5.4. TRIVENI as an Institutional Learning Resource

TRIVENI can offer ongoing dialogue, reflective sessions, and curated materials to help the schools navigate the complexities of modern education while remaining anchored in India's civilisational wisdom.

6. Conclusion

While Anubhūti Residential School, Anubhūti 1 & 2, and Bal Niketan emerge from a shared vision, each represents a distinct social and pedagogical context. TRIVENI's engagement must therefore be responsive, differentiated, and grounded in the actual lived realities of students.

Among the three, **Anubhūti 1 & 2 offers the most natural resonance** with TRIVENI's core objectives, both socially and philosophically. **Bal Niketan provides the most fertile ground for long-term value seeding**, while **Anubhūti Residential may benefit most from sensitisation, exposure, and reflective engagement** rather than structural integration.

Together, these institutions offer a rich terrain for TRIVENI to contribute meaningfully to educational transformation—quietly, steadily, and in the spirit of Gandhian *swaraj*, *satya*, and constructive action.

Drafted by Prof. Gita Dharampal on behalf of TRIVENI; November 2026