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An Approach to Value Orientation of Teachers’ Education*

C. SESHADRI**

Abstract

This paper addresses the issue of teachers’ training for value education and its response to the demand for value education in the schools. Defining value education as education itself, the author advocates the need for the preparation of a teacher as an agent for social change, to equip him or her to deliver the quality of values as per the situation and explore the process by which children develop values essential for living in the society. Teachers need to be trained to create situations and be imaginative to reflect on that situation by making students aware of values and highlighting its need.

The demand for training of teachers in ‘value education’, often expressed as ‘value orientation of teachers’ education’, has arisen as the logical sequel to the introduction of value education in schools. To respond meaningfully to this demand, one has therefore to critically look into the curricular and other interventions being proposed towards this end at the school level. Even more important is the need to critically examine the entire rationale in forming value education.

Although there is general acceptance that education must provide a thrust on the development of values, it is not clear how this is to be achieved. Differences persist on the kind of educational interventions implied by it. In some states, separate curricular provision is made in schools for teaching values. In others, value teaching is integrated with the regular school activities. The content of value education also remains a contentious issue. While some plead for yoga, meditation and education about religions, others would like to confine themselves to ‘secular’ learning. Perceptions vary about the compendium of values that the schools should promote and the meaning of values like secularism and democracy. Any proposal of a value-education package is looked upon with suspicion for carrying a hidden agenda. Views also differ on what the objectives of value education should be, how it

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should be delivered and what role the teacher has to play in the whole process. There is also the widely shared scepticism on the effectiveness of school interventions in promoting values in the face of hostile external influences.

A similar situation characterises ‘value orientation’ of teachers’ education. So far the phrase has been taken to mean ‘add-ons’ to teachers’ education curriculum like formal teaching of values, introduction of value-oriented practical activities and training in value education methodology. This to me appears as a purely didactic response. It is also superficial and piecemeal, as it fails to look at the teachers’ education curriculum as a totality. What value orientation of teachers’ education calls for is a total qualitative transformation of its entire content and processes—educational theory, pedagogy, student teaching, training methods, organisation and administration. In short, it demands the adoption of a new, values-driven philosophy of teachers’ education. The point of this paper is that teachers’ education, to function as an effective instrument of value education, should go beyond pat, mechanical responses and issue forth in more studied and creative actions deriving from informed understanding of all relevant aspects of value education.

**Some Basic Issues**

Basic to any such effort towards value orientation of teachers’ education are: understanding and appreciation of what it means to ‘value educate’, the integrality of education and values, the nature of the teachers’ education enterprise and the interlocking relationship between education, values and society.

**Integrity of Education and Values**

Values are integral to the process of education. They are not add-ons. All education is, in a sense, value education. ‘Value-less’ or ‘value-neutral’ education is a contradiction in terms, given the meaning of ‘value’ and ‘education’. Education is a process of bringing about ‘desirable’ changes in the way one thinks, feels and acts in accordance with one’s concept of the good life. In this sense, education necessarily involves the transmission of values. Our aims of education—development of personality, pursuit of knowledge, preservation of culture, training of character—are no more than statements of our value preferences. Towards realising them we design a curriculum, a planned collection of ‘desirable’ knowledge, skills, attitudes and values that we wish to pass on to the younger generation. And this we do in ways that do not violate the freedom and autonomy of the learner. In other words, education, in its aims, curriculum and methods, is inseparably linked with values. The demand for value orientation of education (and teachers’ education), therefore, needs to be considered vis-a-vis internal reform of the objectives, content and processes of school education and teachers’ education.

**Education-Schooling Divide**

One of the major factors behind the demand for value education is the
increasing divide between schooling and education that we are witnessing today. Education is a value and school an instrument to realise it. Education is the norm that the school activities—curricular and co-curricular—must satisfy if their object indeed is education. School activities, in other words, are not ends in themselves. Their sole justification is education. But the grim reality facing schools today is that their agendas are determined and driven not so much by educational aims or curricular objectives as by parental pressures to give their children ‘a good start’ in life in a purely materialistic sense. Nor is the yardstick used for measuring school success and teacher performance in line with the proclaimed educational aims like knowledge and understanding, democratic citizenship, moral character, personal autonomy and creative self-expression. What is valued is efficiency with which the school prepares the child to compete for success in a market economy. Schooling has thus gradually distanced itself from its central purpose, education.

Education is not an autonomous system divorced from the overall context in which it functions. Today, as a consumer good, education also has met the same fate as other material commodities operating in a market economy driven by the profit motive. Worse, the market forces have influenced not only the production and distribution of education but its very meaning. Today education means whatever is done in the school. Whether or not it meets the education criteria is of no concern. What is lost sight of is the distinction between the value and good, and the process and substance. The issue of value education has therefore to be situated in the broader context of the commercial ethos that has led to this highly distressing divide between schooling and education. Our immediate task must be to re-examine our educational aims and restore the connection between schooling activities and educational aims. Teachers’ education, accordingly, has to be guided in its philosophy, content and processes by the principle of (re)directing the school tasks towards educational aims.

**What Does it Mean to ‘Value Educate’?**

Value education is a process of education. This means that it is a process of inducing learning. Learning is not a passive process of absorption. It involves thinking, reflecting, questioning, feeling, doing, caring, experiencing. Value education, accordingly, is not a process of authoritarian indoctrination of dogmas, exhortation or propaganda. Nor is it the direct inculcation of a body of pre-determined ‘right’ values in the learners through didactic approaches. The goal is not to promote passive conformity and blind obedience to whatever values are passed on, but to encourage critical and reflective thinking, rational choice and responsible behaviour, respecting the autonomy of the learner. When we are ‘value educating’, we are putting the learners in situations that enable them to think, to reason, to question, to
reflect, to care, to feel concern, to act. The purpose is to trigger discussions and reflections, and to generate creative responses to value situations.

Value education is also education in the sense that it is education for 'becoming'. It is concerned with the development of the total personality of the individual—intellectual, social, emotional, aesthetic, moral and spiritual. It involves developing sensitivity to the good, the right and the beautiful, ability to choose the right values in accordance with the highest ideals of life and internalising and realising them in thought and action. As such the process calls into play all human faculties—knowing, feeling and doing. Not only should the learner be enabled to know the right and the good, but also to care, to feel the appropriate emotions, concern and commitment and exercise the will to do the right thing. In other words, to 'value educate' is to develop rational critical thinking, to educate the emotions, to cultivate the imagination, to strengthen will and to train character of the learner.

What Values?
Quite often the question is asked: 'What values are to be emphasised in education'? Compendia of values are produced as claimants for curricular space. Identification of values and their classification has become an obsession and a great deal of time is spent on this aspect alone. As stated, value education is not to be viewed as authoritarian indoctrination in the 'right' values chosen a priori. The point to be noted is that the model of values to be adopted in public education should be derived from our national goals and aspirations, universal perceptions and ethical considerations bearing on character building, keeping in focus our commitment to a democratic, socialist and secular social order. The essence of value education is to enable children to be aware, to think and to reflect, to question and to criticise, to care and feel concern, to will and act on one's convictions on all that critically concern the welfare of the human kind. Human rights, rights of children, gender justice, scientific attitude, social justice, environment and 'media literacy' are some of the themes that are of particular significance to teachers' education curriculum in the present context.

What Shall the Teacher be Trained in and for What?
This question has to be considered in the light of the purpose of value education already discussed. The purpose is to kindle the moral and aesthetic sensibilities of learners, to raise their level of value consciousness, to stimulate them to think freely and critically, to develop the ability to judge actions and events rationally, and to choose and act courageously and with conviction for the sake of the larger social good. Accordingly, the teacher has to be trained to function as an agent who stimulates, provokes, informs and sensitisises the learners with reference to value situations in life. Through involving the learners actively in discussion, dialogue and practical activities, the teacher should make them think and reflect on human actions and events. The teacher should
also expose students to works of art, beauty in nature, and in human relationships and actions of moral worth, and develop their moral sensibilities. The institutional processes in the training institution should help teachers acquire these capabilities by providing concrete situations and opportunities and actively involve them in appropriate learning experiences.

The general tone and ethos of the school act as a powerful source of value education. Children acquire sensitivity to values and ideals by living in and coming into contact with the school atmosphere. Such an atmosphere is not created overnight nor by teachers or pupils alone. It needs the sustained, collective efforts of all concerned with education—teachers, parents, community leaders and students. Teachers have a major role in making the school what it ought to be. They should help in creating an atmosphere of love, trust, cooperation and security in the school conducive to the development of high ideals and values. The teachers’ training experience in its totality should lead to the motivation of teachers towards the attainment of these ideals.

Value education is not a sphere of activity that is distinct from the teacher’s other professional activities—teaching, guiding pupils and interacting with them, organising co-curricular activities and the like. The very nature of teaching imposes certain obligations and commitments on a teacher. Essentially, teaching is an act to bring about learning. The primary obligations of a teacher are to the learner and knowledge. These obligations of a teacher are non-negotiable. They imply that the teacher has to understand the learner as a person as well as a learner. Regarding the former, the teacher has to love the students and be genuinely interested in their growth and development. To get them to learn, teachers have to understand the way children learn, and equip themselves with all necessary pedagogical skills to promote learning in them. They should possess the right qualities of mind and heart necessary for the pursuit of knowledge—love of knowledge, curiosity and desire to know, sincere desire to keep on learning and update knowledge, humility and honesty to admit ignorance. They should have a sound social philosophy, characterised by social sensitivity, concern for social justice and human rights. It is essential that they carry out their professional obligations in accordance with the highest standards and ethics of the teaching profession. Teachers’ education should provide ample experiences for the trainees to understand the professional code and its rationale, and ensure its honest observance by teachers and teacher educators in the training institution.

Current Approaches: A Critique

Currently various kinds of programmes, both pre-service and in-service, are being conducted for orientation and training of teachers in value education. Under one scheme, identified ‘lead institutions’ conduct 3-4 weeks long residential courses for teachers. Shorter duration
programmes for teacher educators are also organised. Some observations on the format and content of these programmes are given below:

These programmes carry nomenclatures like 'value-oriented teachers' education', 'value education for teachers' and so on. Their focus is on personal development of the subjects through mind-improvement techniques, prayer, yoga, meditation and relief from stress, although different value themes like scientific attitude and environment also find a place. Messages are delivered through lectures, discourses, benedictions and exhortations. The residential atmosphere adds to the tone of the programme whose main objective is to inspire the subject to live a life of peace, moral purity and spiritual development.

Although such programmes contribute in their own way to the development of the trainees, from the point of the philosophy of value education enunciated in this paper, they fail to address the essential elements of value education training. First, the typical programme (as can be made out from its contents) addresses teachers and teacher educators as individuals and not as professionals having specified roles to carry out. It sidelines the 'value educating' functions of the teachers and teacher educators and treats them as individuals seeking spiritual perfection. It is true that the two aspects are related, but a teacher education programme in value education should be primarily concerned with the roles and functions of teacher educators as 'value educators'. It is expected to aim at the development in the trainees' understandings, skills and attitudes as would equip them to discharge their functions as value educators.

Secondly, it misses the nub of value education, that it is a learning experience that induces one to think, reflect, feel, question, criticise, care, judge and act, and not a prescription for personal peace, tranquillity and happiness, a kind of an intellectual sedative. If we expect teachers to function as providers of such learning experiences to children in schools, it behoves on trainers of teachers (and teacher educators) to provide similar experiences to their trainees. Attempting to 'train' teachers and teacher educators through discourses and exhortations will not go far in making them effective teachers of value.

Also, the programmes do not derive from a well-articulated rationale and are not situated in the contemporary social and educational context. Teachers and teacher educators are to be prepared as value educators with reference to the concrete realities in which they have to function. These may be: the state of school education and teachers' education; the curriculum and the manner in which it is transacted; the goals and values that the schools pursue and their compatibility with educational aims; the role expectations from teachers and teacher educators; the actualities, the atmosphere of the school and the training institution; and the processes of management, administration and a
host of other factors that go to make the school and the training institution what they are. It is important to note here that all the committees and commissions have referred to value education in the concrete context of national goals on the basis of analysis of the educational and social situations. The point is that a programme of teachers’ training in value education should be rooted in the realities of school and teachers’ education, with greater emphasis on values like justice, equality, compassion, cooperation and human rights.

**Manner of Value Orientation of Teachers’ Education**

*Restoring ‘Education’ Dimension to Teachers’ Training*

Teachers’ education, like education, is essentially a value-laden activity concerned with the development of the ‘total’ teacher. The conceptual shift from ‘training’ to ‘education’ emphasises a drastic qualitative change in its orientation—from the training of teacher as a craftsperson to the development of a humane teacher well-versed in the arts and science of helping children to learn and grow. The new demand of ‘value orientation’ only underscores that the entire teachers’ education process—objectives, curriculum, methods and materials—exhibit these broader goals both in form and substance. It is not a call for adding on more and more things to what we are already doing even as we continue with our old ways. It is a call for doing whatever we are doing in a new light, with an explicit consciousness and appreciation of their value implications. It is a call for total qualitative reform in the management, administration and delivery of our teachers’ education programmes. If the philosophy contained in the account given above of value education is acted upon, the entire teachers’ education curriculum—educational foundations, pedagogical theory and practice—and the host of other activities that form the routine of a teachers’ education programme would be seen in a new light.

*Teaching of Educational Theory*

Teachers’ education has to renew and update educational theory taught to trainees with reference to such issues as globalisation, peace, media, culture and democracy. Some of the questions that need to be addressed are: What does the knowledge society and the new information order mean for teachers’ education? What aims shall it pursue and what role shall it play in the preparation of teachers? Should the aims of teachers’ education undergo a change in orientation? In what ways? How important is knowledge as an aim of education? How shall the divide between schooling and education be confronted? How shall one deal with a situation in which the values and ethos of the IT society—efficiency, utility and economy—pose a danger to the pursuit of knowledge as an intrinsic end? How shall the challenge of globalisation to culture and values be addressed? The educational foundations package of philosophy, sociology and history can act as a power house, when used with discretion, of value-centred discussions.
Creative Responses to Materials and Methods

One also expects from teachers’ education creative responses to issues relating to curriculum, materials and teaching methods in value education. So far the response has been stereotyped, adding a new course or topics or providing for training in ‘methodology of value education’. But the need is to break away from such formal and didactic solutions. We should be on the look out for more creative, innovative ways of dealing with curriculum, methods and materials. The essential point to be kept in mind is that the learning experiences to be provided to the children in schools and to trainees in the training programmes, *mutatis mutandis*, should make them to think, to care, to reflect, to reason, to feel, to question. Value-oriented teachers’ education would then mean a process of training teachers in the conceiving and designing of methods and materials that ‘talk’ and interact with children and their imaginative use with them. Student teaching in cooperating schools, probably organised as internship, provides the best ‘real life’ opportunity for the teacher educators and the trainees to acquire these skills.

School Curriculum: The Source of Values

If value education is planned as educational action aimed at the development of the learner’s personality, the most obvious way of implementing it would be to look into the processes of education itself—its aims, curriculum and methods—instead of searching for solutions from outside. Such critical probe into the contents and processes of education would yield us valuable insights into the nature of learning experiences that they contain, and their axiological features. The proper teaching of a subject thus involves not merely the passing on of information contained in the subject but, even more importantly, inculcating in the student certain qualities of mind and heart involved in the pursuit of that discipline. This, however, does not mean that the different academic disciplines are to be overtly used as instruments of value education, but only that students should be made aware of the interface between knowledge and value. Teachers’ training should enable teachers to broaden their understanding of school subjects and look at them in a holistic manner and not just as a body of cold facts.

Conclusion

There are different ways in which teachers’ education can respond to curricular changes at the school level. At the first level, there is the purely knee-jerk response of taking any recommended reform as a sacred ‘given’ and translating it into an add-on through a content or methodology course. Secondly, the response is based on a broad understanding of the suggested intervention but again confined to the introduction of any course. The idea itself remains unquestioned. A third way of responding would be not to uncritically accept the proposed change but to
submit it to critical inquiry, study what it means to the entire process of teachers’ education and work out its implications in the light of a well-articulated rationale and philosophy. It is such studied and informed response that should come forth from teachers’ education to the demand for its value orientation. Thus, the core message of value education for teachers and teacher educators is not that they should do extra or additional things but that they should do whatever they are expected to do by their calling—teaching, testing, relating to the community, parents and students—with a sense of commitment, sincerity and dedication. The professional ethics for teachers is in itself a complete programme of value education for teachers. This message must be conveyed in ‘loud and clear’ terms through all teacher education programmes.
Implications for Teachers’ Training
The curricular and structural changes briefly outlined above, of course, all call for a new kind of teacher—a teacher who has acquired a new vision and is himself engaged in a conscious path of personal and collective development; a teacher who is able to make connections between the material and the spiritual in his subject matter; a teacher who is able to facilitate student-based systematic experiential learning processes and foster the discovery of concepts by the students; a teacher who can use cooperative and participatory learning techniques; a teacher who, in all aspects of his behaviour, becomes a role model for the student. If we expect the students to be of service to their community, to consciously engage in a process of personal growth, to learn to work together in harmony, their teachers must demonstrate that in their own lives. In the framework described here, every teacher must become a value education teacher, through his teaching and his example, and the process of value education becomes the core process in the school. The mission of these teachers will then be to transform, to the extent that they are capable, the schools in which they work so as to create for their students a meaningful educational experience.

The educational experience of the teacher himself must therefore be a powerful and transforming experience. It is unrealistic to expect that teachers will be able to create an atmosphere or facilitate learning processes that they themselves have never experienced. Teachers must experience during their own training all the elements that we would expect them to replicate in their schools. A teachers’ training programme that aims to prepare teachers to implement
Promoting Value Education through Children’s Literature*

INDRANATH CHOUDHURI**

Abstract

The author believes that children’s literature plays a very significant role in imparting values among children, as it reflects values in a more gentle and prepositional manner rather than being prescriptive and narrative. It is a medium that introduces children to the world of words and provides them a sense of satisfaction in general, and joy and fun in particular. This paper highlights that traditional literature in India fabricates values in such a way that the gap between art and religion is reduced. Children enjoy reading literature for the ‘pleasure of recognition’ and ‘joy of understanding’, and in this process they become aware of cultural ethos and values, which are conveyed through messages in an implicit manner. The author advocates that most Indian literature, particularly that which has been handed down for generations, for instance in the form of stories like Panchatantra, talk of values that must be inculcated. This is done subtly.

I found one thing very interesting and innovating in the Children’s Book Supplement of Book Review, November-December 2001 issue, which included some very revealing reviews of children’s books by school children. Most of these reviews emphasise one point, that children’s literature should entertain—which is the most important aspect of a good children’s book—but at the same time, in these reviews children attempted to find out some values ingrained in the story. For example, while reviewing “Matilda Bone” by Karen Cushman, Malika Menon, a class XII student of Sardar Patel Vidyalaya says that it is educational as well as interesting. However, it is said again and again that children’s literature should reflect values in a ‘gentle’ way. In other words, nothing should be prescriptive but propositional so that a child may try to draw a moral on his own in an imaginative way; the best way of doing this is to introduce the component of literature to inspire and kindle the quest among students for a meaning of life.

The perfect recipe for a children’s story is hard to put down; after all children’s literature is also literature.

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and literature does not only entertain, it also instructs and conveys the message of poetic justice though in a subtle way, quite implicitly and also indirectly.

There is a thinking that, as values are relative and subjective, individuals should be left to themselves to determine their own value system, and the educational institutions should confine themselves only to the studies where objective knowledge is discernible or determinable. There is no doubt that most students are quite averse and apathetic towards value education, particularly in the growing atmosphere of moral relativism and self-centred liberalism. We now frequently hear students saying that, of course, one dislikes the Nazis, but who is to say that they are morally wrong. This is known as anti-judgemental phobia. Along with it, the self-centred liberalism of showing and talking everything to students has resulted in creating moral debasement, as well as violence and unhealthy practices rather than moral upliftment.

Education has become a means to an end. End is development, progress, efficiency—all in terms of material gain for an industrialised society. A democracy cannot survive for long without the support of an extra-political normative moral order and also by going beyond the material utility of life. Hence value-oriented education, as an in-built aspect of the course curricular and as co- or extra-curricular activities in educational institutions is essential to train the future generation on how to run a successful democracy. Education is in itself to be made the goal. *Panchatantra* tales, for instance, invariably have a moral. They teach values. Examples are: don’t cut off your nose to spite your face (The frog king and the hare); blind imitation is a dangerous thing (The greedy barber); nothing is impossible for the clever (The lion and the hare). Narrated in a style that is simple and in a vocabulary that the children can easily understand, these stories suggest social norms and mores. They lay the basis for ‘good’ citizens. Values help us to become useful members of our society. Socialisation is the process by which we become members of society. Peter L. Berger and Brigitte in their book entitled *Sociology: A Biographical Approach* mention that the biography of individual, from the moment of his birth, is the story of his relation with others. But a child lives initially in a micro-world with some special persons whom, Marginal Head calls ‘the significant others’. With the passage of time a child shows interest for alternatives and choices, and in this way the process of socialisation begins and the significant other is gradually substituted by the generalised other. Socialisation is thus the process by which a child is helped to link his or her micro-world with the macro-world; and values are an integral part of the socialisation process.

A point that is often raised is that the primary objective of children’s literature should be to entertain children. There is no doubt that it is not obligatory for all children’s stories to have a moral. Stories can stand on their own. Examples can be given from the fables of Jean de la Fontaine. In
Fable 20 of Book 1, Fontaine tells of the rooster who took a pearl to a jeweller, offering to trade it for a grain of millet. Here he omits the moral entirely and gives it a new twist by adding a parallel that a blockhead was bequeathed a valuable manuscript, which he took to a nearby connoisseur, remarking that he would rather have a half-penny than the rarity that he had inherited. Michael Madhusudan Dutt, the well-known renaissance poet of Bengal in the middle of nineteenth century, translated some of the animal fables from Jean de la Fontaine into Bengali and added a moral to this story, “The one who is foolish, can he ever know the value of knowledge or what is precious”. Michael calls moral as the soul of the apologue and adds it to another fable, ‘The sick lion and the fox’, which tells the story of foxes who never went to see the sick lion in his den as ordered by him, because all the foxes observed that any animal who entered the den did not come back. The last lines of the fable are:

‘I clearly see they enter, well!
But how they leave it who can tell’.

Michael adds a moral to the fable that the clever watches everything and therefore he cannot be caught in the snare of danger.

It is true that evaluation of art and literature in terms of social and moral ends or purposes is detrimental to artistic spontaneity, but at the same time it is equally true that children need to be educated in societal norms and mores and therefore values are an integral part of the socialisation process. The Indian term for it is niti, which like the word dharma is impossible to render into English by the use of a single word. Panchatantra, the most important Indian book of fables, instructs niti. In the concluding portion of the narrative in one story of Book 1, Kartaka (Kartaka means the little crow or wary because he is wise, shrewd, cautious with good judgement) lays out the guiding principles that the monarch and minister are expected to follow niti or the wise conduct of life, which includes three-fold existential scheme, artha, viveka and dharma in its structure. Artha is worldly wisdom, viveka is common sense or intellect and dharma is righteousness. However, the attraction of children’s literature is that children delight in their freshness and vividness; the recognition of some values comes afterwards. Most Panchatantra stories are animal tales, which teach wise conduct of life, i.e. worldly wisdom and practical way of a richer and happier life.

Stories are the most powerful tool to entertain and instruct children. They are the most digestible vehicles for learning. A good story gives words to children’s experience. Stories can release hidden dysfunctions; they can mould behaviour. They instruct. They explain reality, they provide role models, they chart possibilities and horizons. They give meaning, they illuminate deep structures, they carry forward the memories of the race. The most important idea that should govern the system of education is that of perfection, for developing the mind and soul of the student—a holistic approach to education by aiming at uniting science and humanism, ethics and aesthetics, material welfare and
spiritual welfare. Education aims at giving freedom to understand, comprehend, analyse and then come to a conclusion; it also enables a child to understand the environment or nature, and how to respect it and be a part of it. On top of it the aim is to give joy to a child. Children’s literature when used for classroom activities aims, first, to give pleasure and entertainment to a child and, then indirectly to give instructions. The most important part of education is to develop catholicity of mind to move from a micro- to a macro-world and ultimately to teach the norm of universality, which is a very important factor of Indian culture. One of the best examples of this is a poem by Tagore:

Where the mind is without fear and the head is held high;  
Where knowledge is free;  
Where the world has not been broken up into fragments by narrow domestic walls;  
Where words come out from the depth of truth;  
Where tireless striving stretches its arms towards perfection;  
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;  
Where the mind is led forward by thee into ever-widening thought and action ---  
Into that heaven of freedom, my Father, let my country awake.

India has developed its own unique children’s literature that promotes national pride and culture. This culture or the love of it makes the soul of India. The hold of culture and tradition is so strong that one has to only see the vast display of children’s books to realise that most of the children’s literature in Indian languages is based on the traditional Indian literature like folk tales, mythological stories, retelling of the Ramayana and the Mahabharata stories, Jataka stories, Panchatantra and Kathasaritsagar and other popular tales of Birbal, Tenaliram and others. The popularity of traditional literature is enormous and it has such a positive effect on the minds of children and youth that it has indirectly helped the youth to ward off the disruptive influence of the popular Western culture. The emergence of a new scale of values has led the youth today to look for material aspiration only. A sub-culture of youth has grown in cities, which celebrates western style of life. It is confined to educated urban middle class. Its appeal to the youth all over in villages is increasing because of media exposure. However, the youth that is properly entrenched in their roots and traditions are continually making pragmatic reconciliation between their preference for western lifestyle and the pull towards traditional rituals and religious beliefs. This is the major advantage of fostering value-based education on our heritage and culture, which are nicely elucidated in our literary texts. Because of this the impact of the western style of life on our youth remains adaptive rather than substitutive in nature.

There is a growing concern today for the rich resource of Indian classic traditional tales, national heroes and folklore to be disseminated with a greater effort, partly because our traditional storytellers and grandmothers are becoming more and
more inaccessible. Comic books by blending words with pictures are being used to popularise our myths, legends and folk tales. These comic books produce a world of visual narratives and can be very educative in disseminating the universal values and a pluralistic culture of this country. In a Bengali local folk story, Manik Pir, a local faqir with the status of a folk god, evokes goddess Lakshmi, imploring her to help a poor Muslim hut builder, Murad Kangal. In no time, Lakshmi proceeds to prepare an elaborate meal to help Murad Kangal feed the two hungry faqirs, Manik and Gaj. This simple narrative evokes a shared memory, where religious and canonical boundaries hold little meaning and offer a pluralistic discourse, an alternative vision to the kind of polarised history that is being thrust on our children. Many people are quite sceptical of comics and think that they have a corrupting influence on young minds. However, if viewed from a different angle, comics can be used as a vehicle of education and can make education quite interesting. "Amar Chitra Katha, Vivalok Comics, Gaurav Gatha, Adarsh Chitra Katha and Diamond Comics are described in India as a phenomenon in the press and are sold in millions. They are now used in a big way as vehicle of education, and for communicating social and cultural values, although many think that reading comics has become a disincentive to reading good books. Such an apprehension and prejudices are deep-rooted and cannot be removed easily. One should not forget that comics can be extremely useful in introducing children to the world of words. They can be used and are used to impart education on a variety of subjects like science, nature, mathematics, general knowledge, history and so on.

Children's literature, according to themes, falls under two broad categories: fiction and non-fiction. Fiction can be categorised into:

(i) Traditional literature such as stories from our epics, classics and folklore; and

(ii) Original and creative writing in the form of short stories, full-length general fiction, plays, poetry, rhymes and picture books.

The hold of tradition in the development of children's literature in India has been referred to earlier. Themes of traditional stories are based on worldly wisdom, triumph of good over evil, bravery, courage and celebration of life and joy. However, a general criticism about traditional literature is that it is mostly religious in nature and therefore it may impose, if used for educational purposes, the majority Hindu view on non-Hindus and thereby may threaten the pluralistic and secular foundation of the republic. If one brings literature in the gamut of value education, one cannot avoid spirituality or religion, because the division between art and religion in Indian culture seems to be less sharp than what it is in Europe and China. Hence it is essential to provide students the awareness of all religions or as Mahatma Gandhi says, not religious education but the truths that are common to all religions can
and should be taught to all children. The great tradition of Hindu belief is stated in *Atharva Veda* that it is a country where people speaking different languages and following different religions live happily. The Education Commission Report (1966) has explained this beautifully by emphasising the need for preparing the youth to face both work that could be compared to living, and life which is higher and more sublime than living.

In original and creative literature or indigenous children’s literature, which includes fantasies and fairy tales, the emphasis is always placed on providing both instruction and entertainment to the children. In a child’s life, in fact even in an adult’s life, so to say, there are moments when they move into the realm of fantasy. A fantasy story is always anti-psychological in nature and its central feature is the fulfilment of wishes, the humbling of competitors and the destruction of enemies. While it proves that black is black and white is white, it at the same time scrupulously avoids all shades of grey, because grey does not fit into the fantasy of a child’s world. Fantasy does not mean whimsy eccentricity or triviality. It is another name for that world of imagination, which is fuelled by desire. Fantasy comes to the rescue of the child by extending or withdrawing the desires beyond what is possible or reasonable, and remaking the past and inventing a future. *Gupi Gayeen and Bagha Bayeen*, on which a film was made by Satyajit Ray, is pure fantasy. But Ray moves into the realm of fantasy from the world of reality with kings, magic, villainic-minded sorcerer, good-hearted spirits, village idiots, songs, dances and what not, and then comes to reality to complete the circuitry movement and establish the balance between imagination and reality. The primary thrust is to give entertainment. The stories are structured to have a fantastical impact but always with a message based on values, both universal and related to the present day life. For example, there is a story that tells us how to conserve nature and wildlife and face the challenge of ecological destruction. It means that reality has also a role to play in children’s literature.

One can quote a prize winning story, *The Kaziranga Trail* by Arup Kumar Dutta, to make this point. The story is set in the Kaziranga wildlife sanctuary in Assam. Three boys accidentally find a rhinoceros that has been killed for its horn, prized for its supposed medicinal properties. When they report the incident to the District Forest Officer, they are invited to snoop around for clues. The boys discover that the Head Forest Ranger was the liaison between a gang of poachers and the ‘Boss’, a dealer who has placed an order for six rhino horns for a rich buyer. After a series of exciting episodes, the boys outsmart the poachers and assist the rescue team to apprehend the criminals. Navin Menon in his article on ‘Children’s literature in India: The changing trends’ says that graphic description of the manner in which the poachers first trap and then hack the rhinoceros for its horn, and the intricate network surrounding the sale of the horns
serves as a strong plea for conservation of wildlife. However, it is difficult to be too realistic in dealing with the world of children. E.M. Forster stated that the real world is a place full of “telegrams and anger” of unhappiness, pain, greed, alienation and frustration. One should, however, not forget that the real world is also a place of wonder and adventure. It is a world of hopes, ideas and fantasies, and children enjoy to move in that world freely without any inhibition.

There are some world classics that are available in different Indian languages, in translation or in adapted form such as Pierce Egan’s *Robinhood*, Daniel Defoe’s *Robinson Crusoe*, Lewis Carroll’s *Alice in Wonderland*, Elizabeth Newbery’s *Sindbad the Sailor*, Hans Christian Andersen’s *Little Mermaid*, Grimm brothers’ *Fairy Tales*, Charles Perrant’s *Little Red Riding Hood* (which is supposed to be the world’s first story for children with the perspective of a child) and many other similar books. These books have a universal appeal. Sometimes book’s values based on a particular culture can disturb the minds of children who grow with different cultural value structures. A children’s story by the famous Hindi writer Yashpal when translated into Russian created a hue and cry among thousands of young Russian children. They even wrote numerous letters of protest to the editor of the magazine in which the story was published.

The story was of a young boy who was playing in a garden where there was a huge banyan tree with a big hole in its trunk. The boy peeped into it and accidentally fell in the crevice, where he found himself in the kingdom of a demon. The father of the boy came to the garden in search of him and he too slipped and landed in the palace of the demon. Both were caught by the demon, who promised to set them free provided one of them cuts off his forefinger and presents it to their captor in order to help him bring into life his human daughter from a deep slumber. Both the son and the father insisted on giving their finger but ultimately it was the son who prevailed. The story ended there which caused a spate of protests among the Russian children. They even said that Yashpal could be an adult fiction writer but certainly not a writer of children’s literature. He does not know anything of a child’s psyche. Yashpal was influenced by the Indian model of morality (*dharma*): dedication, self-sacrifice and obedience shown by sons like Rama towards fathers like Dasharatha, which leads to suffering for the sons. Now this might suit an Indian mind but even an Indian may find it hard to accept. After all children’s literature should possess human values that are abiding in nature and have the appeal of a warm and lively touch and not depict cold reason.

A child’s imagination is always nurtured by the universal features of the story sustained by a sense of justice. However different the surface level may be, the extension of the manifested form is to be juxtaposed with the intention or the in-depth world of a child, which is the same all over the world. Hence I changed the ending of the story and related it to my small daughters that a Bramhadaitya, who lived on the tree, and saw everything.
was extremely pleased with the boy for his exemplary devotion towards his father, gave him a boon, which restored his forefinger and the demon gave his human daughter to the young boy and they married and lived happily thereafter. My daughters were extremely satisfied and all of a sudden I found them caring a little more for me and their mother.

Indian children’s literature today has considerable variety. Besides traditional stories ranging from myths and classics retold, to folk, historical and biographical forms, there is original and creative writing in the form of short stories, general and science fiction, plays, poetry and comics. This literature is an integral part of the education for children and also for promotion of values in a user-friendly manner. Children enjoy reading literature for the pleasure of recognition and joy of understanding, and in the process become aware of the cultural ethos and values, which are conveyed, however, in an implicit manner. After all, a writer is not a theoretician or a theologian. He is not interested in doctrines in scriptures. His whole effort is to make one (say, the child) more loving, more close to humanity at large. Understanding of this message by a child is morally and ethically much more valuable than sermonising on ethics, morality and spirituality.
Value Education through Comics and Short Stories*

SOHAYL MOHAJER**

Abstract

This paper provides a holistic view on children’s literature in the context of value-based education. It also states that educational process cannot be value free, as the very objective of education is to prepare children for life in society. Thus the aim of children’s literature is to control and counter through planned and positive educational programmes the negative tendencies and criminal attitudes that have so deeply permeated in our society. Literature for children helps develop skills and attitudes, which empower and help them in making right choices in life. While citing the examples of children’s literature - its nature, form and text - the paper emphasises that storytelling is one of the potent ways of imparting values and communicating positive messages in an integrated and implicit manner. The key questions, dialogue in stories or comics etc. stimulate ‘visual imagery’ and promote innovative ideas in the child, which can easily be translated into meaningful action.

Right Approach to Inculcate Values

Before plunging into the theme of this paper, the author wishes to take the liberty of writing a few lines on the subject of value education.

An animated debate is going on in our country about the introduction of values in a systematic and planned manner in educational institutions. While most educationists agree on the need for introducing values into the system of education, there is little agreement on how this could be done without creating unnecessary controversies. The major problem facing education in India, however, may not necessarily be the issue of values, but the rambling of the whole system. Somewhere along the line of its evolution, our education appears to have lost its direction and as educationists, most of us are ready to throw in the towel, not knowing what to do with ourselves, our students or, for that matter, with the system as a whole.

A large number of enlightened educationists in India are beginning to realise the inadequacy of the system. Imparting considerable volumes of haphazardly organised information, a sizable portion of which is unfortunately

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redundant and obsolete, and equipping students with a few rudimentary skills, cannot be called a comprehensive or all-round education. We must look at education as a creative and continuous process, with the aims of enabling individuals to discover their latent capacities and to develop them and, at the same time, arraying them with those skills, attitudes and qualities that would enable them to positively contribute their share towards bettering the condition of the world.

One of the reasons that the NCERT and the other like-minded institutions are so eager to reintroduce values in the system of education is, perhaps, the realisation that scientific, technological, economic and political means are, by themselves, not in a position to solve the complex problems of our society. According to Dr Eloy Anello —

At the heart of the global crisis afflicting humanity, there is an underlying crisis of values, which manifests itself in the social, economic, political and environmental spheres of human existence. The crisis of values is part of the root cause that has generated the vacuum in moral leadership that permeates all levels of society. Value education, however, should not be a mere attempt at teaching children virtues, as this, by itself, serves a very limited purpose. Nor is the aim preaching or teaching students what is good or bad. Almost all the dishonest people in the world have heard the saying that 'honesty is the best policy'. They know very well about honesty and expect their own workers to be honest, sincere and hardworking. But this knowledge and their expectations of how others are to behave have very little bearing on their own behaviour. Mark Twain, in one of his writings, says (I do not remember the exact words) that 'to be good is noble; but to tell others to be good is nobler and less troublesome'. That is exactly what most of us do in the guise of value education. We keep telling our students that they should do this or that, but often fail to do what we preach. We expect our students to do as we tell them and not as we do.

Any kind of education, whether secular, social, moral or spiritual, takes place at three basic levels: in the family, in various institutions of society and through individual's own volition. If we do not actively teach something positive to our children, something that would play an effective role in shaping their moral character, they would inevitably imitate the immoral and violent behaviour that they see on TV, in the cinema halls and in many other institutions of society. Hence, our greatest challenge is to control and counter the negative tendencies and criminal attitudes that have so deeply permeated our society, through planned and positive educational programmes and by using every means available at our disposal.

An effective programmeme of value education calls for active co-ordination between all the institutions of society and family. Educational institutions in general and teachers in particular have a great role to play in this process. Teachers committed to the task of imparting value education must reflect
those qualities that they are striving to teach. There is no integrity in teaching children to abide by a principle that is violated by their teacher. The other issue that needs to be carefully handled is that many of our schools are in one way or the other involved in promoting competition, greed, selfishness and elitism. These phenomena cause anxiety, envy and a whole host of decidedly unspiritual qualities and feelings among the students. To bring about true progress, educational institutions must help students to enhance their understanding of scientific and spiritual principles. These principles, when taught in harmony, will enable the students to have a holistic view of the world. According to Dr Dwight W. Allen, 

As we remain ignorant of scientific principles, we abuse ourselves, our environment and our resources. The litany of such problems is well-known: from higher mortality rates traced to infectious diseases to the hazards of toxic waste. As we remain ignorant of spiritual principles, we also pay the price of chaos and suffering in the world: from our refusal to end war and create unity in our one human family to the discrimination against women and consuming material greed.

—From a paper on ‘Education and the Spiritual Development of Mankind’, p.2

Further, to make formal education an instrument for imparting value education, it must become service-oriented. Service to humanity must become an integral part of our educational system. We must, however, realise that allowing people to serve as they wish could actually prove chaotic and counterproductive. It is here that we must pay attention to the role of institutions in channelling people’s desire to serve into right avenues of service. Only very few individuals would, through their own initiative, embark upon a path of service. The majority of people need to be guided and offered opportunities to serve others. It ought to be realised that spiritual growth cannot take place in isolation. If individuals are not involved in acts of service with the help of institutions, their real development will be hampered.

**Value Inculcation through Stories**

Having said this, let us come back to the theme of this paper. While experimenting with different ways of imparting value education in various programmes organised by the Foundation for Advancement of Science, we soon realised that when values are defined according to the interests of powerful groups, they can perpetuate undesirable social conditions and foster resistance to change. For instance, obedience, humility and trustworthiness are wonderful virtues to possess. But people possessing these virtues could easily be manipulated and exploited by unscrupulous and venal political leaders. Thus, along with teaching moral values, students must also be helped to acquire those skills and attitudes that would empower them and help them make the right choices in life. When virtues are practised willingly and wisely, they become
effective instruments for one's spiritual development and the transformation of society. But if they are forced on people, they lose their significance. Hence, the main challenge before the Foundation for Advancement of Science was not whether or not to teach values, but how to make value education purposeful, effective and, at the same time, interesting.

Contemplating the issue, it soon became evident that one of the most potent instruments for imparting values was storytelling. Many of us still remember the stories narrated to us by our parents or grandparents and are fully aware of their influence on our lives. The compulsions of living in nuclear families and economic pressures have, however, deprived the children of this age of the great benefits of interesting and value-laden stories. Parents of today have no time for their children. Hence, instead of listening to stories, our children are exposed to movies and TV programmes that are full of sex and violence. To counter this, the Foundation came up with the idea of publishing a children's magazine that would, to some extent, play the role performed by our ancestors in familiarising children with moral stories from the rich source of their cultural heritage. That is how Uncle Hathi, the Foundation’s children’s magazine was born.

As we gained experience, we realised that for stories to be effective, they had to have certain features. In the first place, the story narrated had to have a clear message—a message that was repeated in different forms throughout the story. Humour was another important element that had to be introduced in the stories to make them more readable and more enjoyable.

It was not long before we discovered that stories had to be short and sweet. Children have a tendency to ignore the lengthy stories. Further, it soon became obvious that stories were far more effective when presented in cartoon strips. The cartoons would reinforce the effect of the message contained in the story and make the story more interesting.

Since our aim was to go beyond the mere narration of a few stories with moral themes, we had to be clear in our own minds regarding what was it that we wanted to achieve through Uncle Hathi. We came up with many answers, but the key seemed to be to make children realise that their behaviour was the result of the choices they made. They had the power to choose to do good or to do bad. In the final analysis, behaviour was simply a matter of choosing between several alternatives.

If this were the case, children had to be taught about choices and alternatives and that choosing required facing the consequences of one’s decision. Hence, Uncle Hathi became an instrument for conveying the message to children that only with good and noble choices could they gain merit. At the same time, children had to realise that their bad choices could unfairly influence the lives of others. In other words, the purpose of value education, in addition to making children noble and pure, had to be to
help people to collectively improve their choices and come closer to being the agents of transformation and justice.

To conclude, it must be mentioned that any approach to value education must be multi-faceted and all-inclusive. To make value education more effective, we must also come up with measures that would mitigate the negative influence of the outside forces on children. This requires a comprehensive plan of action that would include parents, educators, decision makers and all those involved in the process of bringing about social change in the world.
Development of Values through Mime Theatre*

NIRANJAN GOSWAMI**

Abstract

This paper highlights the importance of mime theatre in transacting educational programmes since it reflects verbal and non-verbal communication of children. While discussing the significance of this approach for imparting values, the paper emphasises that it is a more democratic approach that meets the requirements of all the departments of knowledge, different arts and actions of the children’s behaviour in an implicit and holistic manner. This approach can develop core skills among children, such as imagination, concentration and observation, which are necessary for all-round development of every child. It also provides scope for children to appreciate good deeds, to support right act and finally follow the correct path in a natural and playful manner. The author advocates exposure to mime theatre that helps children to learn discipline, team spirit, leadership, power of observation and concentration that eventually develops them into sensitive human beings, which is the true meaning of education.

Once upon a time, a king was rambling in the garden with a heavy heart, as news from the war front was not good. He saw a little boy and a little girl playing there. The king went to them and found that they were playing Rama-Sita and looking for someone to play the role of a Rakshas (monster). The king, to get out of the stress and strain he was going through, readily agreed to play the role of a monster. The monster had to die several times in the hands of Rama that morning.

Returning to his palace, the king enquired about the children from his Chief Minister and came to know that the boy Kaushik was the son of a poor brahmin and the girl Ruchira was the daughter of the Chief Minister. On the king’s order, Kaushik was sent to the best institution of the kingdom much to the displeasure of the pundit (teacher) and the students who were the children of ministers and higher officials of the kingdom. The king told the minister that he wanted Ruchira to get married with Kaushik. The Chief Minister kept silent, as he did not like the idea. The pundit of the institute did not like Kaushik. Though he was a good

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student, learning lessons only through books was not his priority. Kaushik believed that there were more to learn from his natural surroundings like trees, birds, rivers, hills, animals, the stars, the moon and everything that he could lay his eyes on. The pundit called him one day and asked why he was not interested in his study; Kaushik replied that he had as much interest in books as he had in fellow human beings and the nature surrounding him. The teacher told him to concentrate on the books; Kaushik said that then he would lose interest in his lessons too.

Time passed. The king summoned the pundit and asked him ‘Who is your best student?’; the teacher replied ‘Ruchira’; the king again asked ‘What is your opinion about Kaushik?’ The teacher said “I don’t think he has learnt much”. The king called the minister and said that in his opinion the marriage between Ruchira and Kaushik should not be delayed any longer. The minister humbly submitted that Ruchira did not want this marriage to take place. The king asked ‘Doesn’t she consider Kaushik worthy of her?’ The minister replied in the positive. The king then proposed ‘Let both of them prove their superiority in front of me. This marriage will take place if Kaushik emerges as the winner’. The minister accepted the challenge, as he was sure of his daughter’s win.

Kaushik was sitting at the foot of the king. The pundit (teacher) brought Ruchira along with him. Kaushik went to his guru and touched his feet and greeted Ruchira with folded hands. Ruchira ignored his greetings.

Kaushik had never taken part in any debate in the institute with Ruchira; the other students also never invited him to take part in any academic debate out of sheer disrespect for him because of his economic status. As a result, Ruchira was not mentally prepared for his sharp and prudent arguments. That made Ruchira perplexed and she was out of her wits. Kaushik left her at the brim of defeat. The king asked the minister to fix up a date for the marriage.

Kaushik stood up and humbly submitted before the king with folded hands that he did not want this marriage to take place. The king asked ‘Don’t you want the reward you have won?’ Kaushik replied ‘Let the joy and satisfaction of winning be mine and the reward for others’.

The pundit requested the king to allow Ruchira to compete with Kaushik again after a year. The king granted his request.

Kaushik left the institute and he was seen rambling through the hills, the forest and the paddy fields. The pundit engaged all his time and effort to prepare Ruchira for the challenge. But Ruchira had lost control over her mind and heart. One day the king asked his Chief Minister to send Ruchira to him. She came and stood silently before the king with her head bowed. The king said “If you agree then I wish to see you play the game ‘Rama’s banishment to the forest’ once again”. Ruchira looked at the king with delight. The king said “But this time your pundit has to play the role of the monster”.

This is an inept effort to narrate a short story written by Rabindranath
Thakur. He had written this story more than hundred years ago. We still are carrying on with an education system that is not blended with nature; neither did we nor do our children enjoy the learning. Nature teaches us to be humble and modest and to be magnanimous and firm. Kaushik had been courteous enough to touch his guru’s feet and asked for his blessings; on the contrary, Ruchira was extremely self-conceited and arrogant. She, in the opinion of the pundit, was the best student in terms of securing marks in the examination. But unfortunately, the lesson one learns at the academic institution does not impart the knowledge one needs to become a proper human being. The purpose of education should not be lost under the burden of books. It should also make the student modest and not meek; confident and not conceited. Kaushik derived all these qualities from Mother Nature, animals and his surroundings. Hence, Kaushik did not forget to show respect to his guru and give honour to Ruchira.

The greatest pundit of the kingdom forgot to give Kaushik his blessing and Ruchira also did not have the courtesy to accept the honour showed by her classmate, let alone to reciprocate it. Even after hundred years, social status is bestowed on a person according to his financial strength, just as Kaushik had been looked down upon for being the son of a poor brahmin. Still, in our educational institutes, more emphasis is given to learning lessons from books than to acquiring knowledge in various aspects of life and to develop the child into a proper human being.

Let us give a glance to the messages that we get from this story:

(a) Any human being should be judged on the basis of his qualities and not on the basis of his social status.
(b) The education system does not have all the ingredients for all-round development of a student.
(c) We learn, as Kaushik did, through our five senses as well and not only through intellect.
(d) Kaushik enjoyed study because he enjoyed many other things in life. He acquired more knowledge than his classmates because he never confined himself within the textbooks and boundary of the classrooms.
(e) A teacher should have the ability to mingle with the students, so that the students feel free to ask any question, any number of questions. Thus the learning becomes a joyful experience for the students.
(f) A teacher is responsible not only to the extent of imparting education from books; he is also responsible to teach the students the basic values and ethics in life. Most importantly, he himself should be above all meanness unlike the pundit in the story. The pundit himself could not accept Kaushik as one of his students because of his social status.

Another short story of Rabindranath Thakur is titled Tota Kahini (The tale of a parrot) that also condemns the system of learning lessons from books, being oblivious of values, morals and ethics in life; the
system that aims to develop the students into money making machines divorced from the finer aspects, and traditional values and ethics in life.

Mukabhinaya for Overall Personality Development

The education of the whole child must be the aim, rather than intellectual learning alone. Educational techniques should be sought that will be effective in developing the major attributes of the well-balanced, happy, contributive personality. Creative mukabhinaya is a successful means to that end, because it is democratic in method, teaches through conditioning, sharpens imagination and sensitivity, deepens human understanding, adjusts emotional tensions, develops resourcefulness and initiative, helps build sound patterns of behaviour, and stimulates body flexibility as well as ease in oral and non-verbal communication. Its special value to the adolescent group in providing a healthy emotional outlet should be recognised. Such a programme will be received enthusiastically by any group of boys and girls, because it is based on the natural play instinct with which all children are richly endowed.

We believe that education should help in the total growth of a child, and not in intellectual development alone. The children should be trained not only in the facts and figures on different subjects, they should also be given all inputs for their physical, mental, emotional and spiritual growth that will help them grow into complete human beings. They should possess the following qualities through proper training in Mukabhinaya:

(a) Mental alertness  
(b) Personality  
(c) Creativity  
(d) Power of concentration  
(e) Power of creative imagination  
(f) Power of observation  
(g) Power of five senses  
(h) Power of memory  
(i) Knowledge about human psychology  
(j) Sense of discipline  
(k) Fellow feeling  
(l) Controlled and balanced emotions  
(m) Ability to cooperate with the group, and team spirit.

Besides the above, it also helps in the following:

1. Making body flexible, well-balanced, poised and relaxed in correct postures
2. Building a well-coordinated healthy body
3. Bringing positive changes in behavioural patterns
4. Building character
5. Developing aesthetic sensitivity
6. Developing resourcefulness and independence
7. Building sound attitudes of behaviour toward home, school, community, temple, church, mosque, gurudwara etc.
8. Developing a deep and sympathetic understanding of fellow men or women.

Like education, growth is an ongoing process; it starts at birth or
Both heredity and environment contribute to a child's development; more specifically, it results from interaction of the two factors. Many difficulties arise during this developmental experience; the 'growing pains' can be attributed to the conflicting demands made by the two aspects of the child's person—the individual and the social forces. From the very beginning, each child possesses a streak of individuality of his very own—certain inner potentials, dormant, eagerly awaiting fulfilment. As he progresses and attempts to establish relationships with others, he must often face a struggle. This is the sign of the growth of the 'social' side of his person. He may have to subdue some of the spontaneous desires of the inner 'self' in order to experience the satisfaction of acceptance by his peers, a need that must be fulfilled.

Indian Mime Theatre has been trying to implement “Education through entertainment” for the last few years. Children generally like to sing, dance, draw and act. These are the activities that our children love to get involved with whenever they find an opportunity. Generally, visuals impart stronger impact on the children and hence theatre is a very effective tool for value education. Mime theatre not only trains a person through physical exercises, it also gives much importance to the development of one's mental agility as well. Every human being has two selves; one is the master and the other is the servant; one is the teacher and the other is the student. The mind gives the order and the body carries it out. Hence equal importance should be attached to both. Mime theatre is the medium that gives the opportunity to explore and exploit the potentials of both mind and body.

The exercises that a student has to practise to do mime aim towards the development of imagination, concentration and observation. One has to learn and know how to observe different articles along with their length, height, width, size, shape and weight; different movements, gaits and expressions. All these are learnt through a number of exercises. Then the students are motivated to explore their creativity and imagine situations that are to be enacted and then they learn to concentrate and create that situation keeping its social, moral, aesthetic and entertainment values. Thus the students become more aware about what is happening around and react accordingly. Their minds are prepared to identify and segregate good and bad; visualise a situation that has similar elements in it and help the viewers to support the good and condemn the bad.

Let us take one example. We have a mime play titled *Natun Jiban* (Towards a new life) that is based on the problem of drug abuse among the youth. When the theme was conceived and the outline of the story was building up, we had to continuously make additions and alterations in order to convey the desired messages to the common people. In order to decide what messages are to be conveyed, we had read about this problem, talked to the people working in this field and to the
people who had gone through the trauma of being an addict and in the final brainstorming decided about the values that we thought need to be advocated. This whole process made us delve deep into the problem and that was reflected in the play.

Another play, based on a short story by Kabiguru Rabindranath Thakur was titled Dena Paona. The theme of the story goes against atrocities on women. The story, though written more than hundred years back, was still contemporary. Dowry death is still prevalent in our country. Our aim was to remind the masses as well as make them aware of its evil nature. A play can educate people better than thousand words can do. This is where the success of mime theatre lies.

Another important factor that is inherent in theatre training is discipline. Discipline is a very important factor in developing one’s personality. A person with a strong personality has a strong mind. If he were taught to think positively, he would be an asset to the society.

Sukher Chabi (The key to happiness) is a short play that depicts the endless quest of men and women for materialistic comfort. This comfort, they believe, would lead them towards happiness. But all materialistic comforts fail to give the taste of true happiness. Hence the search is never ending.

Most of the people in this world are afraid to reveal their true identity. They put on different masks before different people at different situations. The short play Mukhoser Raja (The king of masks) based on a poem by Shri Bimal Chandra Ghosh tries to make people aware of this hypocrisy and that eventually we lose our original identity under the burden of so many masks. We ourselves fall in our search to identify the real self from under the burden of so many masks.

Our aim to make people face their inner selves through mime theatre is evident in our every play. Internal is one such play that shows us the perversion that this materialistic society has given birth to. The fulfilment of one demand immediately leads to the new one, and this process goes on.

Theatre is basically meant for entertainment, but education has also been an important aspect of theatre. “There is no wise maxim, no learning, no art or craft, no action that is not found in drama. Drama meets all the departments of knowledge, different arts and various actions”—Bharatmuni has written in his Natyasastra. Sri Ramakrishna Paramhansa Dev, when he was talking about the legendary theatre personality Shri Girish Chandra Ghosh, had said that ‘Natak korle lok shiksha hoi’ (Theatre is also a medium of education for common masses).

All our efforts are directed to build character. “Character is what a person really is. Character is that power with which we can win victory even when losing battle.” Swami Vivekananda said:

The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. We are what our thought has made us. Thought lives; they travel far. And so, take care of what you think.
We, at Indian Mime Theatre, through the method that we have developed, try to create an impression, leave a mark that will have a positive effect on the minds of the children. We developed a teaching method for non-formal education through performing and allied arts and games.

We work within the syllabus prescribed for each class. A poem or a story or a portion from history is selected and is recited or read out by a student in the class. Then the students may be asked to identify good or bad, right or wrong, and truth and falsehood. The answer given by the children makes it possible to judge their level of social as well as moral values. Thus they are encouraged to appreciate the good deed, to support the right act and to follow the path of truth. They can comprehend the message and remember at the same time, because they learn it playfully in a very natural way. They are never given the opportunity to realise that they actually are being taught some lessons.

This method has another advantage hidden in it. The children, particularly belonging to low income group, get exposure to different media of art and culture and thus develop a liking, an inclination towards one or more arts. It also imbibes aesthetic sense into the children that helps bring out the latent talent hidden within them.

This exposure also helps them learn discipline, develop team spirit, enhance leadership quality, improve the power of observation and concentration, which eventually help them develop into sensitive human beings.

We all must agree that the term “education” does not necessarily mean the method of acquiring knowledge from books within the four walls of the classroom. When we, with our mime theatre, go to the people at a market place, at a bus stop, in schools and colleges, in fairs and tell them that we should protect trees and save the environment; that we should consider an addict as a patient and extend support and love and thus help him to get back to normal life; when we convey the message of diligence, honesty, sympathy and love to our children in schools through mime theatre—is it not an act of imparting education? All noble persons from time immemorial have been preaching about these qualities in human beings. What we are trying to do now is just following the path trod by them.
Experiences and Innovations: Value Education in City Montessori School, Lucknow*

JAGDISH GANDHI**

Abstract

This paper presents some of the innovations in value education in City Montessori School, Lucknow which is one of the fastest developing progressive schools on account of its academic excellence, its emphasis on value-based education and the opportunities it provides for global exposure to students. The CMS education philosophy believes that “Every child is potentially the light of the world and at the same time the cause of its darkness”. Therefore education of every child is of primary importance. Every effort is consequently made to make every child both good and smart; good at heart with high moral values, wisdom in thought and action, and smart in appearance, manners, etiquette and confidence. The paper further highlights the four critical elements of complete education adopted by the CMS, viz. (i) universal values, (ii) global understanding, (iii) excellence in all things, and (iv) service to humanity. The CMS education is founded upon the four pillars of education: knowledge, wisdom, spiritual perception and eloquent speech. The author also provides an account of several innovations such as enrichment classes, teacher-guardian, home visit scheme, quality control circles, model class presentations, creative music, remediation in teaching etc. which have been introduced by the CMS.

City Montessori School (CMS), Lucknow, was established in 1959 by a visionary social worker Shri Jagdish Gandhi and his teacher wife Smt. Bharti Gandhi. It has distinguished itself as one of the fastest developing and most progressive schools on account of its academic excellence, its emphasis on value- and virtue-based education and the opportunities it provides for global exposure to its students.

Established with five children in 1959, the CMS has more than 25,000 students studying in 15 branches, spread over the entire Lucknow city. The Guinness Book of World Records recognized CMS as the world’s largest school by pupils in 1999.

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Aim of Education

Education is a continuous and creative process. Its aim is to develop the capacities latent in human nature and to coordinate their expression for the enrichment and progress of the society by equipping children with spiritual, moral and material knowledge. The teachers need to practise the patterns of behaviour that create a climate of value encouragement in the classroom. The school is indeed one of the vital and essential institutions which support the bulwark of the edifice of humankind. The guidance and advice given by the principal to the teachers clearly has to play an important role in this process, as it is ultimately the principal who is charged with the responsibility for the education imparted by the school.

The teacher and the taught share a very unique relationship, which is like a strong spiritual bond. This unique relationship elevates the teachers to lofty heights of being real planners and builders of the future of mankind. In our schools and classrooms we must painstakingly shape the personalities of our students for future growth and prepare them to shoulder social responsibilities as ideal future world citizens. Teachers must relinquish the idea that they are the fountains of knowledge and wisdom; rather they must form a partnership with their students in a shared learning process, demonstrating by their example that they too are learners. This can have a liberating influence on students, helping them to see themselves as directors of their own learning and as individuals who can determine the course their lives will take. With the tremendous advancement in science, technology, communication and computers, the world has become a global village, but in the race for material growth there has been simultaneous decay in the spiritual, moral and human values the world over. Taking full advantage of scientific advancement in our stride, there is a need to preserve and promote spiritual and moral values.

School Philosophy

The cornerstone of CMS education philosophy is the firm belief that “Every child is potentially the light of the world, and at the same time the cause of its darkness. Therefore education of every child is of primary importance”. Sincere effort is therefore made to make each child both good and smart, i.e. good at heart with high moral values, wisdom in thought and action, and smart in appearance, manners, etiquette and confidence.

Kinds of Education

There are three realities of life, i.e. material, human and divine, and accordingly there are three kinds of education.

Material Education

It is concerned with the progress and development of body through gaining its sustenance, its material comfort and ease. This education is common to animal and man.

Human Education

It signifies civilisation and progress, i.e. the administration, charitable works,
trades, arts and handicrafts, sciences and great inventions etc., which are the activities essential to man as distinguished from animals.

**Divine Education**

It consists of achieving divine perfections, and this is true education because in this state man becomes the focus of divine blessings and the manifestation of words: “Let us make man in our image and after our likeness”. This is the goal of humanity. Unfortunately, our present day education is confined to the development of material education, which enables a child to learn the three R’s, so that he can earn his livelihood and live a comfortable life. The other two realities of life, i.e. human and divine, are completely ignored, resulting in a race for material gains. Television and other mass media should guide the public on human and divine education so that every child becomes a gift of God to mankind and pride of the human race.

**Building Blocks of CMS Education**

The CMS has adopted the following four critical building blocks of a child’s complete education, as promoted by the Council for Global Education, USA: Universal values, Global understanding, Excellence in all things, and Service to humanity form an integrated approach to educating children.

The concept of global understanding is built on the first two. At this level the children learn to value the range of cultures, race and individual characteristics. Finally, from the first three building blocks comes a commitment to make the world a better place through community service.

The founded pillars upon which our education system is based are: knowledge, wisdom, spiritual perception and eloquent speech.

**Knowledge**

We all are created to know God and to love Him. Knowing God means knowing the teachings of God and loving God means obeying the teachings of God. Education must prepare a child to inculcate these ideals.

**Wisdom**

The ability to make the right use of knowledge is wisdom. Making proper decisions, choosing right options and making correct judgement and right choices in the light of the teachings of God is the wisdom of a man.

**Spiritual Perception**

Man has two realities: one is the material reality and the other is the spiritual one. For becoming a useful member of society, he needs a proper balance between both these realities of life. Man, as we see him, is a material being; his perception should be spiritual so that his material actions can become useful for the society.

**Eloquent Speech**

This quality is highly important and necessary for any socially useful man today. Power of expression should be lucid, fluent, clear, flawless and bold.

School becomes a lighthouse of society built upon four building blocks and four pillars of education as mentioned above. Value-based education makes a child a gift of God
to mankind and pride of the human race, but its deficiency can make him the cause of the world’s darkness.

**Education, the only Instrument for Redemption of Mankind**

The main reason for all the ills of the present day society is the meaninglessness of education. The need of the hour is not routine education but a meaningful education conforming to the requirements of the present day society. Today’s education system lays emphasis only on material aspects of life, which is solely responsible for modern day agony felt by all in today’s world. The aim of education is the redemption of mankind from its godlessness, its ignorance, its confusion and its conflict.

**Make Children Good and Smart**

To make a child ‘light of the world’, not the ‘cause of darkness’, his proper education is of prime importance. Every effort should therefore be made to make every child good and smart.

**Inclusion of Universal Moral Values**

Inclusion of universally accepted moral values in moral education books has helped in guiding the children towards the right path. Some of these virtues considered for teaching with examples from the lives of great men of history are: Compassion, Courtesy, Equality, Generosity, Honesty, Hospitality, Integrity, Kindness, Meekness, Mercy, Moderation, Modesty, Patience, Prayer, Self-expression, Selflessness, Service, Sympathy and Thankfulness.

Ideally, our teachers must strive to create a bonding between school and home. Parents and teachers have to work hand in hand to create an environment of encouragement, love and care so that every student grows up to become an ideal member of the society.

**Education for Social Change**

At certain moments in history, education must also act as a powerful instrument for profound social transformation. The time for such a transformation has now arrived. We are on the verge of a glorious new era, which shall be the golden age in human history, when all mankind will unite under one government and reap the benefits of lasting world peace. With our education, we can create an ideal army of future world citizens who will lead humankind’s march towards realising this golden vision. We must inspire our students to become the shining candles of moral precepts and spiritual ideas, and the means of illumination to others. This can best be done if teachers become the perfect role models and examples in nobility of nature, and observers of moral laws.

Students today, in aping the West, have lost sight of their own culture and heritage laid down by their forefathers. Schools must take the responsibility of nurturing ideal citizens for the betterment of the future of this beautiful country and the world.

**Spiritual and Moral Education**

The CMS lays emphasis on spiritual and moral education. Children are taught about unity of God, unity of
religion, unity of mankind and universal brotherhood. First activity of the day is the 30 minutes prayer assembly period. Our moral education programme is based on universally acceptable moral principle, devoid of superstition and prejudice and utilising multi-faith teaching.

**Motivation**

Recognition of hard work and motivation of teachers and students plays an important role in the progress of CMS. Each year it organises two felicitation functions to honour and reward meritorious students for their hard work and excellence, and similarly two felicitation functions for outstanding teachers. The awards to teachers are assessed on the basis of results of their respective students in various subjects and overall performance in board examinations as well as various competitive and merit scholarship examinations. The best teacher of the year is also chosen. Parents of outstanding teachers and students are also felicitated in traditional Indian style by weighing them with fruits and flowers in a public felicitation function.

The primary credit for quality education given at CMS goes to its teacher. In recognition of the efforts made by the teachers, CMS continuously inspires and motivates them. It trains and re-trains its teachers, e.g. 100 hours of training and orientation of the pre-primary teachers was provided in early 2000, high salaries are paid to them, and a fair system of the assessment of their skills is made on the basis of progress made by their students. Various rewards and prizes such as Best Teacher of the Year award and a host of other motivational schemes are also provided. It develops leadership qualities and role modelling skills. The Inspection and Innovation Department staff makes regular visits to all branches, to ensure quality, and inspire new and creative educational practices.

**Planning**

Ours is a progressive and expanding, self-sufficient and self-reliant institution. It gets no financial assistance from Government or any other agency. It develops on its own resources, i.e. savings from fee collections.

**Academic Planning**

The CMS has good infrastructure for planning academics. Frequent meetings and conferences are held between the management and principals to discuss the academic performance of students; tasks are assigned to various teams consisting of principals headed by a senior principal to study the syllabus and for selection of books for pre-primary, primary, junior, secondary and higher secondary classes; and to evaluate teaching methodologies, requirement of teaching aids, laboratory equipment, computer studies, moral and spiritual education.

The decisions to organise various international and inter-school competitions are taken at these meetings and responsibilities are assigned to the branches. About 12 international festivals are organised for
students from primary to higher secondary classes every year.

We have an Inspection department headed by an Inspectress with an inspection team to visit our various branches periodically to guide the teachers. She organises inter-branch comparative tests, and coaching classes for higher secondary final year students who intend to appear in engineering, medical, information technology (IT) and other professional entrance examinations.

**Implementation**

Before implementation of the strategies and ideas, seminars, lecture discussions and refresher classes are organised for selected teachers, who in turn introduce the new concepts and ideas in the respective branches. Inspection branch teams, Innovation wing personnel, Manager and Director monitor the implementation by visiting the branches and motivating the teachers. Model class presentation is one such new idea, which requires the presence of parents. The parents were initially hesitant to participate but when they found their child presenting his creative talents before an audience and speaking fluent English, the programme became very popular with them.

**Evaluation and Monitoring**

The teachers’ work is constantly evaluated by the Inspection team members, who visit classes once every month. These members inspect the classes, give guidance to the teachers if required, collect subject workbooks at random, evaluate the quality of correction and the standard of written work as well as the grasp of the subject by a student. The aim of inspections and visits is not to find faults with the teachers but to extend them all possible help in making teaching more interesting. The programme of Inspection team visit is sent to the branches well in time.

Innovation branch teams also keep visiting the branches to monitor the implementation of new methodologies of teaching and guide the teachers. Excellent rapport is established between Principals, Inspection department and Innovation wing. All of them work with a positive attitude to improve the quality of education.

**Inferences**

From a glance at annual ICSE and ISC board examinations, performance of CMS students in National Talent Search Examination (NTSE) and selection of students in entrance examinations for IITs, Engineering, Medical, NDA and other professional courses, one can draw conclusions and inferences about the success of an institution. The performance analysis shows that the success rate of CMS students in ISC (XII class) and ICSE (X class) during the last 10 years has been 98 to 100% with nearly 95% students securing first division marks. Every year 150 to 200 students qualify for entry into IITs, Engineering, Medical, NDA and other professional studies. Nearly 20 to 30 students qualify in National Talent Search Examination.
Remediation Introduced and Gap Areas

A number of remedial measures have been introduced in CMS like remedial classes, teacher guardian for every student, home visit scheme by teacher guardians to bring teacher-parent and student closer and create a healthy study environment for the child, model class presentations, divine education conferences, mother day functions etc.

Although apparently no gap areas exist in CMS education system, there is still scope for improvement to make children good and smart. As large number of children come from middle class and lower middle class families, the school is required to put extra effort in educating them in outward behaviour and conduct, appearance and turn out, mannerism, etiquette and discipline.

Overall Assessment

The CMS is an autonomous institution, established with the aim of imparting value- and virtue-based education to children. It is a forward-looking school, which considers school as a lighthouse of society and every child as potentially the light of this world. CMS teaches its children the value of world unity and world peace, and inspires them to become ideal world citizens. This spirit is symbolised in its motto ‘Jai Jagat’ (Glory to the World) and its belief in ‘Vasudhaiva Kutumbakam’ (The whole world is one family).

A Degree College has been opened at CMS, Kanpur Road branch. It offers B.A. and B.Sc. courses for girls with plans for future expansion. This makes CMS the only school in the world with children from ages 2 to the degree level.

The CMS continually innovates itself. With focus on continuous improvement and openness to new ideas, it constantly introduces new experiences and opportunities for its students. It is also the only school in the world with an entire department dedicated to innovation.

It provides the widest possible global exposure to its students through a record number of international exchanges and opportunities for close collaboration and competition with students of different countries. It organises an unmatched number of national and international events at its premises and provides many avenues for creative expression and confidence building.

It has adopted the American cooperative games, which emphasise and develop the spirit of cooperation compared with that of competition. Dr H. T.D. Rost from the USA was invited specially to teach cooperative games to CMS teachers and students. The various such activities offered at the CMS are: athletics, badminton, basketball, boxing, chess, cricket, football, gymnastics, hockey, judo, karate, kabaddi, kho-kho, swimming, table tennis, taek-won-do, volleyball and wrestling.

City Montessori School offers a wide range of hobbies. It is compulsory for a child to pursue at least two hobbies out of astronomy, batik, bharatiyam, book-binding, clay modelling, community service, cookery, dramatics, drawing, eco club,
electronics, embroidery, flower arrangement, fruit preservation, gardening, interior decoration, internet club, literary club, music and dance, painting, photography, quality circle, robotics, science club, social work, tailoring, village education and western music.

Value Management

Amongst the greatest of all great services that can possibly be rendered by a man to the almighty God, is the education of children, building their character and inculcating in their hearts the love of God and His creations. Teachers can play significant role in educating children that all religions teach to love God and love mankind. In addition to the prescribed academic syllabus, there is a need to include value-based spiritual education, emphasising the unity of God, unity of religion, unity of mankind, universal brotherhood and international peace. No religion teaches hatred. Basic principles of all world religions are the same. Some examples are *Gita*: सब पूजा हिंदू रत्ना; *Ramcharitmanas*: राम धर्म सब जग जानो; *Bible*: Love thy neighbour; *Quran*: E Khuda Khilkat ko barkat de; *Guru Granth Sahib*: एक रूह तो सब जग उफ्ना कीन चले कीन मनोः.

Implications for the System

The CMS education system is self-contained. It believes in continuous improvement in the teaching methods, creating a favourable study environment with the aim of making every child a gift of God to mankind and pride of human race. Since the improvements, innovations and experiments are introduced after careful examination of pros and cons, after seeking opinions of teachers, students and parents, our education system has found favour from parents and public. The school has acquired global significance on account of its emphasis on divine and moral education, universal values and global outlook.

Some Unique Features of CMS, Lucknow

1. The Largest School: The largest private school of the world on the basis of pupils, recognised by Guinness Book of World Records, having more than 25,000 students studying at 15 branches spread over Lucknow city.

2. Working for World Peace: The CMS has organised two international conferences of Chief Justices of the world during 2001 to discuss Article 51 of the Constitution of India on International Peace and Security and examine the possibility of having a World Parliament to frame enforceable international law.

3. Video Studio: The CMS is the only school having an ultra-modern digital video studio to produce audio-visual and multimedia teaching aids for students.

4. Astronomy: It introduced astronomy as a hobby for students. It has acquired high technique Nexstar 8 GPS model telescope for viewing the celestial objects.
5. Teaches Children Basic Teachings of All Religions: The CMS teaches children to respect all religions and know about their basic teachings. It organises all-religion prayer at all school functions.

6. International Events: We organise ten international events for primary to higher secondary classes to promote global thinking and international brotherhood.

7. Quality Control Circle Concept: The CMS is the first school to introduce QC concept in academic life. The CMS student QC teams participated at international QC conventions held in Hongkong, Sri Lanka, Malaysia and Australia.

8. Robotics: The CMS students have won a number of first prizes at International Robotics Olympiads held abroad. During 2000 it won the Championship Trophy at International Beam Robotics Olympiad held in Canada.

**Make Ideal Students**

Finally I would like to say that we must groom and bring up our students in such a manner that they would prove ideal as per the following exhortation: “Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbour, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment and guarded in thy speech. Be unjust to no man, and show meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a river for the thirsty, a heaven for the distressed, an Upholder and defender to the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.”
Value-oriented Education*

I. BHARDWAJ**

Abstract

In this paper, the author is of the opinion that we are faced at present with the challenge of erosion of human values and it is high time to rise to the occasion and make conscious efforts to improve the situation. In this direction, radical change in human consciousness is needed, so that human beings conduct themselves in more desirable directions to shape their life patterns by strengthening their beliefs and by integrating facts, ideas, attitudes and actions. This will also help clarify their aims in life as well as processes to achieve them. This paper emphasises that value education in modern context is considered much wider, transcending the boundaries of religions and encompassing ethical, social, aesthetic, cultural and spiritual values. Value-oriented education needs to be realistically achievable in consonance with the academic framework of a school. The author advocates that a judicious combination of academics, culture and value education will be an ideal approach to education and value education needs to be integrated within the school curriculum.

“Could I climb to the highest place in Athens, I would lift up my voice and shout, fellow citizens why do you turn and scrap every stone to gather wealth and give so little care for your children to whom one day must you relinquish it all?”

—Socrates

Value crisis is a global phenomenon of our times. Rapid scientific growth and technological advancements resulting in industrialisation have threatened our age-old moral standards. This atmosphere of valuelessness is leading to disintegration, though we notice at the same time best of progress in certain other fields. Nietzsche rightly remarked, “When a tree grows up to heaven, its roots reach down to hell”. We must realise that this process of value deterioration will prove disastrous and lead to disintegration of the society. It is the right time therefore for us to rise to action and make conscious efforts to reverse the trend and lead to the right direction.

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Since time immemorial it has been recognised that education is necessarily a process of inculcating values to help the learner lead a good life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual leaders and educationists have emphasised the role of education for character development, bringing out the latent potentialities and inherent qualities and developing integrated personality for the well-being of the individual and the society at large, highlighting the need for value orientation of education.

Value Education

The first step in the direction of changing the world is to take the needed steps for radical change in the human consciousness. One of the most important means to achieve this end is value orientation of education. This will help human beings to conduct themselves in the more desirable directions, and to shape their life patterns by strengthening their beliefs and by integrating facts, ideas, attitudes and actions. This will also help clarify their aims in life as well as the process to achieve them.

In the modern context of our commitment to secularism and other such related Constitutional provisions, value education is considered much wider so as to transcend the boundaries of religions and encompass ethical, social, aesthetic, cultural and spiritual values. This broadened concept has many implications for value education programmes at the school stage.

Unfortunately value education has received merely lip service so far, though without an effective value-oriented education the country will face crisis of character, adversely affecting the quality of life and relationship, in turn leading to tensions and strifes. The economy and development of the country also stand to lose.

With a view to equipping children of today, who will be the citizens of tomorrow, education has to be reoriented and revamped altogether. What a sculptor is to a block of marble, education is to the human soul. The philosopher, the saint, the hero, the wise and the good or the great, very often lie hidden and concealed in the sand of anonymity, which a proper education might have brought to life.

The present era of education is very significant and crucial in terms of changes as well as quality. On the one hand, there has been an unprecedented expansion of education at all levels, and on the other there are insurmountable obstacles to value improvement. New hopes and aspirations in the minds of people have emerged. This has posed new challenges and new problems in re-orientation and re-energisation of education in values at all stages. Education has also assumed increasing importance in reshaping as well as gearing up the age-old education anew. A Chinese saying rightly points out.

“If you are planning for one year, plant grains;  
If you are planning for ten years, plant trees;  
If you are planning for a hundred years, plant men”.
Education has to be directed to the full development of the human personality and to the strengthening of respect for human rights. It should promote values like understanding, tolerance and friendship. Continuous and constant attempts have to be made at all levels for universalising and reinforcing education. The youth have to be given opportunities to develop individual excellence through values and contribute to the progress of the society. Education has to be an effective means to achieve this goal.

The main aim of value education in schools should be to make the students good citizens so that they may share their responsibilities for the development of the country. Students should also be able to understand the national goals of democracy and secularism. They could develop themselves to be useful fellow citizens and continuously strive for their inner development.

One of the major programmes in national reconstruction is the development of human resources. Education is no longer the privilege of the elite of a particular section or group. It has to reach out to embrace the whole of society and the entire life span of the individual. With this wider perspective, education must be deemed as a unique investment in the present and in the future, for the future.

Teachers committed and dedicated to the cause of value-oriented education play a vital role in the portals of formal or non-formal channels of education. They have to develop a zeal, a love for learning and an aspiration of doing something good for the society. They should acquire and utilise the strategies of education, accelerating pace of learning in curricular as well as co-curricular activities, leading to value-based education.

Education with this aim in view is essential in order to be a better man, to have a richer life and to have a more integrated personality. Education is the manifestation of divine perfection already existing in man. It is the realisation of the self. We must never ignore what one could call the self-discovering and the self-fulfilling aspect of education. This would relate to the enrichment of personality. Thus education has a great cultural value, which cannot be overestimated in terms of anything. It may be regarded as the panacea on way to a social, economic and moral change. Then only it would achieve its purpose fully.

Attitude plays a major role in shaping the behaviour. Hence it is important for the teachers to realise their attitude towards work, towards their own colleagues and most importantly towards their students, who look up to them. It is important for them to ask themselves: Do we raise and view everything in a preconceived manner or do we have an open mind?

A famous story of a glass being half full (positive attitude) viewed by many as half empty (a negative attitude) is known to all. Two men look out of the bars; one sees the mud; the other the stars! Communicating knowledge and skills is important, but teaching is not simply a process of passing on information. It is communication between minds.
The important thing is to create the right attitudes in students, so that they gain interest and involvement. Teaching is a cognitive process and has to be an effective one. It is essential that teachers pass on positive attitude to their students.

1. Help the students reach their ‘full potential’, by understanding their strengths as well as weaknesses. Here it is important to remember that all students cannot be A+; however, all are A+ on some parameter or the other.

2. ‘Praise’ the strength or quality the student possesses. Let us not hesitate in showering praise. Most of us have a tendency to catch students doing something wrong. Try to catch them doing something right and giving a ‘1 minute praise’. A smile and a pat on the back is the first thing in public relations and behaviour.

3. Our attitude should be to ‘reprimand’ only if it is essential, and that too not publicly. Make it short and sweet. As they say ‘pick on the blame, not the student’. It should be imperative that the child does not feel humiliation. It is not always that verbal reprimands are effective. Sometimes even a lingering look or a gesture does the trick.

4. One of the most subtle negative attitudes is to ‘label’ a child. It has to be avoided because this can undermine a child’s self-image. As a result, the label remains even if he changes the behaviour.

If we work upon marble, it will perish;
If we work on brass, time will efface it;
If we rear temples, they will crumble into dust;

But if we work upon minds and imbue them with principles, with faith and love of fellow men, we engrave on these tablets something that will brighten all eternity.

Seek first to ‘understand’ and then to be understood. Most people do not listen with intent to understand. They listen with an intent to reply. They filter everything through their own understanding what they can make out of it, through their own paradigms, reading their own into other peoples’ lives.

The true teacher is a gardener under whose care a thousand trees blossom and grow. He may contribute nothing to their actual growth; the principle of growth lies in the tree itself. He plants and waters. So is with the educator. He only watches lest any force from outside should injure or disturb. He only facilitates and takes care that growth and development run their course in accordance with own laws.

Values and vision involve doing the right thing for the right reason. One may have sight but one must have vision. The ‘learning teachers’ are better placed than the learned ones. The indifferent teachers fail to go upstream—a dead fish only swims down. He who walks in another’s tracks leaves no footprints. Education is the apprenticeship in life!
A teacher affects eternity. His work never stops. "A great oak is only a little nut that held its ground". A teacher is not only a facilitator but a guide, a philosopher, a mentor, a one-in-all. The students look up to him. Let us give them what they deserve, the very best of us. Let us live up to their expectations.

There has to be an all-round effort to combine academic excellence with the inner unfoldment of the students’ personality. It is imperative to work for the total fulfilment of a vision of perfect and ideal education.

Combining spiritual culture with academics is the hallmark of all Chinmaya Vidyalayas, based on the teachings of Swami Chinmayananda. The methodology has been very effective and proven in the Chinmaya schools that came into being in the sixties and now number more than 70. So effective is this technique that it has even been readily accepted in other educational institutions even outside India all over the globe. The educational philosophy of Chinmaya Vision Programme has been accepted as a role model even outside Chinmaya schools.

The vision not only trains the intellect in academics, but caters to the physical, emotional and spiritual needs of the child. It helps integrate the body, mind and intellect. The intellect grows through the noble values of life due to this programme of education.

It was Swamiji’s conviction that the fusion between our rich, ancient cultural heritage and the modern approach of creative, independent thinking would yield dynamic men and women who would carve out a niche in a global society.

This programme has to be indeed a comprehensive educational strategy.

(i) Integrated development of the child in all phases—physical, mental, intellectual and spiritual—towards man-making education.

(ii) Ancient heritage and culture: the meaning of life today, stress on ‘be good; do good’, to make man a fine human being.

(iii) Patriotism: love for the motherland.

(iv) Universal outlook towards a global manhood.

Children are our future. If we sit down and analyse how the future could be remoulded and recast, it is certainly through the children of today, the leaders of tomorrow, to face, lead and guide the world of future.

It is to be borne in mind that this education needs to be practical and realistically achievable, in consonance with the academic framework of the school. A judicious combination of academics, culture and value education (transformation) will be an ideal approach. This would indeed give the child’s personality an added dimension, both in his inner values of life and also in outer objective success, making him proficient to meet the challenges of life, and the values inculcated would mould him to become a better person in the society. Later within this two-fold impress, he reaches and revels in his vision to evolve into a person of standing, lasting character and achievement.

The parents and the teachers have to work in close contact and coordination, the school has to be an extension of the home.
Influences that create a strong backbone for the child’s growth

Orientation programmes are important to seek parents’ participation and counselling. If a parent thinks that sending the child to school is like posting a letter in the red box (letter box) to deliver at the destination, it is a gross blunder. Teacher has a paramount role. Thoughts should flow through him or her, not from him. Values cannot be taught, they are imbibed and the teacher needs to be a role model to set an example. A set of musical instruments in consonance produces a melody, but in disharmony will produce only cacophony. The mistake of a doctor is buried in the grave; the mistake of an engineer is cemented in the bricks; the mistake of a teacher is reflected in the nation. The ideal school is a second home and the teachers act like parents, taking part in the great task of building a nation.

The teachers have to come up with innovative and effective projects or programmes to inculcate healthy behaviour in value-oriented education and excellence, with all determination and perseverance. The teacher must introspect what, when and how he or she should do, ever mindful of his p’s and q’s. His role is to spread enlightenment, wherever he is, like a lamp.

Jahan rahega, wahin roshani lutayega
Kisi chiraq ka koi makan nahin hota

Development of a sense of aesthetics creates a sense of beauty in everything, and one sees beauty in common things in the home and the environment. Creativity develops ability to make something new, using imagination.

Training the mind is the essence of education. Quietening the mind, disciplining it, is to bring out into expression what is already inherent in the human being. This helps create self-esteem and confidence in students. They should be able to stand up to their ideas, despite scorn or opposition. They should be able to see reason and given room to change their conviction.

Qualities such as responsibility, courage, self-discipline, honesty, loyalty, compassion etc. are the essentials of good character. Value education enables children to understand by living values and virtues. It is training of the heart and mind. Education is indeed to be and to live together.

(i) Value education comes through precepts and the logic behind them.
(ii) Children are encouraged into good habits of thought and action.
(iii) Children learn by example and through example. It is here that adult behaviour (teachers) as a determinant of success comes into play.
(iv) Children through stories, poems and historical incidents see through how values help in life and how inspiring and ennobling they are.

Value education has to be integrated within the school
curriculum. Academic education is important indeed, but to go deeper into it the education has to produce a fine human being. Thus in this area of information, knowledge and technology, "transformation", the inner-refinement and growth, become imperative. Value education is the "value-add" education for the complete man.

Various phases of child’s development are:

When a group of people live together for a long time and respect certain fundamental values, the fragrance, grace and glory that emanate from the society is culture. Values of life are communicated by culture through epics, stories and mythology. Such values as love, sacrifice, non-violence etc. are entrenched in the mind and remain throughout life. Adaptability, wisdom, tolerance for all, universality of life, accepting all kinds of people, and ways of life imply that everyone is a human being.

The children have to be made aware that education not only makes or mars their life as an individual, but as a future citizen also he has to be conscious at aiming to develop not only personal caring but also commitment to the environment and respect for all forms of life.

Values have to be caught, they cannot be taught directly. These are to be imbibed, e.g.

(i) Those who bring sunshine to the lives of others cannot keep it away from themselves.

(ii) The great acts of love are done by those who are habitually performing small acts of kindness.

(iii) The first great gift we can bestow on others is a good example.

(iv) People can alter their life by altering their attitudes.

(v) One person with courage makes a majority.

(vi)Courtesy costs nothing, yet buys things that are priceless.

(vii) I cannot change yesterday, I can only make the most of today and look with hope towards tomorrow.

(viii) The smallest good deed is better than the greatest intention.

(ix) God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

(x) The future belongs to those who believe in the beauty of their dreams.

(xi) Of all the things you wear, your expression is the most important. Smile.

(xii) You can teach a better sermon with your life than with your lips.
Child is father of the man. He is born good and noble; it is imperative that the good and the virtue in him are retained. Human values thus have to be strengthened from early childhood. The fact is that the teacher cannot promote values except by working as a role model. The role is crucial in any action programme to strengthen and nourish the values initially the child has in him. Family is like a banyan tree, and the branches are children, and the roots are human values.

A teacher can help the students in developing a new attitude, a positive approach towards their daily learning tasks and sports, wanting to do something good for oneself, family, friends, society, country and the globe. Environment and resource conservation, and caring for nature are basically to be looked into.

The whole education has to be value-added and value-oriented.

(i) To promote basic and fundamental qualities like compassion, truthfulness, peace, justice etc. in the children.

(ii) To train them to become responsible citizens in personal as well as social life.

(iii) To enable them to become open and considerate in thought and behaviour.

(iv) To rise above prejudices on religion, language, sex, caste or creed.

(v) To develop proper attitudes towards one's own self and fellow beings.

The paradigm shift is attitudinal change, wherein sharing, caring and sensitising towards a fulfilling relationship take place, toward self-actualisation. The approach is to be positive. The goal is putting thinking heads on rising shoulders. Swami Chinmayananda has rightly emphasised: “We believe that our children should be moulded to lead a balanced life under all circumstances”.

The secret is to inspire and kindle the quest among the students by means of one’s own example of character and mastery of knowledge. It is the embodying values within ourselves that we can really radiate to our students. It is our fervent desire that value-oriented education initiates introspection, spate of good thinking and good reflection, filling a lacuna that is being greatly felt in the complex competitive times in life today.

The aim of education is to impart knowledge, to inculcate skills to fit people in life and, above all, to help young people develop as full human beings, equipped to lead a good life. In this task values play a major role because values aim at what is called ‘humanisation’, realising the higher reaches of man’s potential, which presupposes freedom and imply a vision of good life. However, when we mean values in education, we mean ‘value-oriented education’ and not ‘education of values’.

The educational values are:

- Aesthetic : arts, dancing, painting, dramatisation, music etc.
- Spiritual : spirit (as opposed to matter), divine matter and soul.
- Moral : relating to ethics.
- Social : concerning society and its well-being.
Values to be inculcated at primary and secondary school levels are courage, truth, universal love, respect for all religions, respect for elders, dignity of manual work, service, purity, peace, joy etc.

Values are to be lived. Like a science course, as in a laboratory, they have to be practised at home. As swimming cannot be taught merely by lectures and a good teacher of swimming has to be a swimmer himself, similarly a teacher of values should himself be a seeker and aspirant of values.

The general strategies for inculcation (not teaching) of values are awareness, debate, rational concept and game strategies. It is for the teacher to decide which strategy to follow depending upon the situation, environment and the level of students.

The school can make plans as per suggestions given below:

1. There should be integrated approach in education programme. Instead of tackling piecemeal such as awareness of ecology, environmental problem, community development, productivity etc. they should be handled in a comprehensive manner under the broad spectrum of social responsibility and inner development of human personality.

2. The consciousness of values must permeate the whole curriculum (not just value course), formal or non-formal, starting with assembly, the curricular and co-curricular activities, the celebration of festivals, work experience, team games and sports, subject clubs, social service programmes etc. At present the school atmosphere only conducts such activities as a routine with the purpose of giving information, knowledge and skills without exposing the underlying values inherent in them.

3. All teachers are teachers of value education, whether they are formally involved or not in the programme.

4. The school atmosphere, the personality and behaviour of teachers, the facilities provided in the school—all have a large say in developing a sense of values.

5. Interaction to appreciate and understand innovations and initiatives as voluntary efforts. Those working voluntarily for the deprived and the downtrodden could be invited.

6. Utilisation of available folklore, national monuments, forms of folk culture etc. to imbibe a sense of belonging.

7. A certain credit may be assigned at the time of assignment for some of the values like honesty, social service etc.

8. All functions, programmes, celebrations, gatherings etc. need to ensure that no group or community feels neglected or isolated.

9. Inviting persons of character, creative abilities, literary tastes and scholarly activities whose mere presence could inspire children.
10. To make the school responsive to emergent situations like quake, floods, fire or droughts.

11. Visits to institutions, establishments, centres of creative arts, museums etc. and to homes for the aged, blind and handicapped not only enhance knowledge and understanding but also genuine appreciation and empathy.

12. The teachers should discuss among themselves, during lunch or recess, new incidents in schools that should form ‘case histories’ for value education programme based on real life situations.

13. To innovate new techniques and methods to understand changes taking place in the society. They need to be monitored and the value inculcation programme suitably modified.

14. Examples from social life of school and community that reinforce human aspects of individual efforts and group efforts need to be disseminated and discussed.

15. Cleanliness within school helps in a long way. Development of aesthetic sensibilities is a basic imperative. They create lasting impressions.

16. Teachers, principals and other staff should take formal oath to the ethics of their profession like other professions.

**Programme Implementation**

“A journey of a thousand miles begins with one step”.

The school assembly, the curricular and co-curricular activities, the celebrations of festivals, work experience, team games and sports, subject clubs, social service programmes – all help in inculcating the values of cooperation and mutual regard, honesty and integrity, discipline and social responsibility. These values have a special significance in Indian society today. This should habituate children in right modes of conduct, thus strengthening their character.

Various activities and programmes, to be taken up daily or on special days on various occasions, could be:

(i) Thought for the day: regular presentation

(ii) Morning assembly: inspiring to students

(iii) Silent sitting: meditation, prayer, yoga

(iv) Story telling, group singing

(v) Study of great literature and books

(vi) Special assembly sessions

(vii) National and international days

(viii) Special projects and exhibitions

(ix) Sports and games: learning to live together

(x) Social work and self-reliance programme

(xi) Presentation of documentaries and films

(xii) Music and drama, elocution and debates

(xiii) Attitude development and role play

(xiv) Summer courses and spiritual retreats

(xv) School clubs
In the morning assembly programmes, there should also be presentations on the significance of various important festivals and different special days like Janmashtami, Ramnavami, Id, Christmas, Holi, Shivaratri, Onam, Guru Nanak Jayanti, Deepawali, Republic Day, Independence Day, Teachers’ Day, Literacy Day, U. N. Day, Science Day, UNESCO Day, WHO Day, Mothers’ Day etc.

The observance of National Science, National Teachers and National Integration Days and other festivals — national and international — should be in a befitting manner. These have immense potential for promoting the cause of education and, in particular, developing awareness of the past and present — its glory and international consciousness.

It is recognised that it is neither possible nor desirable to promote values through “book and birch” and “chalk and talk” methods alone. Let us keep in mind that the teacher is the “kingpin” and the “hidden curriculum” is something that is irrefutable.
Need for Value-based Spiritual Education in Schools*

SEETHA KUNCHITHAPADAM**

Abstract

This paper discusses in detail the meaning of values and morality and the prevailing misconceptions about them. Elders who are supposed to guide a child are deeply immersed in material pursuits and they completely ignore the ethical aspects of life. The ideology of Shri Ram Chandra Mission is explained in this paper. The author emphasises that the need of the hour is for value-based spiritual education, not just value education. Value has been classified as one emanating from heart, e.g. love, kindness etc. and the other practised in schools, e.g. punctuality, obedience etc. The paper highlights the need for providing spiritual education in schools. It deals with the value-based spiritual education programme in Shri Ram Chandra Mission. This paper further focuses on how values can be taught to children by integrating these with subject areas like language, social studies, science etc. Teachers’ role needs to extend beyond the classroom to that of a facilitator and a counsellor. Teachers need to practise themselves what they want to be practised by their students. An integrated approach, i.e. integrating values in the curricular and co-curricular areas, is also discussed in the paper.

Education is a process of evoking knowledge from the child, not giving knowledge to the him or her. Education should lay a firm foundation in the child to stand upon a rock, a faith where he can say, “well, the winds of the world can blow upon me, but they cannot shake me off this pedestal.” But unfortunately, today’s education is only giving mere information to the children, which they learn by heart and reproduce in the examination, get 99% or even 100% and are called the cream of their schools.

In this country, nowadays education means only preparing yourself for a job and people want to do something that will give them maximum money, comfort and good standard of living. But education really means to draw out of the children their best in terms of their potentials: best in the physical way, that is to prepare them to be fit citizens who can serve

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society, serve their brothers and sisters; draw out of their mental and intellectual potential; not to cram facts into their heads. According to Vedas, all knowledge is already in us. Only, it is covered by ignorance like the famous example of a mirror that is overlaid with dust. You clean away the dust and everything is clear. Therefore education is really the process of removing the ignorance that is covering our inner knowledge, which is absolute, which is perfect, which is eternal, which is supreme.

The process of education involves four stages, viz. knowledge that is taught, knowledge gained through intuition, knowledge gained through revelation, and the ultimate knowledge that comes from within ourselves through meditation, through yogic practice. The modern curriculum does not provide opportunities for children to learn by intuition, revelation or meditation. Added to this, the prevailing TV culture, lifestyle of the upper middle class and the rich class make the child forget the real goal of human life and go only for competitions, success and a seat in an engineering college or medical college. Modern science and technology have swept over the curriculum in such a way that students, and especially the parents, clamour for subjects related to information technology (IT); and the parents are not satisfied if their children are inclined to opt for any subject other than these. The education authorities too are taking pride in announcing that their schools or colleges are offering these subjects and expect a 100% result every year.

On one hand, the children are more and more interested in learning IT and allied subjects. The children of today are more intelligent than their parents or grandparents. But on the contrary, unhealthy competition and selfishness are growing among children, and are prevailing and spreading over other things, such as education, employment or promotion. People have forgotten the spiritual aspect in their lives, though India is the birthplace of spirituality. The Indian history talks about great saints, seers, mahatmas, rishis, munis and philosophical teachers who have been promoting, practising and advocating moral and ethical values. Unfortunately, the lifestyle of the people has changed, the western way of living has been adopted, and the meaning of morality has shrunk only to sex life. In short, deterioration is evident in the way we think, the way we act and the way we live. Values have been forgotten or have been thrown to the wind. Today we have degraded ourselves to such an extent that one does not mind stepping on another person and marching ahead. The physical, financial and material gains are more sought after, and the mental, the moral and the spiritual values are sacrificed—nay, they have been altogether forgotten. At this juncture, the need for bringing in the forgotten values and making children aware of them has become essential. It is of paramount importance that the teacher practises these values in his or her own life and then sets an example to the taught how they can learn these values just by emulating their teachers.
What are Values?

*The Oxford Dictionary* defines ‘value’ as “to consider to be of great worth or importance,” or “standards or principles considered valuable or important in life.” While the first meaning denotes value in physical terms, the second meaning pertains to our behavioural patterns. Therefore what we value in life depends on our likes and dislikes, our attitude, our mentality and our behaviour. There is an old English adage which says, “Tell me who your friend is, and I shall tell you what you are!” Similarly, depending on what we value most in our lives, one can judge our leanings, our interests in the physical, material, mental, moral or spiritual life. Material values are based on the utility or rarity of things. For instance, diamond has a great commercial or prestigious value but, if one does not care for it, it has no value for him or her. In Chennai, water is the most valuable commodity at present. They would be prepared to sacrifice any other valuable thing if only they could get water.

But when we talk about moral values, this again differs from place to place. In India, morality is always associated with one’s behaviour with the opposite sex. If a man or a woman behaves with etiquette and respect with the opposite sex, they are considered moral. On the contrary, if a person is corrupt, cheats others or mints money in the wrong way, he is not considered immoral. In fact, he is considered a clever person, admired by people for his ability to ‘get things done.’ In the western countries the opposite is true. They do not consider extra-marital relationship as immoral, but are particular about their etiquette, conduct and things like that.

Value Education

In India the values have always been cherished, practised and thought very highly of. The heritage and culture of India have always encouraged and promoted the practice of values. But unfortunately we have been observing a degradation in the attitude and behaviour of people because these values have been forgotten. Materialism has taken hold of people and they think that anything that is done to achieve success in their personal, material life is okay, be it by wrong means.

Value education is a subject that is being discussed much at all levels of school education as well as collegiate education. The education authorities are concerned about the future of the students and how they would be able to face life without these values. Fortunately, they are coming forward to reinculcate into the children these forgotten values. They are taking steps—doing research, making a lot of studies, consulting various religious and spiritual organizations—for introducing these values in the curriculum. This is certainly laudable. But considering the practical aspect, it appears to be a Herculean task. As the old saying goes, ‘values cannot be taught; they have to be caught.” One has to learn values by experience, by putting them into practice, by watching others, emulating others and imbibing these values in their own lives with a resolve and determination. Unfortunately again, a majority of the elders
who are supposed to guide the children, are themselves deeply immersed in material pursuits forgetting the moral or ethical aspects of life. Therefore it becomes absolutely essential that the elder generation is made to understand, appreciate and practise these values first, so that they will be able to live a value-oriented life, thereby setting an example to the youngsters to follow.

**Value-based Spiritual Education in Shri Ram Chandra Mission**

In Shri Ram Chandra Mission, we have been working for the past 10 years in the field of Value-based Spiritual Education. We started teaching values to children in a very modest way in 1992. Some of us felt the need to talk about values to children and youth and hence visited certain schools, spoke to the principals and volunteered to talk about values to their students. It was encouraging to note that some principals came forward very enthusiastically and gave us an opportunity to talk to their children. We used to visit a few schools every Saturday and talk to the children of a particular class for about half an hour, telling them stories, incidents, asking questions, eliciting answers; in short, making them think about values. The children became very interested and started looking forward to these classes though these were conducted outside the school hours. Slowly this gave us an idea that there is a need for preparing a suitable syllabus on value education for all classes. With the blessings of our Master Pujyashri Rajagopalachariji, and the hard work of some educationists, professors, principals and teachers who are members of the Mission, we devised a syllabus on Value-based Spiritual Education for classes 1 to 10. This was a small booklet of about 40 pages and was published by the Mission in 1994. To coincide with this publication, we conducted a workshop for about 65 teachers for 2 days, talking to them about various aspects of spirituality and how to integrate spirituality with values, how to put these values into practice and thereby become a role model for their students. The response was very encouraging; from then on there was no looking back.

Over these 10 years we have been sharing our ideas and our views on spiritual values with teachers of all classes of a number of schools and colleges, with students in the age group of 3 to 23. We have been addressing students at the NCC camps, summer camps, and have had seminars and workshops for school teachers, principals and college professors. We have been conducting discussions with parents, women and children in separate groups. We have tried to find out the inherent problems in promoting these values and finding suitable solutions for them. This experience has given us confidence, courage and the conviction that a time will definitely come when we will have these spiritual values accepted, adopted and practised by every child and every adult, not only in our country but in the entire world. Of course, only time can tell how long it will take. It is said that the wheel of fortune always keeps rotating. At this moment the wheel has started moving...
from the bottommost part—moving slowly, steadily, upward, that we can confidently say, it is going to be only ascending in the coming years.

**Why Value-based Spiritual Education and not Just Value Education?**

Normally the term “Value Education” is used by all educationists, school authorities etc., but in Shri Ram Chandra Mission we say Value-based Spiritual Education. Our Guru Pujyashri Parthasarathi Rajagopalchariji says that in every child the seed of spirituality is sown even at the time of conception. In fact, he advises the prospective mother to speak in a loving manner to the child in her womb so that the child comes into the world filled with the mother’s love and grows into an adult with that love growing in him too. The mother-to-be should understand her responsibility that she should bring her child into the world with as much love as she can possibly give. This is basically the reason why in ancient times the elders used to tell their daughters that they should say pleasing things, see pleasing things and live in a quiet, happy atmosphere during pregnancy. If the mother is living a life giving due importance to values, imbibing values, one can be certain that the offspring would also inherit all those values in him or her. Hence it becomes very important that the parents, especially the mother, is very vigilant in her thought, speech and action while she is carrying a child. This gives us a clue that we will have to think more seriously about inculcating values in children who are in the pre-KG, LKG or UKG classes. Children who are in the age group of 5 to 15 will have a better understanding of values if they are taught values in their KG classes too. Even psychologists opine that the child learns all that he has to learn by

We have heard the famous mythological story of how Abhimanyu learnt to enter the Padma Vyuha in the battle of Mahabharata. It is said that Lord Krishna was talking to his sister Subhadra about the tactics to be adopted while entering the Padma Vyuha and child Abhimanyu from his mother’s womb was listening intently to his uncle, Lord Krishna. The story goes that when Lord Krishna was explaining how to get out of the Vyuha, unfortunately Subhadra fell asleep and naturally the child in the womb slept too. We know what happened in the Mahabharata.

We have another story of a scholar by name Ashtavakra. It is said that his father was a great pundit in the king’s court, and when he was explaining something about his scholarship to his wife, the child in the womb laughed. The father felt humiliated and, because his ego was hurt, he cursed his own offspring to be born with eight bends. The child was born with eight bends and was named Ashtavakra. Both these stories prove that the child in the mother’s womb is as awake or as alert as the mother is. In other words, the strengths and weaknesses of the newborn are, to a large extent, based on his or her life inside the womb of the mother.

Thus it is evident that what a child imbibes in his life is not just what is being taught but what he inherits from his parents. Hence it becomes very important that the parents, especially the mother, is very vigilant in her thought, speech and action while she is carrying a child. This gives us a clue that we will have to think more seriously about inculcating values in children who are in the pre-KG, LKG or UKG classes. Children who are in the age group of 5 to 15 will have a better understanding of values if they are taught values in their KG classes too. Even psychologists opine that the child learns all that he has to learn by
the time he is 5 years old. It only takes time for him to put these things into practice; values manifest only as the child grows.

Our Master defines spirituality as the "art and science of remembrance": remembrance of God Almighty who dwells in the heart of every being. And whatever we do, we must do in His remembrance. That is, doing everything in the remembrance of God, always living in the thought of the Ultimate so that anything we do has a thought of divinity attached to it, which prevents us from doing anything wrong. Therefore it is necessary that children are educated in spiritual values. If the children are made to realise this, automatically their habits, behavioural pattern, conduct and character will take a turn for the better. In this process we are not putting fear in their minds, but only love. The term so proudly used by many "I am God fearing" will be replaced by "I am God loving". When there is love for God in my heart, my every word, my every deed and my every thought will be filled with love; and when I am filled with love, I cannot go wrong in anything that I do.

When we go about doing anything with a spiritual basis, we are bound to succeed. What is this spiritual basis? It is ‘Love’. Love is the basis for anything in this world. If we sow the seed of love in the hearts of the children, they will start loving their parents, brothers and sisters, their teachers, classmates, and of course their school, their country—in fact the entire humanity. The parents should play a very vital role in loving their children in the real sense of the word "Love." It does not mean just buying anything the child asks, but being conscious of their responsibilities towards their children and loving them totally. Hence when we love the children from the very core of our hearts, it touches them and leaves a lasting impression upon them.

The spiritual values spring forth from the heart. It is proven that a person having spiritual values will always be a loving person and a lovable person as well. In fact, he or she becomes love itself. It can be said positively that love is the core value; the most important, the most basic, fundamental value that has to be cultivated in every individual, so that from 'I love', other values like affection, compassion, mercy, kindness, sympathy, empathy, understanding, consideration etc. spring forth. A person who has no love in him or her cannot have any of these values. All values connected with humanism must be spiritually-oriented, must be connected with this basic value—love.

**Value Inculcation**

**Steps**
The parents, the teachers, the elders and the educational authorities should then start learning these spiritual values, practising them first. Only then can they impart these values to their wards. We have to practise what we preach. Our Master Guru says, "Say what you mean and mean what you say." Therefore the need for value-based spiritual education for teachers and parents is more important than its need for the children. It is easier to
bend a small plant than a large tree. The child can be moulded, taught, changed or made to behave better by adopting simple means and with love. But the elders have deep-rooted ideas, prejudices, preconceived notions, hatred, jealousy, greed etc., that it is indeed a very difficult task to change them. Nevertheless, we should start from the higher level and work our way downwards.

Another important factor in favour of training the elders, especially the teachers, is because the children spend most of their waking hours with the teacher than their parents. A child spends at least 6-7 hours a day with his teachers. It is also a very revealing factor that children once attracted by the teacher, whether because of his teaching or his personality, knowledge or his behaviour, believe very firmly that what his teacher says is the gospel truth. Nothing would deter him from that, not even his parents. He would say, “My teacher said so, hence it must be correct”. This statement makes it all the more necessary for the teachers to be vigilant, to be alert to what they do in the school premises.

It is also necessary that their behaviour outside the school should match their behaviour inside the school. Children being very intuitive are able to detect even slight differences in the behaviour of the teachers. A casual remark or a careless comment made inside the teachers’ common room can create havoc in the life of a passing-by student who happens to overhear the comment or remark. If the teacher has been a role model inside the class, this sort of callous, careless behaviour can turn the student’s life into a totally different one and his personality gets affected totally. Hence again it is the teacher on whom our attention has to be diverted if the children, who are the pillars of India, are to become mentally and morally strong, sturdy and sound.

**Issues of Value Inculcation**

Whenever one talks about values, the foremost thing that comes to the mind is that one should be disciplined, obedient, punctual, regular, etc. But as one probes deeply into the meaning of these words, it becomes obvious that all these values have merely to be cultivated. One is not disciplined from birth, one is not punctual from birth, one is not regular in his activities unless he is taught to be disciplined, obedient, regular, punctual etc. This means that these are only independent values, which can be practised and perfected if the individual makes an effort to do so. Values like discipline, obedience, punctuality, regularity etc. come under this category, and are mostly based on fear of punishment or the temptation of reward. Mostly the children are disciplined and quiet in the classes handled by strict teachers. Even in an office or institution, where the boss is strict there is punctuality or obedience, not because the children love their teacher or the employees love their boss. It is only because of the fear of punishment that they appear disciplined. On the contrary, there are teachers who would say, “Children, if you keep quiet and do the work, I shall tell you a story at the end of the class,” or bosses who say, “If you reach this
target within 3 months, I shall grant you an increment or give you a promotion”. This is “temptation of reward”. But for inculcating values in children, we must go beyond the fear and temptation tactics.

During our interaction with the teachers, many have asked us this question: “You say love is the basis of everything; but if we are loving and affectionate, the students take advantage of the fact and are indisciplined in the class”. Here, love is not to be treated as an antonym for discipline or obedience. A person can be loving and at the same time strict too. One can be regular and punctual, and expect the same from the children, but can be understanding too. As parents, most of us have experienced this with our children. The children know when we are actually upset or angry even if we do not scold them or beat them. Our silence will tell them much more than our words.

Therefore while taking up the responsibility of inculcating values to school children, the first requirement is that the teacher should win their hearts. Once that is done, half the battle is won. Then the teacher can proceed with teaching values in any manner he or she likes, and the students will take them as gospel truth and practise these values without any difficulty.

**How to Inculcate Values?**

How are we to teach values to the teachers? As grown-ups, we all know the various values of life and that we should live a value-oriented life. But the circumstances, the problems at home and workplace, illnesses of near and dear ones, financial problems etc. do not permit us to behave as we ought to behave. Even while we utter something rude, something harsh, we know that we are not saying the right thing, our behaviour is not laudable. But our temper makes us rude, and at times we even feel a sort of satisfaction in having said something to hurt the feelings of others. Later on we may regret our behaviour, but the learned have said, “There are four things that cannot be retrieved once they leave their source—the arrow that is shot, the word that is spoken, the time that is wasted and the opportunity that is not utilised.” It is true of every human being that we waste our words, time and opportunities. How do we correct ourselves?

**Spirituality Helps**

If we remember God in all that we do, we should have a clean, clear and a calm mind. Our mind is full of thoughts, filled with ambitions on the one side and worries on the other. Researchers have found that every individual mind thinks around 90,000 thoughts per day. Unless our mind is emptied of all these unwanted thoughts, we will not be able to remain in His remembrance. The only way to get rid of these unwanted thoughts is by regulating the mind.

**Regulation of Mind**

All the modern problems that the world faces, particularly in the developed nations—problems of pollution, problems of corruption, problems of health—originate in the mind and
through the mind. Unless the mind is purified and regulated in its functioning, and has a definite orientation in which it should function, it may yet function efficiently but not necessarily for the good of mankind. When we recognise that everything begins with the mind, and if we are to cure the ailments that are facing the modern societies, it is with the mind that we have to start working.

In the Sahaj Marg of yoga, which is being practised in Shri Ram Chandra Mission, the emphasis is on the mind and the training of the mind by appropriate techniques. When we start with the subllest level of human functioning, the effect of that purification or regulation automatically percolates into the rest of the system, into the grosser levels of the system. It is not only automatic, it is natural. By continued thinking, impressions are formed in the mind. As habits are strengthened by repetition of the same act, the mind also gets certain tendencies by the formation of such impressions. Sahaj Marg purifies the mind and removes those impressions. By constant practice of meditation and cleaning, we are able to purify the mind and also avoid forming further impressions. When the mind is not bogged with thousands of thoughts, it starts thinking clearly and the result is that the practitioner becomes more and more a master of his mind instead of being its slave.

**Meditation**

Meditation may be defined as continuous thinking about something. In a sense, therefore, anybody who is thinking continuously of something may be said to be involved in meditation. Ancient teachers, both in the East and the West, have taught that as one meditates so one becomes. It therefore follows that what we meditate upon, we get or become. Inversely, using this formula, if we want to become something, we must meditate upon that and nothing else. “Therefore if our aim is realisation or the attainment of oneness with the Ultimate, the object of meditation must be that Ultimate and nothing else.”

**What do We Achieve by Meditation?**

The first step of the yoga of Sahaj Marg is, "Try to bring the mind together into one solid beam and focus it." And the meditative activity is supposed to achieve this. We try to meditate on one object, and hold the mind there by an effort of will, thus strengthening the mind by the application of the will. The repeated application of the will strengthens the will itself to greater performance. When we are able to achieve this, we have a mind with a concentrated, solid, focusable beam behind it; which then becomes the instrument of revelation, in the sense that on whatever you apply it, it reveals itself.

**Mind Gets Transformed as Heart**

By meditation we can clear and sharpen this instrument of our perception—the mind—for achieving our aim, to our destruction or elevation. Nothing can destroy us so totally as our mind if it goes wrong, and nothing can uplift and raise us to Divinity as our mind can. Therefore “in the raja yoga technique it is the mind that we
use, it is the mind that we master, it is the mind that we apply." Having done that, the entire thing is transferred to the heart. The heart now becomes the mind. We think with the heart, we see with the heart, we hear with the heart, we speak with the heart, the heart becomes 'me' and then the job is done—I become love.

Having become love itself, it is just a cake-walk for the teacher to tackle any type of student. What he or she says is obeyed, not out of fear but out of love. Therefore it is very essential that each and every teacher must follow these three steps meticulously:

1. Practise meditation.
2. Now regulate one’s mind, and cultivate only the required qualities or values in self.
3. Become loving, caring and understanding, so that the students emulate you. In short, the teachers should become role models for children coming under their care.

**Inculcating Values in Children**

Values should be taught to children right from the age of 3, i.e. as soon as they join the KG classes. The independent values can be taught as such, in a separate period set aside for the purpose, say once or twice a week. Most of the schools are having these periods in their timetable but in a majority of the schools the class teacher takes that period to cover and complete the left-over portions in the subject being dealt by him or her. This becomes very convenient for the teachers, because value education is not a subject for which examination is conducted or grades are awarded on the basis of tests. The teacher gives some grade in the report card, depending on the general behaviour of the child, irrespective of the fact whether the student has learnt any value or not in that class.

But the school authorities should bear in mind that unless values are practised by every individual, there is no purpose in having a period for Value Education. Unless we get into the water and start swimming, we cannot master the art of swimming. The same is with cycling; we have to ride a bicycle, fall a few times and learn to master it. So also with values. We have to start telling only the truth; be bold enough to face the consequences of telling the truth. Be determined not to give or receive bribe.

We have to introduce the concept of love, God and prayer right from the word ‘go’, i.e. right from the time they enter the portals of our institution. That is why in our *Teacher’s Guide on Value-based Spiritual Education*, which was brought out in 2000, we have introduced "Prayer" as the first topic. Some may wonder, "Is prayer a value?" If prayer is going to be the chanting of a mantra or asking God for something, it obviously is not a value. But if children are taught to pray for the welfare of others, pray to the Creator, just saying "Thank you", it is certainly a value and should be inculcated in the children because it promotes values like love, brotherhood, compassion, kindness, concern, sympathy, empathy etc.
We have given 10 values for the primary school, which can be broadly divided under two heads:

<table>
<thead>
<tr>
<th>Life values</th>
<th>Living values</th>
</tr>
</thead>
<tbody>
<tr>
<td>God and guru</td>
<td>Healthy living</td>
</tr>
<tr>
<td>Greeting</td>
<td>Discipline</td>
</tr>
<tr>
<td>Love</td>
<td>Work and perseverance</td>
</tr>
<tr>
<td>Happiness</td>
<td>Time management</td>
</tr>
<tr>
<td>Nature</td>
<td>Courage</td>
</tr>
</tbody>
</table>

Life is the base and living springs forth from it. If the base or the foundation is not strong, the structure built on that foundation cannot be strong either, cannot last long and may topple under pressure.

For the high school syllabus also we have selected 10 topics, which have been divided under two heads: the World (on one side) and You (on the other).

Many children do not know anything about themselves. They know their body, perhaps some of them know their mind, but hardly anybody knows his or her Soul. Hence we have made an attempt to educate the children about their existence, the Reality and the Soul.

We start with ‘Nature’ and go on to talk about ‘Who am I?’ Body, Mind, Intellect, Life, Prayer, Guru or God. Each topic deals with its various aspects in a graded way from class I to class V for primary school and class VI to class X for the high school.

Integration of Values with School Subjects

We can integrate values with the lessons taught to students, whether English, Science, Social Studies, Mathematics, Arts, Crafts or anything else. It will go into the hearts of the children and the benefit is double. On the one hand, they will learn their lessons and on the other they will learn the values integrated with the lesson. Hence it is beneficial to teach values in an integrated manner rather than teaching them independently as values.

While integrating these values with subjects, the spiritual aspects should not be forgotten. The teacher has to be conscious that whatever he or she is imparting is given to him or her by the grace of the Divine forces and that it is passing from his or her heart into the hearts of the children. The faith and self-confidence of the teacher will make it easier and natural for the children to grasp and absorb it. If the teacher is not confident that what he or she says will be understood, liked and practised by the children, it can never make an impact on them and it will be like a tutorial class that is done for the benefit of the teacher and not the taught. In fact, it will benefit the teacher monetarily but not morally or spiritually. It depends more on the mental and the spiritual attitude of the teacher to convince a child about the importance of these values.

There are scores of values in every lesson in every subject, whether state syllabus or the CBSE syllabus, provided one makes an effort to find them. In Sahaj Marg Research and Training Institute (SMRTI), we have made a conscious effort and worked out complete charts for Physics, Chemistry, Biology, Mathematics, History, Geography, Civics, Commerce etc. We have been able to find hundreds of values in these lessons. As an example,
some of these subjects are considered separately to see how values can be integrated through them.

**English or any Language Class**
There are many lessons, poems and stories in language and literature that give us an opportunity to teach values. We can make the students elicit the values by themselves instead of telling them that a particular poem or story talks about a particular value, say sympathy or kindness. Give them an opportunity to think. Or we can give an activity that will create a situation where they have to "give and take" or be considerate or helpful etc. This would naturally lead them to stumble on to the value in that lesson and adopt it too. There are crossword puzzles, grids and other games that can promote values. Word building, *antakshari* and story telling are some other activities that can help in this area.

**Social Studies**

**History**
From the stories of great emperors like Ashoka, Alexander and Napoleon, values such as *ahimsa*, humility, perseverance, courage, conviction, bravery etc. are conveyed.

World Wars convey the value of co-existence and peace, and make us understand how people should live and behave with others. Talk about the importance of give and take, sharing, unity, understanding, brotherhood etc. The cause for these wars and the bloodshed, the ego that makes them fight with one another; and how the practice of moral and ethical values would have prevented these wars.

**Civics**
In National Anthem, the values conveyed are unity, unity in diversity, patriotism, love, tolerance etc.

Road rule: discipline, regularity, obedience, being a law abiding citizen etc.

Qualities of a good citizen represent all the values that are to be practised. We can ask the children to prepare a list of values in alphabetical order, ask them to group them and practise these values. They can demonstrate these values in their day-to-day life and the teacher can encourage them to have some games, grids, crossword puzzles etc. using these values.

**Geography**
The different objects in nature teach us several values, e.g. the sun (strong, impartial, helping, not expecting

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**VALUE FOR LIFE**

**National Flag**

Saffron colour: Valour, sacrifice and patriotism
White colour: Truth, purity and simplicity
Green colour: Faith and prosperity
Ashok chakra: Righteousness and progress
anything in return etc.), moon (cool, calm, shining, accepting the ups and downs etc.), stars (showing the way to people, living in groups, no ego etc.), mountains (sturdy, courageous, unnerved etc.), tree (sharing, giving, helping, sacrifice etc.), creepers (adaptable, humble, give and take etc.), water (always on the move, facing hurdles without grumbling, helping, surrender etc.), air (accommodative, accepting, unassuming, quiet etc.).

We can ask the children to come out with more objects or things in nature and how they teach us many more values.

**Behaviour Pattern of Teenagers**

A very important and significant step to be taken by the teachers is to mend the children in the age group of 10 to 15. The children have already spent 10 years of their life in a different manner, getting into certain ways of living, forming certain habits, developing certain likes and dislikes, cultivating certain qualities—good and bad, necessary and unnecessary, wanted and unwanted, desirable and undesirable. The behaviour of the elders has perhaps even encouraged them and motivated them to continue those habits, to think that they are right, to become stubborn, adamant and proud. The cinema, the TV culture and the advertisements have affected children very strongly, made them live in a dreamworld, may be in a fool’s paradise and take things for granted. Each child in his or her own way wants to imitate the heroes and heroines, some of them even the villains and the vamps. They should be made to understand reality, and proper counselling should be given so that they do not go astray.

As a child grows into adolescence, he or she undergoes a lot of changes. These changes are physical, mental, social and psychological. They need proper guidance during this period so that their personality develops properly, their character is strong and praiseworthy, and their conduct and behaviour exemplary. The advice and counsel of elders, especially parents and teachers, become very important for the children of this age group. They should be made to understand that these changes are normal and that everybody goes through this phase. They must be given the necessary moral support, especially love and affection, understanding and consideration.

This counselling can be done by teachers. The teachers are the pillars of the society because they make the lawyers, doctors, engineers, scientists, politicians. In fact, they can make a child a loving, kind, understanding child, or a jealous, greedy, arrogant, proud child. It is in the hands of the teacher to make or mar the future of his or her wards. It is therefore necessary that the teacher should think clearly and act calmly.

Let us hope that the teaching community will take this very seriously, learn these values themselves first and also help the authorities in inculcating values in the students.
Comprehensive and Futuristic
Value-based Programme*

CHITRA NAKRA**

Abstract

The crisis in human affairs has been described and the need to realise the concept of ‘learning to live together’ has been emphasised in this paper. In this context, Gayatri mantra and the message that it conveys has been highlighted. The paper clarifies the concept of value based education on the basis of the guidelines of NPE (1986) and the National Curriculum Framework for School Education (2000), the latter identifying 12 values to be inculcated in schools. For implementation of the programme, the crucial role played by teachers is recognised and the need for empowerment of teachers is stressed by the author. This will help teachers to forego orthodox and conventional methodology of teaching and equip them to adopt interactive methodology of teaching that involves continuous dialogue between the teacher and the student. The paper also presents the strategies and methodologies adopted by Veda Vyasa DAV Public School to inculcate values.

The world is beset with cataclysmic changes, and the wide unknown, untraversed world has metamorphosed into a global village. On the one hand, we have made unparalleled advances and forays in the field of technology, whereas on the contrary, we witness a high degree of decay, disintegration and degradation of intrinsic and extrinsic values. Unemployment, rampant corruption, exploitation, child labour and unethical politics have become the order of the day. In such a scenario the words of Pandit Jawaharlal Nehru place a great onus on the stakeholders of education: “We are faced with a crisis in human affairs. And this crisis can be resolved finally only by the minds of men rising to somewhat higher levels. I believe that humanity will arise. It is my faith because there is no other way, otherwise it might perish”. We have to take cognizance of the situation and equip our children with tools of love, affection, tolerance, brotherhood and compassion so that they can face the future with courage, fortitude and equanimity.

** Principal, Veda Vyasa DAV Public School, Vikaspuri, New Delhi.
The new millennium was ushered in with the concept of ‘learning to live together’, and to realise this dream there is greater urgency on the development and reform of school curriculum of value-based education.

Asatoma Satyagamaya
Tamasoma Jyotirgamaya

The most revered Gayatri Mantra sees the grace of the source of light to foster one’s intelligence and imbibe the eternal message of these immortal lines. Veda Vyasa DAV Public School has developed a comprehensive and futuristic value-based education programme. The focal point of the programme is the child, because we recognise that for a brighter and better future it is necessary to chisel and polish the child, who is like a diamond in the quarry. The words of Gandhiji reiterate our belief: “If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children; if they will grow up in their natural innocence we won’t have to pass fruitless resolutions, but we shall go from love to love and peace to peace”.

The aim of the programme is to unravel the innate potential of the child to flower his inner charisma, so that he or she not only adapts to the kaleidoscopic facets of modernity but at the same time his or her roots are firmly entrenched in tradition. Value education is not only taken up as a separate subject in our school but also integrated into the fabric of its curriculum so that the students are enabled to ‘catch’ values in addition to being taught.

What are Values?
The term ‘values’ literally means ‘to be of worth’, something that has a price, or it can also be described as a criterion for judging the worth of the thing or people as desirable or undesirable. Values are abstract and multi-dimensional and present an ideal for the members of the society to shape their personalities.

Identification of Values
According to the guidelines of National Policy on Education (1986) and National Curriculum Framework for School Education (2000), the following values need to be promoted in the school: (i) India’s cultural heritage; (ii) equality of sexes; (iii) protection of environment; (iv) egalitarianism, democracy and secularism; (v) Constitutional obligations; (vi) nurture of national identity; (vii) observance of the small family norms; (viii) removal of social barriers; (ix) India’s freedom movement; (x) inculcation of scientific temper; (xi) human rights including rights of the child, especially of girl child; and (xii) inculcation of personal and social values such as cleanliness, compassion, truthfulness, integrity, responsibility, justice, respect for law and order, courage and the values cherished for the functioning of democracy.

Programme Implementation
The programme of the school was no doubt beset with teething problems. The first step was to orient the teachers, as they are a great catalyst and trail blazers in any reform that
occurs. It is imperative for the success of the programme that they identify with the reform and consider its appropriateness and feasibility. Teachers had been so ingrained in the orthodox and conventional methodology of teaching value education through the didactic, stereotyped and monotonous lectures that they had 'much to unlearn before they learnt something anew'. They were empowered by organising orientation programmes, workshops, discussions and seminars. Eminent and seasoned educationists and experts in value education conducted these programmes. Teachers were provided with educational materials and were given training to adopt interactive methodology of teaching, which involves continuous dialogue between the teacher and students that is more conducive for educational transaction.

### Strategies and Methodologies

To meet the pluralities and diversities of Indian education system, Veda Vyasa DAV Public School has adopted many innovative strategies to inculcate values. The programme has an in-built evaluation system that enables teachers to improve, modify and change their methodology. Some of the strategies adopted by the school are discussed briefly here.

#### Star Chart

This system has been found to work very effectively at the elementary and secondary education levels. Students are divided into small groups and the teacher gives them a defined activity to perform. The goals of the task are clearly defined, e.g. cleanliness of the class or discipline of the class. A group leader is nominated, and he or she assigns the task to different members.

**Fig. 1**
and guides them so that they can achieve the desired goal. The group leader coordinates and monitors the activity. After accomplishment of the goal, teachers award bronze, silver and gold stars to the groups depending upon the level of their performance.

The list of core values identified by the NCERT guides the teachers and helps them in designing the activities. The list includes a group of values to be inculcated at elementary and secondary stages of education (see charts in Fig.1).

**Case Study File**

The school has developed a pastoral care system, whereby the teacher and students are given opportunities for a widest possible teacher-pupil contact. Each class teacher keeps a comprehensive record of the development of each pupil of her class. These records are factual and are descriptive of events rather than mere interpretations or judgments of events. In the account, the teacher notes any aspect of the pupil that she notices or that is brought to her attention, e.g. the teacher observes that a particular student seems to be having difficulty in making friends and seems to be unhappy and lonely. The teacher then takes the necessary remedial action like counselling, encouraging other students to talk to him, or making him to sit with an extrovert and friendly student. The teacher jots down her observations, in the following kind of form:

<table>
<thead>
<tr>
<th>Setting</th>
<th>Date:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incident</td>
<td></td>
</tr>
<tr>
<td>Remarks</td>
<td></td>
</tr>
</tbody>
</table>

The file contains information on the following aspects:

1. General information
2. Physical development
3. Physiological factors
4. Social factors
5. Intellectual factors
6. Creative and imaginative skills
7. Work habits
8. Special difficulties and strengths

At the end of the year, this file is handed over to the next class teacher.

**Class Assembly**

The class assembly provides a healthy intellectual and physical environment, whereby the students get ample opportunity to express themselves, display their creative skills and delve deep into deeper implications of life. Each class gets an opportunity to conduct the class assembly. The following schedule is followed:

(i) Gayatri mantra or Prayer
(ii) News of the week (this comprises news of national, international and school interest)
(iii) Thought of the week (elucidation of thought)
(iv) Inspection of general cleanliness and uniform
(v) Talk by the guest speaker, teacher or student
(vi) Talent hunt of the class
(vii) National anthem

The student in-charge of the assembly awards the class assembly trophy to the section that conducts assembly most effectively.

Value Reinforcement

Teachers play a pivotal role in the implementation of this methodology, as they are the real custodians of values. They act as perfect role models for the students and unconsciously transmit values to the children.

A value for a semester is taken up and is reinforced in all the possible ways and means by the teaching fraternity, parents and the students till it is internalised into a habit. For instance, ‘regularity and punctuality’ was taken up as a value for the last semester and its positive effect was noted in each sphere. It was found that there was a considerable decline in the percentage of late comers, the attendance had improved in all the classes, teachers reported in time for their class, and students submitted their assignment as per the given schedule.

Value Tree

This methodology is very successful at the elementary stage of education. The teacher using NCERT guidelines as reference tool writes the value on a chart. Students along with the teacher jot down the words or phrases associated with the value. They collect stories, anecdotes, parables, allegories and articles, which are displayed on the bulletin board.

‘Just for Me’ Folders

Each student prepares a personal folder ‘Just for Me’, in which they write about their innermost feelings, their creative efforts, file in information about their role models and their life histories, their career graph, interviews, photographs and other write-ups. At the secondary and senior secondary levels, students are given introspective worksheets and checklists that help them to reflect upon their ‘self’ and bring about desirable changes in their attitude and behaviour.

Value-orientation Camp (Adhyatmik Shivir)

A 3-day Value Orientation Camp is organised every year during the
autumn break. It is an intensive experience interspersed with group games, discussions, role plays etc. to engage students in focused activities around social issues. The following schedule is generally maintained:

**Day 1**

(i) Breakfast  
(ii) Prayer meeting and hawan  
(iii) ‘Get acquainted’ exercises  
(iv) Panel discussion on moral or social issues  
(v) Nature walk  
(vi) Yogic exercises  
(vii) Role play  
(viii) Diary writing  
(ix) Meditation

**Day 2**

(i) Prayer meeting or hawan  
(ii) Discourse by guest or speaker  
(iii) Educational visit to famous monuments, museums etc.  
(iv) Presentation of skit on any issue  
(v) Aerobics  
(vi) Photo language session  
(vii) Meditation and prayer

**Day 3**

(i) Prayer meeting or hawan  
(ii) ‘Think tank’ session  
(iii) Preparation of collages and montages  
(iv) Field trip  
(v) P.T. drill  
(vi) Creative writing  
(vii) Self-introspection  
(viii) Vedic ceremony

Group activities are designed to engage in reflective exercises that focus on moral and social issues and are a mixture of fun and reflective work. The goal is to help children begin the process of constructing integrative resolutions of social issues and to become sensitive to ethical content of multifaceted issues. Children learn to adjust and adapt to their environment, inculcate values of discipline, dignity of labour, punctuality, dependability, cleanliness, open mindedness, spirit of inquiry and sense of responsibility. The camp has been rated very highly by students, teachers and parents.

**Warm Fuzzies**

Students at elementary stage pin up ‘Warm fuzzies’ on the pin-up board, wherein they write any positive remark or observation about their classmates. For instance,

Shruti had fractured her right arm and I saw Rahul noting down the homework for Shruti everyday.

Charu

This encourages students to perform good deeds. Teachers also pin-up their observations on the warm fuzzies pin-up board.

**Dilemma Situation**

This methodology of inculcation of values is very effective especially at secondary and senior secondary stages. The teacher exposes the learners to optimally challenging situations. The dilemma situations are designed in accordance with the level of students and are adapted from his past experience. The dilemma situation is very carefully prepared, because it involves moral principles, which are of
equal importance but have a mutually exclusive course of action. The dilemma is demanding but not complex. The topic of dilemma is fictitious, real or taken from any current topic or literature; for example, Dr K. Shridhar, heart surgeon, is the son of a postmaster, and at present he is working as Junior Surgeon in Breach Candy Hospital. He gets an offer from Stanford Hospital, California for the post of Senior Surgeon. Should he accept the offer?

**Activity 1**
The teacher presents the dilemma. Students present their understanding of the problem. What is at stake here? What would you do?

**Activity 2**
Students vote on the dilemma solution in favour or against the situation.

**Activity 3**
Students in ‘Favour’ and ‘Against’ gather in two separate groups. Each group is instructed to give arguments in support of their opinion. Students share with their groups the reasons in support of their opinion. One student of the group takes down notes.

**Activity 4**
Each group presents, alternately, reasons in favour and against. After the speaker of ‘Favour’ group has presented the reason he or she chooses, the person from ‘Against’ group will respond. The teacher acts as a moderator. She intervenes only if some clarification is needed or if rules are being violated.

**Activity 5**
The teacher asks the group to think over the arguments they have heard. She asks: Do you still think your reasons are as valid as they were? Do you want to re-assess your opinion? Each group once again discusses the situation amongst its members. A spokesperson from each group summarises the outcome of the discussion.

**Activity 6**
The teacher takes the final vote as students have reflected upon many sides of the problem, and presents it in a precise and clear manner. She appreciates the efforts made by the students.

**Prick the Conscience**
This methodology has been inspired by the method described by Paulo Freire in his book *Pedagogy of the Oppressed*. The teacher makes an attempt to ‘Prick’ or ‘Disturb’ the conscience of the learner with issues like environmental concern, corruption, child labour, drug addiction etc. The methodology followed includes the following:

**Activity 1**
Teacher presents the issue to the class in a precise and clear manner.

**Activity 2**
Students collect facts, articles, reports and other information related to the issue.

**Activity 3**
A class discussion is held wherein students:
(i) Identify the root causes of the problem
(ii) Enumerate the effects
(iii) Suggest corrective measures
(iv) Take follow-up action.
Exposure: A Project

Under this project, the students interview eminent and famous personalities and learn about their success stories. This motivates and encourages students to imbibe their qualities. They also learn that there is no elevator to success and one has to climb a number of steps to achieve it.

Involvement of Parents

The parents are subtly drawn into this programme through orientation programme, counselling, pupil assessment, parents’ mela and interactions so that efforts of the school are harmonised with those of the parents, and the two work in close coordination for a holistic development of the child.

The comprehensive and futuristic value-based programme requires multi-pronged approach and concerted efforts of all the experts, teachers, parents and community at large to help children make the right choices. It is our humble effort to realise our dream of teaching our children not only ‘to learn’ but also to ‘live’, and develop not only ‘a beautiful mind’ but also ‘a beautiful heart’ so that it helps in making the world a suitable place for living together in peaceful co-existence and cooperative spirit.
Journey to Excellence by Conducting Value Education Experiments in SDSM School for Excellence*

SWATI NATH**

Abstract

This paper outlines some strategies adopted by SDSM School for Excellence, Jamshedpur to realise three important objectives of education, i.e. knowledge, values and living skills. The strategies adopted for value transition include: school-family interactions for excellence, which emphasises inter-family and intra-family interactions, inter-family competitions, and role of family in value development. Other strategies are Child Care Centres, Children’s Guidance Centres; Children’s Parliament (Bal Sansad) comprising the Lower House (Bal Sabha) and the Upper House (Praudha Sabha) and Child Welfare Centres. The aim here is to help children to be winners in all respects. The author points out that another important feature of the school is the curriculum design, aiming at ‘zero failure’ in life by 2004. Health education emphasises physical health, emotional health, intellectual health, social health, environmental health and spiritual health. Efforts are made to inculcate values through various subjects and project-based learning is emphasised. This paper also highlights other initiatives taken by the school which include classroom, maintenance of value profiles of students, teachers and parents, organisation of exhibitions, personality development camps and Bal Melas, awareness programme on child’s rights, interactive sessions and self-assessment by teachers.

Man and society hinge on values. Values are so inseparably embedded in our thoughts, expressions and behaviour patterns that they have fascinated philosophers, sociologists, economists, psychologists, anthropologists and other social scientists for generations. Value is what is desired, liked or preferred. Values have been universally accepted as the most critical non-monetary factor in socio-economic transformation of a society. Without a value system, consistent with the growth strategy and conducive to the growth process, even the most sound socio-economic programme

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cannot be expected to succeed. Values not only determine the social climate and national culture, but also set the pace of social change and the rate of acceleration of the growth process. If developing India desires to accelerate the pace of its development, planning at all its stages—formulation, implementation and evaluation—must be correlated with the value system prevailing in the society.

Values are thus fundamentally social in origin as well as in their manifestation. The more complex a society becomes, the greater is the need for the operation of values. Since India is the most ennobling experiment in spiritual co-existence, education about social, moral and spiritual values cannot be left entirely to home and community. School education in the country seems to have developed some kind of neutrality towards the basic values, and the community has very little or no time to devote for the inculcation of these values. This makes it imperative for the Indian school curriculum to include the inculcation of the basic values and an awareness of these values as one of the central components.

Education is one of the basic institutions through which every society sustains itself as well as transmits its values to posterity. It has two important functions to perform—the first relates to maintaining a ‘social stability’ and the other tends to ushering in ‘social change’.

Formal education, represented by schools and colleges, symbolise the hopes and aspirations of many in the modern world, and serves as the most important avenue for social mobility. Besides imparting knowledge, the formal educational institutions should also inculcate qualities such as leadership, love for outdoor activities, peaceful coexistence, mutual tolerance and respect for others’ rights. Schools and colleges also provide a suitable platform for learning and developing leadership for future social as well as political development. In schools particularly, the young are exposed to two dominant and long lasting influences. One is the association with the fellow students and the other the contact with the teachers. Fellow students could provide role models, ideas as well as guidance to the younger batch in many ways. Often the school associations totally change the perceptions of many youngsters. Teachers on their part often provide the most strong and stable source of support and encouragement to their students. In the early years, the tendency to emulate and eulogise a teacher is very strong. This tendency should be made use of by the teachers to inculcate in their students a strong commitment to those values that are good for the students as well as the society in general.

The school is thus a very important source of value development. The students have a very crucial role to play in our society at present, as a sharp shift seems to have developed towards the ‘wrong kind’ of values among the youth. The school has to wean the young away from the values that are detrimental to social and individual well-being. It sometimes may have to come in conflict with the family and
other agencies in trying to transmit the
right kind of values to the youngsters.
This is especially true in a tradition-
bound society like that of India, where
the process of social change is fairly
slow. The youth today are exposed to
a set of conflicting values and are not
certain about the type of values they
have to choose from. Within the society
itself, forces such as corruption,
religious fundamentalism, casteist
tendencies and separatist motives are
misguiding our youth. The school has
to combat these forces and provide to
the young alternative role models that
can lead them to the right direction. If
schools fail in this significant task of
inculcating the right kind of values, it
might spell disaster for posterity.

Sponsored by the Tata Steel and
managed by the SDSM Educational
Foundation (a registered Trust)
through a Managing Committee
constituted as per provisions of the
CBSE Bye-laws, the SDSM School for
Excellence was conceived not as a mere
addition to the existing multitudes of
educational institutions in
Jamshedpur. Believing that education
is for life, not merely for a living, it was
intended to be positively different to
help prepare the growing generation to
meet the complex challenges of life
during the New Millennium. Accepting
peace, harmony and happiness as the
ultimate goals of all human
endeavours, the essential purpose of
education was believed to help the
students not only to be great, but to
be equally good. Internalising that
children have inherent potentialities
enough for development— have light
in their eyes, energy in their body,
ambition in their mind, hope in their
heart and enthusiasm in their spirit—
the children need to have exciting
childhood of learning and growing.
The children do not need to be taught,
they need to be helped to discover
themselves. All these could be possible
only in “Schools Without Walls”
functioning in an environment of
emotional security. The School for
Excellence has been constantly forging,
shaping, changing and perfecting its
tools, techniques and strategies to offer
quality education.

Education is believed to have been
conceived and developed by the society
as a formal social institution to
transmit values to meet its
maintenance needs and to transform
values to sustain the social change
process. In the wake of explosion of
knowledge, unprecedented technolo-
gical development, industrialisation
and urbanisation, however, education
seems to have been completely delinked
from values. In the absence of
education-values linkage, education
has lost its social significance and
presently it appears to be in quest of
its own identity. Since its inception,
the School for Excellence has been
striving its utmost to restore the
education-values linkage. Identifying
the three important objectives of
education—knowledge, values and
living skills—the School is transmitting
and transforming values through
organisational culture, curriculum
design, educational technology, school-
without-walls pattern, students-
teachers interactions in the
classrooms, in the computer
laboratory, sports field and on the
performing arts stage. Some of the strategies adopted so far for value transmission and transformation are briefly outlined here.

Organisational Culture

School Family for Excellence

The System

The society conceived and developed ‘Family’ and ‘Education’ as social institutions to meet its need for maintenance by handing down the heritage through transmission of values over generations. Through transformation of values, ‘Education’ was also conceived to sustain the social change process. In the social evolution, family as a social institution is presently manifesting to be under severe strains. Joint family is fast disappearing and nuclear family appears to be steadily emerging. Even in the nuclear family, both husband and wife are taking up work role, largely for economic reasons. Obviously, with the contemporary changes in the family structure and its heavy preoccupations, family seems to be grossly circumvented in handing down the heritage. Particularly for children up to initial three years, home is their school and parents are their teachers. Partly due to lack of ‘family-life education’ and partly due to parents’ preoccupations, however, the children are mostly deprived of existing childhood of learning and growing.

The School Family is a social subsystem, wherein all its young members must have exciting childhood of learning and growing. It needs opportunities and environment for comprehensive development of their health—physical, intellectual, emotional, social, environmental and spiritual. For functional efficacy and smoothness, horizontal (section-wise and class-wise) and vertical (hierarchical level-wise) division of family in small units of 10 members with a monthly rotating leader and deputy leader for each family unit, having a teacher as the head of the family unit is imperative. Also, it is necessary to develop and adopt a Code of Understanding (CoU) with mutual love and respect, setting out the disposition of intra- and inter-family unit interaction—both horizontal and vertical as also within the classroom and the family campus. Abiding commitment and close adherence to the family unit concept as also to the Code of Understanding (CoU) are destined to make family life happy, learning enjoyable and growing exciting. In the process, the family members would unfold their wholesome personality to be comprehensively prepared not merely for classroom examinations but also to negotiate blind alleys in life.

Objectives

The School Family for Excellence has been conceived neither as a concept nor as a system, nor still as a strategy. In fact, it has been perceived as a social movement, as a way of life—as the new millennium way of learning and growing. As the new millennium way of life, the School Family embraces the following essentials:

1. Education accepts the creative assimilation of technology and non-
SUSTAINS SOCIAL CHANGE PROCESS

ULTIMATE AIM OF EDUCATION

ROAD TO EXCELLENCE

EDUCATION
A SOCIAL INSTITUTION

TRANSMISSION AND TRANSFORMATION OF VALUES

ORGANISATIONAL CULTURE
1. School Family for Excellence
2. Child Care Centre
3. Child Guidance Centre
4. Child Parliament
5. Child Welfare Centre

CURRICULUM DESIGN
1. Health Education
2. School Subjects

EDUCATIONAL TECHNOLOGY
1. Child-Centred Education Plan
2. Peer Tutoring
3. Activity-Oriented Education
4. Project-Based Education
5. Worksheets / Puzzles

INCLUSIVE SCHOOL
1. Individual Education Plan
2. Remedial Classes
3. Mobilising Community Resources

PLATFORMS
1. Technology Integrated Education
2. Performing Art Oriented Education

VALUE PROFILES
1. Best Parent
2. Best Student
3. Best Teacher
4. Best Family

OTHER INTERVENTIONS
1. Cultural Exchange Programme
2. Exhibition
3. Personality Development Camp
4. Bal Mela
5. Awareness Programme on Child Rights
6. Self-Assessment
7. International Convention on Value Education
8. In-Service Training

KNOWLEDGE

SKILLS
violence as its 'goal of excellence' and uses the best of technology available and feasible in an environment of non-violence, comprising love, peace, truth, harmony and righteous conduct.

2. Education accepts its social accountability and offers quality education to the learners to empower them to pass not merely the school examinations, but also to negotiate successfully the blind alleys of existence.

3. Education must prepare learners to face challenges of life, not only those of examinations.

4. Education for life must involve comprehensive development of learner’s health—physical, emotional, social, intellectual, environmental and spiritual.

5. Education must strive to hand down the heritage through values-based, child-centred and activity-oriented learning. Besides knowledge and skill, education must inculcate values for self-development, man-nature dualism, social cohesion and national integration as well as spiritual enhancement.

6. Accepting that every child is unique and every one of them has light in his or her eyes, energy in the body, hope and aspiration in the mind, the School Family must offer to each one of them exciting childhood of learning and growing as also empower them within their rights and needs.

7. In the process of inter-family and intra-family interactions as also through the Code of Understanding, family members help develop the feelings of compassion, reverence, frugality and symbiosis.

8. In the course of inter-family competitions—academic, athletic, cultural and environmental—family members develop leadership qualities, organisational abilities, competence and competitiveness without exposing themselves to the hazards of personal competitions in their early years.

9. Providing an environment of encouragement and emotional security, the School Family protects the members from negative inputs and depression.

**Child Care Centre**

The Child Care Centre in the school helps the children to be winners in all respects. As winners always have distinct self-identify, the Centre is always in search of students who are not elegantly dressed in the prescribed school uniform with shoes, socks, tie and belt. The concerned school family conducts its members to the Child Care Centre for providing the needed care.

As winners never postpone the assignment for tomorrow, the Child Care Centre helps the children to complete the home assignments every day. The concerned school family conducts its members to the Centre to help them complete their home assignments before going to their classrooms. Thus the Centre is providing exciting childhood of learning and growing to our children by extending unconditional love and acceptance, appreciation,
encouragement, opportunities to experience life, freedom of choice within their needs and rights, and positive support to pursue their interests.

**Child Guidance Centre**

Segregation or isolation is good neither for learners with impairments nor for general learners without impairment. Besides group learning or cooperative learning and peer tutoring, school takes steps to run Guidance Centres for students, which brings these resource learners into the mainstream, creates positive attitudes among them without impairment, and fosters the attitude and skill of learning together without developing any sort of complex.

Remedial classes run by the Child Guidance Centre also make appropriate modifications in the content and its presentation to facilitate conceptual clarity among learners with special needs. The Centre also approaches the community resources to extend help to the students with special needs.

Provision is also made to identify the students with learning disabilities and extending them remedial measures as per their needs. As per the need of the hour, vocational guidance and counselling are also provided to the needy students.

**Child Parliament (Bal Sansad)**

To relate Education to the society and its contemporary issues as also to provide opportunities to the growing generation for development of a wholesome personality in addition to helping emergence of a location-specific educational pattern and programme from the grass-root level in collaboration with the learners, teachers, parents and the relevant experts, the School for Excellence has constituted a Bal Sansad. It comprises two houses—the Lower House and the Upper House. The Lower House is called the Bal Sabha and the Upper House the Praudha Sabha.

Bal Sabha is constituted with the elected members of students (Sansad) from each section of every class, commencing from UKG level through the due process of nomination, campaigning and voting. For campaigning for support, every candidate has to select his or her own symbol, prepare posters projecting his or her manifesto, and deliver a speech outlining the broad objectives for seeking vote. Some students are also nominated to Bal Sansad by the President for maintaining gender equity and cultural balance.


For formulation of policy and programme, every Ministry has an Advisory Council, comprising two student Sansads, two teachers, two parents and two relevant experts. After approval of the policy and the programmes by Bal Sansad, the
Ministry concerned is empowered to implement the programme so formulated and approved.

The Praudha Sabha comprises 10 faculty members elected by the Faculty Council from among its members, 10 parents elected by the Parents Council from among its members and 10 relevant experts nominated by the President from the panel of experts prepared by the Faculty Council.

Child Welfare Centre
The Child Welfare Centre has culminated from the acceptance of social accountability of education by the School for Excellence. The school believes that the contemporary state of “Education in Quest of Identity” is largely because the education has not yet been able to accept its social accountability. The contention of the school has been firmly affirmed by similar view upheld by the Ministry of Human Resource Development of Government of India as also by the UNESCO. It is now universally maintained that education must accept its social accountability to be able to perform its critically important role in socio-economic transformation of the society during the 21st century.

Enlisting the support and association of a team of doctors, psychologists and social thinkers and in intimate collaboration with the faculty members and the parents, the Child Welfare Centre has taken upon itself to project a complete physio-psycho-ecological profile of each student of the school. The profile is anchored on the information generated by medical examination, psychological tests, personal perception of the concerned faculty members and the parents on the following 12 considerations, viz.

(i) Family history;
(ii) State of health and health habits;
(iii) State of motor development;
(iv) State of emotional health;
(v) State of language development;
(vi) Level of social skill;
(vii) Level of intellectual creativity;
(viii) Personality traits;
(ix) School environment;
(x) Child-teacher relations;
(xi) Home environment; and
(xii) Child-parent relations.

With the help of information so accumulated, the Child Welfare Centre attempts to identify the strengths and weaknesses and stimulate the strengths. The student-specific strategy is shared with the concerned parents and teachers, and a broadly common strategy is planned with the consensus of parents and teachers in the parents-teachers meetings, normally organised thrice during the academic session. If the strategy so developed does not yield the desired results, the strategy is reconsidered vis-a-vis the environment and restructured and modified, if considered necessary.

As the school has taken a pledge to achieve “Zero failure” in examinations during 3 years and as also in life during the next 3 years, presently the strategy formulated is intended to improve the performance in the examinations and disposition in the school and at home. The strategy
normally involves restructuring of environment, attitudes, beliefs and values, but at times it also includes intervention.

From the feedback available from the parents, it appears that the strategy suggested by the Child Welfare Centre has yielded desired results in respect of disposition of the child at home, particularly in time management, food habits and in social skill in interacting with different combinations of people within the family and in the neighbourhood.

As is manifested in marked improvement in performance of the students in the examinations, Child Welfare Centre has appreciably contributed to the efforts of the faculty members.

**Curriculum Design**

*Health Education*

Internalising the needs and aspirations of the children in the process of growing up, the School has restructured its curriculum to include a comprehensive health-education programme, embracing physical health, emotional health, intellectual health, social health, environmental health and spiritual health.

As education is not merely a preparation for life, but life itself, and as education is to bring out the best that is in man, body, soul and spirit, the School provides a curriculum that allows for individual differences, and their rates of progress and ability. In this manner each pupil can reach his or her potential and serve the society appropriately. All-round health development takes into consideration the physical, social, emotional, spiritual, intellectual and environmental facets of development. Health-education curriculum is intended to inculcate multi-dimensional values.

Physical health develops the values for healthy living. Social health inculcates the values for family dynamics, social cohesion and national integration. Emotional health focuses on the values for self-development like positive thinking, realistic goal setting, creative problem solving, leadership traits, stress management, coping with depression etc. Spiritual health embraces the values of love, peace, truth, non-violence and right conduct. Intellectual health too embraces the values of intellectual pursuits, creative abilities, stress management etc. Environmental health emphasises on the values of compassion, reverence, frugality and symbiosis.

A curriculum that is conscious of such an all-round development has a better chance of producing a well-groomed personality, capable of reasoning and thinking and less likely to be influenced by bigotry and prejudice.

*Values through School Subjects*

Apart from the general consideration of knowledge itself as a value, there are other more particular values characteristic of different school subjects. School subjects, it must be noted, are no more than pedagogical translations of the various generic intellectual disciplines. Every discipline, looked at from the
standpoint of value education, is a repository of values, attitudes and dispositions inherent in its structure and methodology.

The proper teaching of a subject thus involves not merely the passing on of information contained in the subject but even more importantly inducing in the student certain qualities of mind and heart involved in the methods and processes of that discipline. Learning accordingly should mean not just acquisition of intellectual understanding of what the world is or how it works as an end goal, but also imbibing outlooks, attitudes and values that are organic to the very act or process of knowing.

Thus every academic discipline possesses rich possibilities for development of values. But the right way of actualising these possibilities in education is not by treating the discipline as a deliberate tool of value education but by teaching the subject in such a way that the students gain insight into the nature of the subject, its logical structure, its methods, the criteria it employs to decide what is true and also imbibe the characteristics and mental dispositions associated with its learning.

Teachers in our School always underline the hidden values in every topic they teach, which imperceptibly makes an impact on their teaching or an impression in the minds of the students.

**Educational Technology**

The School shares the growing belief that the gross inadequacy of the traditional teaching methodology of education has gradually become more pronounced. It may still be efficacious to routinely complete the prescribed curriculum, but it is certainly not efficacious enough to stimulate creative thinking, develop self-learning process and help unfold a wholesome personality of the growing generation.

Under the traditional teaching methodology of education, the teacher is believed to be the disseminator of knowledge. In the wake of explosion of knowledge, no teacher could claim to have access to the entire wealth of knowledge even in one’s field of specialisation. Besides, within the time available, it is not possible to transmit the knowledge that the teacher may possess. Further, under this method of education utmost reliance is placed on the memory of the learner to assimilate and retain.

As a result of the inherent limitations of the traditional teaching methodology of education, the school is gradually shifting to the learning methodology of education, wherein the role of teachers is not to disseminate knowledge, but to help develop the skill of the learners for Learning to Learn. Under this methodology, the teachers assume the role of Organiser of learning situation, Facilitator of learning process, and Coordinator of learning.

Under learning methodology, education is a child-based and activity-oriented process of learning. The activity, game or role play helps in having better comprehension and assimilation. It also stimulates creative thinking.
Following the popular adage, “I hear, I forget; I see, I remember; and I do, I understand”, the students are responding much better to the technology-integrated education. The School as such is making its best efforts to provide adequate Computer laboratories, and Activity rooms equipped with computers for visual presentation of the prescribed curriculum as also to provide opportunities to the students to work out on their own the curriculum-based problems. For this purpose the School has acquired so far about 250 CDs for Nursery to Standard XII and has also imported a Server to facilitate easy or instant access of students and teachers to any CD from any Computer laboratory or Activity room.

Project-based learning is an open-ended learning. The same project offers learning opportunities to all students—Nursery to Standard XII—and in all possible learning disciplines such as language, social science, environmental studies, science and mathematics. Project-based learning is exciting and enjoyable. It stimulates imagination and creativity. It culminates into self-actualisation and self-fulfilment. Learning is intensive and extensive. The school adopts one project for each working month. The students get opportunities for self-learning and in the process understand the complexities of the problems.

Worksheets or Puzzles are an equally exciting and enjoyable experience. Students have opportunities to work out the solutions on their own. Self-learning helps the students understand the concepts and their application. It develops their creative problem solving skills. The learning is intensive and extensive. The School is adopting worksheets, puzzles or activity-based education for all students in all subjects for elucidating the concepts and developing the skills.

Inclusive School

Do most schools have walls? This is a question that comes to the minds of parents and guardians when they peep into schools. Walls are often invisible, but can be seen with some insight. Children experience these walls when schools tell them, ‘You cannot get admission because you have “failed” in the selection test or your parents cannot pay the fees, your parents do not belong to the eligible categories’, or ‘you cannot be admitted because you have a physical, mental or learning disability’. If they (the children) are lucky enough to get admission into a school, they encounter further walls inside the classroom when teachers say, ‘I will teach you what I have been directed to from above’ or ‘You will have to learn in the manner I want you to learn.’ Finally, if the children have strength enough to continue in the school, they face more walls when they have to take examinations, which determine how successful they will be in life.

Removal of barriers and bringing all children together in school irrespective of their physical and mental abilities, or social and economic status, and securing their participation in learning activities has led to the initiation of the process of Inclusive education. Since walls within the
school have been broken down, our School has moved out its boundaries, ended isolation and reached out to the community, and the distance between formal schools, non-formal schools, special schools and open schools has been eliminated. This is not a hypothesis or imaginative utopia.

The process of bringing learners with special needs into the mainstream in an inclusive school starts with the assessment of their educational needs and preparation of an Individual Education Plan for each one of them in consultation with their parents. Teaching then becomes learner-centred. Besides group learning or cooperative learning, peer tutoring is also encouraged in our school. This brings the learners with special needs into the mainstream, creates positive attitude among learners without impairment, and fosters the attitude and skill of learning together without any complex.

The strategy followed by us is given below:

1. We have developed supplementary instructional materials (especially downloaded from the net) for the learners with special needs.
2. We have modified the content, its presentation and transaction strategies to facilitate conceptual clarity among learners with special needs.
3. Special evaluation procedures for the learners with special needs have been developed.
4. We have mobilised community resources for support to learners with special needs. Parent-Teacher Council is intended to forge intimate partnership between the home and school and also between the parents and the teachers. It has taken up the responsibility to run the Child Guidance Centre, which eventually runs the remedial classes.

Platform

From its very inception, the school has adopted child-centred, value-based, activity-oriented education to enable the children discover by themselves knowledge, values and living skills through learning methodology of education to help unfold a wholesome personality of the learners. In the coming session, the strategy has a more sophisticated platform. Following the adage “I see, I remember; I do, I understand”, the School has planned to offer Technology Integrated Education—teaching all subjects through computer. Besides enhancing their access to the wealth of knowledge, visual presentation of learning issues would help them to easily remember and working on computers would help the learners to understand much better. For the purpose, three Activity rooms with computers and TV have already become functional. Computer laboratories (estimated to cost Rs 60 lakhs) are gradually being added. All teachers have been trained by the Intel Foundation (USA) in Technology Integrated Education—eight teachers have completed even Master Trainer’s course and have trained teachers of other schools.

The other strategy platform adopted by the School is Performing art-oriented education.
Teachers for fine arts, music, dance and dramatics have already been appointed. School Family for Excellence is intended to help develop values for self-development, family integration, social cohesion and respectful interaction with peers. Performing art-oriented education has been conceived to help promote unison of mind and body, social values, attitude for working together, regional integration, and national unity. Technology-integrated education has potentialities enough to make the children great and Performing art-oriented education will make them equally good.

Value Profiles
The Best Parent, Best Teacher, Best Student, and Best School Family Awards are intended to promote essential value profile of an ideal parent, teacher and student – the three critically important components that offer and enjoy exciting childhood of learning and growing.

Nomination forms are filled up by the students, teachers and parents to nominate the persons of their choice depending upon the criteria mentioned in the forms. For being the Best Parent, Teacher or Student the person has to step into the shoes of the philosophy of the school, accept the social accountability of education and treat himself or herself as the medium to sustain the social change process.

After the nominations are made, any respectable person from the education world is invited to make the final selection based on the parameters in the nomination form. Quality, but not quantity, of the nomination decides the fate of the person who becomes the award winner.

Observation of special days is part of the curriculum. The Parents day, Grandparents day and Pre-school concert are observed every year. Tobacco-free kids day was observed on 3 April 2002, which was a Jharkhand initiative prelude to the Indian initiative. The concerned social organisations and social elite of the city participated in the campaign with the kids of the school, who took out a rally to present a memorandum to the local Deputy Commissioner.

Other Interventions
Cultural Exchange Programme
The School organises joint celebrations of the important occasions and festivals of major religions and cultural groups. This generates better understanding of, and appreciation and respect for, one another to create a tolerant and cohesive society.

This approach provides the students with opportunities for learning democratic principles and processes in the classroom transactions. Also, they learn to question, share and respect each other. Emphasis is also given on equality of gender, social castes, classes and religions. Principles of human rights, children rights and environmental protection are also underlined in these programmes.

Exhibitions
From time to time science exhibitions, social science exhibitions, and exhibitions depicting art and craft work
of the school are organised for the benefit of the students as well as their parents.

**Personality Development Camps**

A residential personality development camp on 'Meeting Challenges of Growing Up', a value education programme, is organised every year to help develop a wholesome personality of the students, embracing physical development, value inculcation and cultural enrichment. Resource persons drawn from different fields conduct the value input sessions based essentially upon activity, role play and games.

**Bal Mela**

To coincide with Bal Diwas, Bal Mela and Cultural festival are being organised in the school premises. Cultural festivals are usually organised by the Interact Club of the school and Rotary Club of Jamshedpur East, in which the local schools are invited to participate in music and dance competitions.

Bal Mela is organised by the Parent Teacher Council, in which about 30 stalls of food and games of children's interest are put up.

Students of the school are being provided with a book of 20 Members’ Entrance-cum-Lucky Draw tickets for sale. This is intended to promote their feeling of involvement and sense of participation, as also to enhance their social skill and level of assertiveness. These skills are destined to be the critical factors for success in the fast emerging market economy. Inter-school competitions in music and dance are intended to transmit cultural values and provide opportunities for expression of creative cultural talents. Parents are most cordially requested to extend their much needed patronage to the children.

**Awareness Programme on Child Rights**

For children, Home is their first school and Parents are their first teachers. Home and parents continue to have overwhelming influence on the children, particularly during the age they develop personality traits and form value elements. For wholesome development of the children, the parents need to be oriented to have values, attitudes and beliefs conducive to the needs of the children to enable them to enjoy exciting childhood of learning and growing. Conscious of the need, the school conducts regular orientation programmes for parents in groups of 30-40 in the Seminar Room specially meant for the purpose.

Parents and teachers love their children and entertain high hopes for them. Children have potentialities to come up to their expectations. Functionally, however, there remains a wide void. The void in role expectations could be successfully bridged with close interface of expectations with the children's needs and rights. There is an urgent need of awareness to develop positive attitude of parents, teachers and the society at large towards children's needs and rights. To meet this urgent need, Awareness Programme is being conducted by the Centre for Training and Awareness of Children’s and Women’s Rights. For successful parenting and education, the parents
and teachers feeling concerned and exercised about their children’s progress and development are advised to contact the Centre for registration to participate in the Awareness Programme as per their convenience.

**Self-assessment**

Monthly self-assessment by the teachers coupled with Management Audit Feedback serve as periodical reminders for updating their abilities, skills and performance. It provides opportunity for continuous self-introspection and self-directed positive change.

**International Convention on Value Education**

The teachers of the School attended the 3-day International Convention on Value Education organised by Sathya Sai Foundation at Prashanti Nilayam, Bangalore. The school is working on the concept of Educare propounded and adopted at the Convention for making education socially and spiritually relevant for human happiness and emancipation of the human society.

**Interactive Sessions**

Monthly interactive sessions between parents and teachers on various issues relating to parenting and education of children identified by the Parent Teacher Council are held from time to time. The first such session has already been completed with the parents of the newly admitted students. A tentative programme of monthly interactive sessions is available in the form of a small brochure entitled *Parenting and Education : A Pilgrimage to Excellence*.

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**In-service Training**

Teachers are believed to be the literary arbiters of nation’s destiny. They are the executive agents of the education system. Training of teachers, as such, is rightly considered to be Investment for Life. The school has been regularly offering in-service training and orientation to the teachers from time to time.

‘Teachers : Craving for Success’ forms the basis for in-service training to all teachers in Lesson planning, Teaching techniques, Classroom organisation, Classroom management, Classroom procedures, Activity-oriented education, Essentials of teachers, Child rights and Educational philosophy of the school.

With the courtesy of the Intel Foundation (USA), all the teachers have been adequately trained in ‘technology-integrated education’ and have been provided certificates. Eight teachers of the school have also completed Master Trainer’s course of the Foundation, some of them with distinction. The Master trainers have also trained 92 teachers. The new entrants were also given 32-week training in Teach to the Future.

Two senior teachers of the school also attended a 5-day seminar-cum-workshop at Panchgani, Maharashtra organised by the MRA. Invariably, the teachers have been participating in the locally organised workshops and orientation courses on teaching methodologies relating to English, Mathematics, Science and Hindi.

Lastly, value education is not a matter of teaching some concepts,
however noble, for children to hold in their brain theoretically when we are not practising in actual life what we say. It does not carry conviction. They do not respect us and without respect there can be no give and take. So let us look at the communication of values as the very gentle art of helping children look at themselves and the people around them. My vision is finally to be honest with myself and my children.

Perhaps these thoughts of ours will never find an audience,
... the mistaken road will end in a mistake;
... the candles that we light one at a time, will be blown out one at a time,
... the candles of our life will gutter and without lighting a single fire.

Perhaps when we sing praises to the sun, the sun will praise us in return
... when we have shed all our tears, the earth will be more fertile;
... when we weep for the sorrows and miseries of others,
... we shall forget sorrows and miseries of our own;
Perhaps because of our irresistible sense of mission, we have no choice.
Principles of Excellence in Value Education*

TINA OLYAI**

Abstract

The author advocates a need to develop essential moral attributes in children such as truthfulness, courtesy, generosity, compassion, justice, love and trustworthiness, whose reflection in the everyday lives of human beings can create harmonious, productive families and communities. There are three kinds of education - material, human and spiritual. Without true value education, material education will just be a curse because, if our mind is not motivated in the right direction, we will use our knowledge for destruction only. This paper emphasises that teaching is a localised phenomenon with an international outlook. Value education implies that the child is a collaborator in the learning process and the teacher is a facilitator. Teachers should set up an interactive form of partnership with their students in a shared learning process. Demonstrating learning process and a consultative and participative environment leads to shared responsibilities and helps develop self-imitative and decision making capacities among the children. The paper also presents some of the features or innovations in value education carried out at Little Angels School, Gwalior.

Education is what remains with us after we have forgotten everything else we learnt. How much more must be the importance of a value education and that too in its excellence!

The greatest gift and most wondrous blessing has always been and will continue to be education and the value as its unfalling protector, leading us to wisdom. Through it the loftiness of man’s station is made manifest and evident. It is only on being attired with value education that the earthly beings can become imbued with a gem-like spirit. Value education also protects us from the injuries of ignorant fanaticism, bigotry, prejudices and misconceptions. A basic thing that has to be appreciated is that man is a spiritual creature and has been created by God to help in the progress of an ever-advancing human civilisation.

But, alas! What did we witness on 11 September 2001? One man’s brain malfunction augured hazards and threats of an undreamt catastrophe. A

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satanically devised but meticulously calculated and culpable mass homicide! Just imagine! This most wanted terrorist of all times, had he used his brain power towards mitigating the problems of poverty, disease, famines or floods, or planned for improvement in the field of education, irrigation, electricity, power production etc., what all achievements could have been made?

In times of rapid change with the emergence of high value global educational tie-ups, it is natural to look over one’s shoulder because a profound sense of disillusionment makes us sceptic about the 20th century, where in the field of excellence in value education we witnessed remarkable progress by science and technology. On the contrary, a careful study also reveals bitter tragedies due to lack of spiritual discipline in the society. We all witness the upset and derangement of world’s equilibrium with unprecedented looming presence of violence, barbaric and heinous actions disrupting the society, pulling back its bulwarks and uprooting its institutions. We are bewildered, agonised, and became helpless, harrowed and solicitous at this hour. This situation cannot be rectified without a sincere effort towards overhauling the thinking pattern of the entire human race. This can be done from one’s childhood, when the hearts are tender and minds are receptive.

Throughout the world, the value of teaching as a profession has declined unchecked. Though the overall literacy rate is growing, and the number of schools, colleges and universities is on the increase, we witness that this world is not as beautiful as it could be. Crime reports reveal that most of the crimes are being committed by educated people. Does it not mean that something is missing in our educational system? We are producing graduates but we are not producing human beings.

Despite attempts to arrest this decline by such means as increased pay, a gathering malaise overshadows the task of educators, a task that often appears caught in a curious dichotomy. At the same time that the moral authority of teachers as respected members of the community is eroding, schools are being asked to address a growing list of moral and social concerns traditionally relegated to the family. What are the root causes of this contradiction?

A fundamental reassessment of the nature of human reality and human society is needed. The truth is that human beings are inherently noble, and that the purpose of life is to cultivate such attributes, skills, virtues and qualities as will enable them to contribute their share to the building of an ever advancing civilisation. True education releases capacities, develops analytical abilities, confidence, will, and goalsetting competencies, and instils the vision that can enable human beings to become self-motivating agents of change serving the best interests of the community.

**Development of Moral Attributes**

Education required to enrich the human mind and spirit must seek to develop essential moral attributes,
including truthfulness, courtesy, generosity, compassion, justice, love and trustworthiness, whose reflection in everyday lives of human beings can create harmonious and productive families and communities, and make the enjoyment of fundamental rights a reality for all their members. Such education, moreover, must help instil in every individual a keen, emotionally grounded awareness of the fundamental unity of humankind. As people begin to see each other as members of one human family, they will be willing to discard negatively learned stereotypes and begin to see people of other ethnic groups, nationalities, classes and religious beliefs as potential friends rather than as threats or enemies.

Baha’u’llah, the Prophet Founder of the Baha’i Faith, stated: “Schools must first train the children in principles of religion, so that the Promise and Threat recorded in the Books of God may prevent them from the things forbidden and adorn them with the mantle of the Commandments.” And as Abdul-Baha, the appointed successor of Baha’u’llah said: “If a plant is carefully nurtured by a gardener, it will become good, and produce better fruit. These children must be given a good training from their earliest childhood. They must be given a systematic training which will further their development from day to day ...” Students must become the shining candles of moral precepts and spiritual ideals and be the means of illumination of others. They should clothe their bodies with intellectual and constructive forces. In order to empower students for all-round excellence, divine ideals must be inculcated more prominently than the knowledge of any science or art. Each child must be imbued with all these qualities and these divine ideals should not remain merely words found in the dictionary.

Kinds of Education

Education is of three kinds: material, human and spiritual. Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease. This education is common to animals and man.

Human education signifies civilisation and progress, that is to say government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries and elaborate institutions, which are the activities essential to man as distinguished from the animal.

Divine education is that of the Kingdom of God. It consists in acquiring divine perfections, and this is true education; for in this state man becomes the focus of divine blessings, the manifestation of the words, “Let Us make man in Our image, and after Our likeness.” This is the goal of the world of humanity. Value education needs to be so oriented that it helps children understand the lofty station of man. At present we put the maximum stress on material education only, and human values are not taught adequately in schools. However, if we realise that man is essentially a spiritual creature
and receptivity for divine attributes is inherent in him if properly nurtured from the beginning. We will understand that without true value education, material education will just be a curse because, if our mind is not motivated in the right direction, we will use our knowledge only for destruction. And what we witness today in our society proves this well. Value education also implies that a teacher must himself be a model of nobility, self-actualisation and discipline. Sound character is ultimately more important than intellectual brilliance. A teacher must also see the nobility and capacity in each student, recognising that a lack of opportunity is different from the lack of capacity. A corollary is that the teacher must enjoy the support of the greater community, a respect that flows logically from recognising the teacher’s true station.

Education needs an expanded definition that frees it from today’s largely economic context and acknowledges its role in transforming both individual lives and entire societies. Basic education, literacy and vocational education need to be redefined in a way that offers the majority more than the acquisition of a few skills and a few simple facts. The minimum requirements of education are the basic knowledge, qualities, skills, attitudes and capacities that enable individuals to become conscious subjects of their own growth, and active, responsible participants in a systematic process of building a new world order.

**Localised Teaching with International Outlook**

Children are born in a certain environment and its effect is very deep on their lives. Through education they gradually learn to understand about other environments and cultures, but this is a gradual process. The fact is that each human society has its own specific needs and, if education does not match with these local requirements, the children cannot be developed as human beings who are sensitive to the needs of their respective societies. Teachers must be trained for this. Implications for teachers’ training would include the necessity of recruiting qualified teachers from within the local community. The community will feel ownership and make investments in the school if it empowers the community to transform itself. Entry into formal schooling should be seen as a continuing process, begun even before birth, rather than as a sudden, disjunctive immersion into an alien institutional culture. Especially in disadvantaged communities, people deserve a sense of pride and ownership in the educational process. While standardised curricula and technical specialists might play a valuable role, respect for and sensitivity to locally evolved knowledge systems ought to be the cornerstone of any campaign of educational development.

Children in disadvantaged populations often suffer from a poor self-concept, living without hope and being treated as second-class citizens.
The leverage point in promoting a positive self-concept in these children is teachers’ training. Prospective teachers need a thorough understanding of the role self-concept plays in determining school success, and they need to practise patterns of behaviour that create a climate of encouragement in the classroom. Thus when local elements of education are deeply grounded, students are made to understand, in a gradual and natural process, that though some needs are specific to certain human societies, the overall need of the entire humanity is the same. This will lead children to develop qualities of love and unity, which is so essential for healthy sustenance of the human race.

Education must be made compulsory and universal, built on local realities but resting on universal principles; it must be relevant to the true needs of a community and contribute to the unification of mankind. It must enable people both to move in the direction of their own choosing and equip them with an appreciation of those universal qualities that distinguish the entire human race. In order to do this, teachers must be restored to their traditional role as transmitters of morality, builders of character and custodians of culture. This blending of local and international elements in education needs great wisdom and care and an unprejudiced attitude. An example of such a blending may be making the learning of one international language compulsory in all schools, while each student must also be given adequate knowledge of his mother tongue.

**Setting an Interactive Learning Process**

Teachers must relinquish the idea that they are fountains of all knowledge. Rather, they should form a partnership with their students in a shared learning process, demonstrating by their example that they, too, are learners. This can have a liberating effect on students in that it may help them see themselves as directors of their own learning and as individuals who can determine the course that their lives will take.

Teachers must give up all occupational prejudices. Value education implies that the child is a collaborator both in his own growth and in the development of his community. He must acquire a balanced set of capacities, which are at once academic, spiritual and vocational. Artisans, craftsmen, agriculturists and tradesmen are all enjoying an intrinsic station of worth and value.

A teacher's prime role is that of a coordinator or facilitator. All perfections and qualities are already inherent in each human being. A teacher only helps in bringing them out, and this is a very sacred responsibility. As Baha’u’llah, the Founder Prophet of the Baha’i Faith, has said: “Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.” And as he has further said: “Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess.”
Consultation and Participative Method

Latest research in the field of education has amply proved that “interactive learning” is more conducive to fostering knowledge and for developing the inherent capacities of the children. Imposing knowledge on them, trying to make them as a computer database full of information only, and assuming that the teacher knows everything is a dangerous attitude. The teacher’s function is not to dictate, but to consult, and consult not only among their co-workers but even with students. They must regard themselves in no other light but as chosen instruments of God for imparting knowledge. They should never be led to suppose that they are the central ornaments and intrinsically superior to their students in capacity or merit. They should approach their task with extreme humility and endeavour, by their open-mindedness, their high sense of justice and duty, their candour, their modesty and their devotion to the welfare of the children. They should strive to win not only the confidence and the genuine support and respect of their children but also their esteem and real affection. They must, at all times, avoid the spirit of exclusiveness, the atmosphere of secrecy, free themselves from a domineering attitude, and banish all forms of prejudice and passion from their deliberations. They should, within the limits of wise discretion, take students into their confidence, acquaint them with their plans, share with them their problems and anxieties, and seek their advice and counsel.

In such a consultative and participative environment, learning becomes a shared responsibility. It becomes something enjoyable. It develops self-initiative and decision-making capacities. When students are involved in planning and consultation, they suddenly become responsible, they discover their self-worth, understand the problems in a direct manner, learn from situations and feel themselves to be an integral part of the entire system of education.

Conclusion

These are some suggestive thoughts and some suggestive actions. No doubt, many schools may have different approaches. The quintessential theme is that schools cannot excel or empower students to achieve all-round excellence just by adopting best possible educational tools, by employing most competent teachers, using state-of-the-art educative processes or even by revolutionising the entire educational set-up by replacing books with computers and making the students a ‘living databank’. We need to appreciate that what we are missing is not ‘lack of knowledge’, but lack of values, to which knowledge must be applied. This concern should be the Alpha and Omega of our thought if we really want to ‘mould’ our children as citizens of an ever advancing human civilisation – the purpose for which God created man. Empowering students in the principles of excellence is not an event, it is a process... a continuous process, and Excellence is not a fixed point in human life. The journey must continue...!
Value Education in Secondary Schools: Methodology*

SWAMI SUVIRANANDA**

Abstract

This paper begins with the remark that because of long humiliation of subjugation, Indian people developed a distorted sense of liberty and freedom. The meaning of education has been clarified in the paper by quoting Swami Vivekananda and Sri Ramakrishna; also the meaning of values has been elaborated. Regarding value development in children, the author is of the opinion that if the focus is not on right values, a child may develop distorted values. Therefore to overcome this through education, purushartha - which includes dharma, artha, kama and moksha - need to be systematically inculcated. Extracts from Gita and Upanishads are given to illustrate the issues and concerns of value education. Both school and family are considered to be responsible for imparting values to children. Different methodologies such as inductive-deductive reasoning, deduction of moral laws, group discussion etc. are discussed. The central feature of all these methodologies is to generate enough enthusiasm and also to excite students’ imagination. In order to make value-oriented education a vibrant reality, this paper includes a charter of action—services, meditation, awareness on health and hygiene, personality development and some other value-based actions.

That value education is getting its due share of attention in academic circles is something heartening. Immediately after the attainment of Independence, people of India, so far smarting under humiliation of subjugation, developed a distorted sense of liberty and freedom. The result of misutilisation of rights is there for all of us to see. A number of reasons can be cited for such a happening, but the most important reason pointed out by the thinkers, policy makers, educators etc. is the neglect of the science of values and value education. It is unfortunate that India neglected this subject, although down the ages its scholars and researchers have deeply thought and cogitated over this aspect and made inferences about making values a part and parcel of our daily lives.

But before discussing values, it is necessary to clarify what do we mean by education. Very often we confuse

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rote learning with education. Nowadays the problem is even more compounded by the fact that the student has to outshine others in competitive examinations. Gone are the days when the world cherished excellence. With this backdrop, it is pertinent to consider the views on education of Swami Vivekananda, the patriot monk, a leading thinker in the educational field and the spirit behind the number of schools named after his teacher, Sri Ramakrishna.

Swami Vivekananda asks (at Deoghar in 1900) rhetorically, ‘What is education? Is it book learning? No, is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education.’ While conversing with the Raja of Khetri, a native prince of Rajasthan, he gave another definition of education as well. He said, “Education is the manifestation of the perfection already in man.”

These ideas that Swamiji gave to us have never been explored to their fullest by educational planners of India. We cannot afford to ignore him or his ideas anymore, especially at this juncture when the entire edifice of the state is about to breakdown and the system of values is being threatened by the “sex-queen and the dollar-king”. Sri Ramakrishna often warned the coming generations about the perils of lust and gold. Today’s litany of problems proves the prophecy of these utterances.

**What are Values?**

When special significance or meaning is attached to some objects or events, they get a value. A value is something essential for one’s life and something that one considers worthy of possession. Money, property, land or other kind of wealth is value to humans. These may be called material values. Freedom, truth, love etc. are also of value to humans. These may be called moral or human values. It is the business of education to develop certain desirable human values in the children.

Values are abstract. Any value needs time to take root and grow. It also needs training and guidance. There is also a necessity for students to realise at some stage of their education that it is his/her duty to develop by consistent self-effort any value he or she desires to acquire.

**Need for Value Education**

If one strives to strike a balance between the individual and the society, one has to depend on good values. Since 1939 committees and commissions have been set up. All through there was honest intention of introducing value education based on religion, though there was no political will. As a result, nothing could be done. Irrespective of whether there is a scheme for value education or not, every child while growing imbibes some values; a child cannot grow up in vacuum. A child has before him many values, both good and bad. If at this stage good values are not introduced before him, the learner child will pick up unhealthy ones. Indian society is facing this danger. We are hesitating. Our planners have failed to provide a value system. While the child is trying
to actualise his potential, he must know which values to assimilate and which to ignore. Unless he learns to discriminate this, he cannot be a useful member of the society.

Swami Vivekananda provides a right solution to the conflict between individual values and social values. This has happened in India for the first time. The idea is ‘Atmano mokshartham jagat hitaya cha’ — for one’s own liberation and for the good of the world. The Sanskrit word ‘cha’ has many connotations; it must be used here as a conjunction. The two ideas must assimilate and supplement each other. For the first time in the Indian society there is a solution to the conflict between the individual and the society.

Sources of Values

A human being in his or her ‘depth dimensions’ is the centre of all values. The truth was discovered long ago by the Upanishads and had been verified by a succession of sages. Dharma or the whole gamut of the science of values, is the by-product of the manifestation of atman in life, action and inter-human relations in society. Vedanta treats dharma or the science of values, as the link between the physical sciences and the science of spirituality. This spirituality is the birthright of all human beings. When it manifests, life begins to be brightened by values like love, purity, compassion, truthfulness, tolerance and the spirit of service in place of traits such as selfishness, hatred, violence and exploitation.

Aims and Values

Aims are less abstract than values and somewhat limited in scope. There are three broad aims of teaching any subject, viz. utilitarian, disciplinary and cultural. Aims broadly determine the purpose of teaching a subject. For example, science is taught for knowledge of the facts, for developing scientific attitude and for training in scientific method of problem solving. Similarly, there will be other different aims for teaching other subjects. Aims differ in their nature and scope from subject to subject, whereas the same value can be found to be common and can be developed by a study of different subjects. Values do not differ from subject to subject, whereas aims do. Aims can be achieved only through consciously attempted teaching-learning situations. Values can be acquired also through situations apart from teaching-learning process. One may forget facts learned and skills picked up by him in a subject. But if a student has acquired any value from it, it will remain with him over a long time, even up to the end of his life. For example, one may forget the facts of science but not the scientific temper. One may forget history but not patriotism that one has acquired from its study.

Material Science and the Science of Values

Science asserts that ‘seeing is believing’ and that any knowledge to be accepted as true should be communicable and verifiable. It trains the mind in the
scientific method and scientific attitude that are essential for persons in every walk of life. Scientific method is the basis of discovery, invention and verification of hypotheses. Scientific attitude means open mindedness, possessed of keen observation, a belief in cause and effect relationship, a spirit of inquiry and disavowal of superstition and dogma. However, an immature understanding of science has shattered the belief of people in tradition, custom, religion and authority of all types including rulers and men of religion. Scientists with a materialistic orientation question the science of values. Science, they insist, deals with the facts of the external world. It is value free. How can there be a science of values then? Vedanta answers this by saying that science that deals with matter is ‘physical’. Its subject matter is facts of the external physical world only.

Vedanta states that science is not limited by any particular set of facts. Any body of facts can be studied scientifically. Love of truth, spirit of detachment, and the seeking mind of a scientist are also facts, but they are facts of the inner world of the scientist and thus belong to the science of values. They are very important for the study of the external world. They are values, i.e. facts of the inner world, along with love, compassion, spirit of service and other series of values. Even physical science comes in its realm when it enters the field of biology in its phase of human evolution, where even the concept of evolutionary progress is a value-oriented term.

Sir Julian Huxley, an outstanding biologist of the 20th century, points out in his book, *Evolution: The Modern Synthesis* regarding this human stage of evolution. In his view, human evolution has ceased to be organic and has now become a psycho-social evolution, since nature has endowed a human being with the most versatile organ, the cerebral system, with whose help one can create any needed organs faster than nature; a human being has taken over from the hands of nature the direction and control of further evolution; to do this successfully, a human being needs to develop and live by a science of values; and what was natural selection at the pre-human phase has now become psycho-social selection or just social selection at the human stage, making human evolution primarily cultural and only secondarily organic.

Thus without the association of values, one cannot deal with human evolution. No question arises when one deals with pre-human evolution. But at the human stage, if a man or a woman is to be the director of human evolution, he or she must have freedom and be guided by a value system. That is where biology stands today.

**Primacy of Science of Values in India**

Among the many urges and desires that Indians have recognised from time immemorial, the science of values (*dharmā*) gets a primacy of place. In India these urges are known as *purusharthas*, which means ‘Purusena arthiyate iti purushartha’, that which is sought after by a human being. They are divided into four all inclusive categories, viz. *dharma, artha, kama*
and moksha. Dharma or the science of values is the first urge of human beings. Without it all the other urges will give society endless trouble; with it the society will have everything and every type of people without any trouble. When living in a society, one has to live with and relate to other people. It cannot be ignored. Along with individuality, mutuality is the central value in society. Therefore dharma comes first in order to regulate this kind of mutuality in society in the fields of kama and artha for all in society.

Value Dimensions

Dharma has two dimensions: one is law with its rules and regulations made by the state, which is an external imposition and has a legal dimension to it; the second is moral and ethical awareness, where the science of values steps in. It has a spiritual dimension to it. Unless society makes the legal and spiritual aspects compatible, there is always a possibility of lopsided development. When we live in a society, some regulations are necessary to ensure healthy human interactions so that all members of a society get the benefit. That can happen when the legal and spiritual values combine. Out of these, the internal moral consciousness is more important, because it helps us observe the law more honestly and spontaneously. Observance of laws then becomes for the good of the society. This is how justice enriches society, ensuring general satisfaction and happiness, even if in some aspects the social conditions are hard. No one can give us moral awareness. We have to secure it by ourselves.

No stable society can exist without dharma, without the operation of ethical and moral values such as love, truthfulness, justice, humanist concern, tolerance, dedication, strength, fearlessness, compassion, incorruptibility, service, capacity for team work, mutual helpfulness and inner peace.

Values that India Cherishes

In fact Gita (ch.16: 1-3) gives a set of values known as daivi sampatti, divine wealth, beginning with abhayam, fearlessness, and contrasts them with the group of evil tendencies known as asuri sampatti, demoniac wealth.

Abhayam sativasamuddhiḥ
jnanayoga vyavasthitih;
Dānam damasōa yajnasōa
svadhyayastapā arjavam

Fearlessness, purity of mind, establishing oneself in the yoga of knowledge, charity, control of the senses, sacrifice, study, austerity, uprightness.

Ahimsa satyamakrodah tyaga
sanitrāpāisunam;
Daya bhutesvaloluptvam mardavam
hriraropalam

Non-injury, truth, absence of anger, renunciation, tranquillity, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.

Tejah kshama dhritha saucam adroho
natimanita;
Bhavantu sampadam dahirh abhijatasya
bharata

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these values belong to one born for the divine state, 0 descendent of
It is important to note that the first moral value in this list is fearlessness. Vedanta holds that no virtue can be sustained without fearlessness; fear cannot be a source of moral action.

The next verse describes the values that a learner child may catch on to if the teachers and parents and other care-givers do not give a proper value system to him. They are:

Dambho darpobhimansca krodhah parusyameva ca;
Ajnanam cabhijatasya Partha sampadamasuram

Ostentation, arrogance and self-conceit, anger, as also harshness and ignorance belong to one who is born, O Partha, for a demoniac state.

These roughly comprise what the Indian mind regards as value. There are so many others that can be mentioned. However, the task on hand is not to make the list bigger but to suggest a method of transmission of these values.

**Methodology**

No doubt, the imparting of values is the joint responsibility of both the family in which a learner child is being brought up as well as the school to which he goes to acquire education. Previously in India, education was more value-oriented than fact-oriented, unlike what it is now. Moral teaching was also offered through religious institutions; there were a host of other informal means like puranas, kavya, drama, *Hari katha*, etc., which also imparted lessons in values. Moral and spiritual education was the prime object of education. Laws of the state were severe, and unlawful action was mercilessly checked. The situation changed with the advent of science and technology, which have revolutionised human thinking, feeling and action. Life has become complex. Knowledge also has increased by leaps and bounds. There has been a host of other new subjects besides science. Value education is pushed aside as a result of this explosion in factual knowledge.

Under the changed circumstances the stentorian guardian and teacher are no longer appreciated by the youth of nowadays. Commandments are to be put aside and stress should be laid on methods that can go down well with the child of today. Some of them are discussed briefly here.

**Inducto-Deductive Reasoning Method**

Much of our knowledge is gained through inducto-deductive reasoning. The process of arriving at a generalisation on the basis of particular facts is called Inductive reasoning. Application aspect of the inductive generalisation goes by the name Deductive reasoning. The entire process is called inducto-deductive reasoning. Every child makes abundant use of this process of reasoning in its value development also, consciously or unconsciously.

Many children obey an advice given by parents or teachers without being explicitly told to do so. They do it by simply observing other children’s behaviour and drawing inference by the inducto-deductive reasoning. Some people may call these mere imitative
actions. Imitation is no doubt there; nevertheless it is not a blind imitation. A child reasons inductively and only then it imitates. Children guided by wise and understanding parents or teachers pick up the capacity for inducto-deductive reasoning much earlier in their lives. Only such children later on reach in their lives the autonomous stage of moral development much earlier than others.

A value education teacher will have to find and even create opportunities to help children acquire moral development through inductive reasoning. Cooperation as a value can serve as an example. The teacher may emphasise the necessity for cooperation at home, in family or at school. He may extend its meaning to situations normally obtaining in life at societal or national levels.

While dealing with the biography of great personalities such as a scientist, statesman, social worker or any other eminent person, the process of inducto-deductive reasoning can be utilised to elicit the moral qualities of the person. A few situations illustrating the moral greatness of the eminent person may be brought to the notice of the children.

**Deduction of Moral Laws**

Deductive reasoning can also be looked upon as drawing a series of inferences based on certain premises. So long as the premises are correct, consistent and accepted as true, inferences based on them are bound to be valid and true. Can we apply this type of deductive reasoning in the moral sphere? Is it possible to infer a set of moral codes on similar lines? Here is an attempt.

**Postulate:**

1. An impartial, yet sympathetic and kind, Creative Cause of this observable universe exists. Human beings believe in the existence of this Creative Cause.
2. The world and its beings are subject to its rules.
3. The Creative Cause is omnipotent, omnipresent and omniscient.
4. Co-existence and peaceful living of the beings is the Creative Cause’s objective.
5. The nature of living beings is reciprocal.
   
   [Terms that can supplement: kind/cruel, help/hinder, peace/war etc.]

**Theorem 1:** The moral code: ‘Love thy neighbour’.

**Data:** A and B are two individuals and neighbours. They have started hating each other.

**Required to prove:** A and B must begin to love each other.

**Proof:**

(i) A and B have begun to hate each other (data)
(ii) The Creative Cause has observed their behaviour (postulates 1 and 2)
(iii) A and B come to know that their behaviour is against Its wishes (postulate 4)
(iv) A and B also come know that their actions are reciprocative (postulate 5)
(v) Therefore they decide to promote Its objective and begin to love each other (postulates 1 and 4).
Everybody must love one’s neighbour. **Theorem 2:** The moral law: ‘Do unto others as you would like them do unto you’.

**Data:** A and B are two individuals desiring co-existence and peaceful living.

**Required to prove:** A and B have to behave towards each other in a mutually acceptable way, that which is helpful co-existence.

**Proof:**

(i) A and B desire co-existence and peace (data)

(ii) Sometimes B hates A and A reciprocates; *vice versa* is true (postulate 5)

(iii) A does not like to be hated by B, and B does not like to be hated by A (postulate 4)

(iv) A loves B and B reciprocates (postulate 5)

(v) B loves A and A reciprocates (postulate 5)

(vi) A and B realise that whatever action one does not like the other to do, he himself should avoid (postulates 1 and 4).

Do unto others as you would like them do unto you.

The parable of the Good Samaritan is a possible supplement to Theorem 2.

It is possible similarly to derive many other moral laws, if tried.

**Group Discussion Methods**

Educators might have often witnessed the phenomenon that adolescent boys do not respond to commandments quite quickly. Moreover, the normal tendency of this age group is to test the established system of values. If it passes the test, they accept it, otherwise they reject it and bring instead a whole set of values that would be contemporaneous.

Modern educators and teachers are best advised to develop methods that would bring out from within the learner child or adolescent various ideas about values. A suitable way is to resort to the problem solving process. In this the students are made to think and treat various aspects of the question of values as a problem and to find solutions to it. Swami Vivekananda also appreciated this idea. He said, ‘Let men think, a clod of earth cannot think’. However, extreme caution must be maintained not to go into the evaluative mould, as the method involves giving a learner enough room to think and veer him towards the cherished values but not before he is ready to do so. A premature imposition of our thinking on the learner may lead to rejection. That will indeed be a setback to the whole process of value education.

In any discussion two questions that should be routinely asked are:

(i) What are the values involved?

(ii) Who is affected by the values?

Some methods are discussed below:

**Brainstorming**

It was the brainchild of Alex Osborne. It is a group technique but individuals can also use it. The brainstormer takes
up a fairly clearly stated problem that has many possible solutions. The brainstormer (individual or panel) is encouraged to ‘brainstorm’, i.e. generate in a rapid fire fashion novel solutions to the problem. During this brainstorming phase all criticism or evaluation of any idea is taboo.

Attribute Analysis
There are two basic steps involved in this method:

(i) First various aspects or attributes involved in that particular situation are considered from where one wants to bring out the cherished value through discussion.

(ii) Next, each attribute is taken up and as many alternative ways of securing the attribute are generated as possible. After that the alternative ideas are evaluated.

Synectics
The word ‘synectics’ has been adapted from the Greek word synecticos, meaning fitting together diverse elements. It is a remarkable technique of problem solving in a group, and to a non-initiate it looks like a mad method for finding solutions. But it seems to work quite often, to be regarded as a proper method. It uses a variety of analogies in problem solving. There are four chief ones. The first involves discussing an analogy of the problem situation from a very different field. For instance, if there are a lot of discipline-related problems in the school, synectics group may discuss how discipline is maintained in a beehive. The second analogy is called personal analogy. It requires the participants to project themselves into a situation and report what they experience. This subjectification of an object of enquiry sometimes yields dramatic discoveries. The third analogy used is the fantasy analogy, in which a person is asked to release his imagination from real life constraints and in effect daydream. The fourth analogy is called the book title, which requires members to furnish pithy but poetic or paradoxical phrases for a situation.

Provocative Operation
The basic premise underlying this approach is that people often fall into a problem solving rut. They tend to solve problems using methods that are habitual, logical, orderly, evaluative or that deal with problems in ideological ways. But in tough problems these do not reveal any solution. A random image or a joke may break the mental set, derail the habitual approach, generate lateral thinking, and possibly help the mind discover a fresher, more creative approach.

A value education teacher can now pick up any topic that the class is dealing with as a whole. He has to generate enough enthusiasm among the students and bring forth the ideas of the whole class about the said problem. As examples, the following topics can be discussed in the class:

1. Your father does not like your new friend. You have a quarrel with your father. What are the values involved?
2. Someone you know is bored at school and spends all the time trying to earn money by running errands for others. Who are the people involved and what are the values?

3. You enjoy watching television. Your parents think you watch far too much. What are the values involved?

An innovative teacher will choose the topics that excite students’ imagination as well as perform task of imparting value education.

Following is a charter of action that hopefully will foster a sense of values in the growing child.

**Charter of Action**

(i) On Saturdays, after school, a group of students may teach the slum, poor or underprivileged children (for class 9 students).

(ii) Cleaning roads around the institution, to be undertaken once a month by students (for class 8 students).

(iii) Various competitions to be taken on lives of great personalities whose lives project values.

(iv) Reading passages from some books fostering good values during school assembly.

(v) Value-orientation programme of teachers and guardians twice a year.

(vi) Guided meditation for greater control over the mind.

(vii) Awareness classes on health and hygiene by experts once a month.

(viii) Personality development classes.

(ix) Family life education.

(x) Motivating students to live a value-based life.

(xi) Creating congenial atmosphere in school so that values are fostered in young minds.

These basically are some of the methods that one should pay attention to. Gone are the days of submissive wards. We now have in our custody a vibrant India, willing to question, willing to think. Our task is to foster among them right thinking and inculcate among them the right attitudes and values. For that we may have to check our own stock and be rightly prepared. Smallest bit of dithering on our part will hamper the development of the fullest potential of the child. The harm caused will be due to our falling short in carrying out our responsibilities. It should never be allowed to happen. Let us both, the caregiver and the learner, shine bright and go for a formidable India all set to take a pride of place in the comity of nations.
Minimum Programme on Value Education in Schools*

J.N. SHARMA**

Abstract

The author is of the opinion that value education may be imparted through direct as well as indirect methods. This paper highlights that value development has to go through five stages, viz. knowledge, making judgement, belief, action and reflection. It identifies specific values and suggests activities to develop them through daily school routines. The paper ends with listing of value-related school activities as the minimum programme for schools. The author believes that generation of the 21st century must develop reverence for Indian epics, saints, sages and freedom fighters to highlight the pride of ancient India; then only can we inject social values in the society.

In the ancient Indian system of education, pupils were required to lead a life of strict discipline and austerity and had to observe a strict code of moral conduct. The elements of character training were reflected in the daily activities of the pupils and constituted a part of the overall programmes of the courses of studies under the guru.

We are at present faced with a challenge due to breakdown of human values, which threaten the stability of our society. It is strange and even tragic that even 55 years after Independence we should still be discussing the place of values in our education. The need for value-oriented education is emerging specially in the present situation in the country, and it should receive the highest emphases at all levels. A good and progressive system of education should incorporate value-oriented contents in the curriculum, since it can inculcate essential values among learners. The current scenario of grossly deteriorated social, political and cultural situations, resulting in violence and destruction, warrants most urgent action regarding instruction in values. India is currently passing through a crucial period of development and progress. The country now stands on the threshold of the 21st century and our nation has to exist as a member of the modern techno-scientific world community. It cannot but move along with others in a fast changing world.

** Education Consultant, Bharatiya Vidya Bhawan, New Delhi.
Methods of Value Inculcation

Value education may be imparted through direct as well as indirect methods. In the direct method fixed periods are assigned for systematic and deliberate instruction to value education. Imparting value education by direct method has been criticised for the fact that when it is introduced as a subject, it becomes a part of the formal education, involving textbooks and examinations etc. and the very purpose of value education is lost. In fact value education should not to be taught as a subject. Value education should be imparted indirectly, and in this ‘school’ atmosphere, personality and behaviour of the teacher as well as the facilities provided in the school will be significant in developing a sense of values among the students. It is not one teacher but each and every teacher of the school who should assume the responsibility for imparting value education through teaching of their subjects and for building the character of learners. A teacher can indirectly make an impact of the moral of the lesson on the minds of students and all activities reflect the desirability of promoting values in the life, tone and atmosphere of the school. There is no cut-and-paste method for imparting value education or character education. The teacher should adopt his own technique in order to inculcate essential values and moral training, as these are basically matters to be appreciated, realised and imbibed into one’s personality.

School as a sub-system of overall social organisation is expected to act as an agent of preserving and strengthening the social structure, and should therefore translate the value system of the society in terms of aims and objectives for various school programmes. Keeping in view the requirements of providing facilities for all-round development of the child, the students should imbibe the following values and the school should provide the necessary activities and programmes to inculcate them:

1. Aesthetic values: Love for the fine art, dancing, painting and music as well as for the symmetry and beauty in nature, rhyme and rhythm in poetry etc.

2. Spiritual values: Importance given to the soul or the spirit etc. through yoga and meditation.

3. Moral or ethical values: Values related to the code of conduct, honesty, integrity, discipline, self-control, self-reliance, inquiry into the good, the bad and the ugly aspects of human behaviour, code of conduct based on logical reasoning.

4. Social values: Concerning the responsibilities and the contribution of the individual towards the society and its well-being. These are governed by the political and social philosophy and the Constitution of the country, freedom, socialism, secularism, democracy, national integration, international understanding, democratic citizenship, equality, social justice, peace, inner harmony, fellow feeling, unity in the midst of diversities, civic
sense, responsibility of citizens, camaraderie and cooperation, participation in community activities etc.

**Process of Value Inculcation**

After identification of the appropriate values for primary, middle and secondary levels, various co-curricular and curricular activities are required to be given proper orientation, to be an instrument of inculcation of such values. In fact, values are woven in every activity of the school and also in every subject being taught. School environment and academic climate must be so modified that it provides rich experience to the children. The textbook material should be correlated with learning of values by identifying areas in which the desired values may be promoted. The following five steps have been identified for inculcation of values through curricular programmes by suitably introducing the element of values at every step:

1. **Knowing**: The child must be made aware of the inherent values or ethical issues while going through a particular topic.

2. **Making judgments**: The child must be provided with conflicting situations while teaching or learning to enable him or her to judge the implications of the related value.

3. **Believing**: Emphasis should be given to the relevant points helpful in development of faith in these related values.

4. **Action**: The child should be encouraged to practise these values in actual life situation as a result of change in his or her behaviour brought about by relevant and meaningful experiences.

5. **Internalisation**: Through constant emphasis on relevant ideas, thoughts and actions, the child should be led to a stage where the practise of acquired values becomes spontaneous and immediate.

It should be noted that values cannot be taught like a subject, i.e. like language, history, science or mathematics. They can be inculcated through situations deliberately planned while teaching various school subjects.

**Identification of Proper Values for School Children**

In order to be specific in our aims of promoting values among the school going children, it is important to identify proper values for different stages, viz. primary, middle and secondary education levels. These values need to be identified keeping in view the age group and the level of understanding of the child. For example, it is difficult for a child at the primary school level to understand secularism and national integration, and therefore only such values have to be identified at different levels that can easily be understood and inculcated among the children. Keeping the age group of the children in mind, it is important that all values recommended below are inculcated through appropriate activities.
### Primary Level

<table>
<thead>
<tr>
<th>Values</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cleanliness and hygiene</td>
<td>• Checking the personal cleanliness of students from time to time</td>
</tr>
<tr>
<td></td>
<td>• Involving children in cleaning classrooms and school surroundings</td>
</tr>
<tr>
<td></td>
<td>• Encouraging good eating habits in school and at home</td>
</tr>
<tr>
<td>2. Respect for parents,</td>
<td>• When a teacher enters the classroom, children will stand and greet him or her</td>
</tr>
<tr>
<td>teachers and elders</td>
<td>• Stand while talking to teachers</td>
</tr>
<tr>
<td>3. Truthfulness</td>
<td>• Telling stories about the necessity of truthfulness</td>
</tr>
<tr>
<td>4. Obedience</td>
<td>• Observing students in or outside classroom</td>
</tr>
<tr>
<td></td>
<td>• Explaining rules and regulations of school discipline etc. through pictures and charts</td>
</tr>
<tr>
<td>5. Punctuality</td>
<td>• Encourage children to come to school and enter the classroom in time</td>
</tr>
</tbody>
</table>

### Middle Level

<table>
<thead>
<tr>
<th>Values</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sense of duty and responsibility</td>
<td>• Right work at the right time, interest to do work in time, to tell truth, respect the parents, be loyal to elders</td>
</tr>
<tr>
<td>2. Dignity of work</td>
<td>• Cleaning the campus when required</td>
</tr>
<tr>
<td></td>
<td>• Voluntary service during functions, gardening etc.</td>
</tr>
<tr>
<td>3. Simplicity</td>
<td>• Story telling, reflecting on the lives of great individuals like Gandhiji, Shastriji, Lincoln etc.</td>
</tr>
<tr>
<td></td>
<td>• A simple living teacher provides an example</td>
</tr>
<tr>
<td>4. Faithfulness</td>
<td>• Story telling, dramatisation, scouting, guiding, voluntary service</td>
</tr>
<tr>
<td>5. Courage</td>
<td>• Scouting, guiding, adventure clubs, gymnastics, yoga, patriotic songs and stories of brave persons like Shivaji, Lakshmibai etc.</td>
</tr>
</tbody>
</table>
## Secondary Level

<table>
<thead>
<tr>
<th>Values</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Discrimination between right and wrong</td>
<td>• Debates and discussions</td>
</tr>
<tr>
<td>2. Secularism or respect for all religions</td>
<td>• Celebration of different religious festivals, collecting information about various religions, cultural programmes</td>
</tr>
<tr>
<td>3. Service to others</td>
<td>• Scouting and guiding, observing service days, performing voluntary service during disturbances, natural calamities and festivals etc.</td>
</tr>
<tr>
<td>4. Humanism and love for mankind</td>
<td>• Celebration of U.N. Day, and Commonwealth Day, adopting a country and making its in-depth study</td>
</tr>
<tr>
<td>5. National integration</td>
<td>• Participating in Qaumi Ekta Divas, celebration of national and religious festivals</td>
</tr>
<tr>
<td></td>
<td>• Making an in-depth study of other states and the cultures, traditions etc. of people</td>
</tr>
<tr>
<td></td>
<td>• Organise exchange programmes with schools of other states or regions</td>
</tr>
</tbody>
</table>

### Value Education through Curricular Activities

Textbooks in language courses, viz. Hindi, English, Sanskrit etc, may be so designed as to contribute to the inculcation of right attitudes and interests, and the basic human values like compassion, honesty, tolerance etc. Language textbooks should contain stories providing moral knowledge and present belief in consonance with cherished values. Similarly, teaching of social sciences and natural science subjects should promote values and ideals of humanism and democracy. While teaching mathematics, examples chosen may be such as to bring in focus the moral or human values like respect for elders, concern for welfare of others, to take less profit, punctuality etc.

### Value Education through Co-curricular Activities

The basic values to be promoted among students up to senior secondary stage may include: self-decision, self-realisation and self-confidence. These can be achieved by adopting certain systematic approaches through morning assembly, yoga, meditation, debates, scouting etc.

### Minimum Programme for Schools

In the school environment of present day, it has become necessary for all schools and teachers to plan a
Minimum Programme of action during the year, which should be conducive to learning for life and creating a humane and caring society. The best place to make a new beginning is the school, where a teacher as a friend, guide and philosopher has a crucial role to provide the young ones training for life of dignity, self-respect and character building, so essential for creating a glorious nation. Some suggestions are offered below:

1. In the beginning of the academic year the teachers may be given an orientation regarding aims and objectives of value education. Subject committees may be formed to identify chapters, topics and concepts and the teachers may be oriented through teaching-learning process in such a way that values are specifically emphasised. An additional column may be introduced in teachers' diaries, where particular value and related matter are mentioned.

2. The best of the fundamental duties should be displayed very prominently at the entrance of the school building.

3. Morning assembly should include prayer, meditation, good thoughts, talks by teachers, students, patriotic songs etc.

4. Participation in cultural activities like dance, drama of different regions depicting unity in diversity may be made compulsory.

5. Social service camps, visits and excursions to different places, experience in inter-regional living and national integration may be organised once or twice a year.

6. Games and sports meets at district level may be organised by rotation in different schools.

7. Scouts and Guides Movement may be popularised and maximum number of students encouraged to participate in these activities. The laws and promises of a scout or guide must be practised by all.

8. N.C.C. and National Service Scheme activities must be made compulsory.

9. Every student must participate in the adventure activities, health and hygiene programmes etc.

10. Schools may organise students' self-government, mock parliament etc.

11. Children may be encouraged to learn international and regional languages by providing facilities in the school.

12. National integration exhibition depicting cultural, economic, historical and social aspects may be organised once a year in the school.

13. Charts relating to the history of freedom movement may be displayed permanently in every school, adding new dimensions and material from time to time.

14. Quotations from great thinkers on moral values may be displayed at all suitable corners of the school.

15. Pictures and charts with short biographical notes of national personalities who contributed to the good of the mankind may be
put in libraries, laboratories, classrooms, halls etc.

16. Active participation of local community and parents should be encouraged to strengthen the programme of value education in schools.

In the present day India when the forces of regionalism and secessionism are rampant and communalism is being injected, renaissance of value education is the only ray of hope. Generation of the 21st century must develop reverence for Indian epics, saints, sages and freedom fighters to highlight the pride of ancient India; then only can we inject social values in the society.

**Role of Teachers**

The role of teachers need to be determined not only in the context of promoting values but also in that of providing more effective methods of education. Teachers should not only be good in teaching but also be a good citizen possessing basic moral and aesthetic values. Teacher’s function is not confined to what he or she does during his teaching hours in the classroom; in reality he or she teaches all the time, constantly, by acting as the role model before the students.
Teachers’ Guide to Peace Education*

R.P. PERERA**

Abstract

This paper is based on a UNESCO publication entitled Learning the Way of Peace: A Teachers’ Guide to Peace Education, which was developed as an outcome of a UNESCO Regional Seminar, held in Colombo, Sri Lanka during 3-5 January 2001. The crucial role of teachers in imparting education is universally recognised. The guide also targets the teachers as peace educators, through an integrated and holistic approach in all subjects taught in the schools and teacher education institutions. The guidebook comprises 20 chapters divided into four parts: Part I deals with the nature and concept of peace education; Part II contains peace values in school curricula; Part III is about developing peace education staff and reducing violence in school; and Part IV deals with thematic models for peace education. The author believes that the guidebook may help a teacher as a peace educator to select appropriate learning activities in all subjects, which would be interesting, well-structured, meaningful, challenging and inspiring. By using the methodology proposed in the guide, a teacher will be able to promote appropriate values, attitudes and behaviours among students, and thus target the future generation towards a culture of peace and non-violence.

The UNESCO publication entitled Learning the Way of Peace: A Teachers’ Guide to Peace Education comes with inputs provided by educationists, intellectuals and resource persons from the SAARC region, who made presentations at a UNESCO Regional Seminar, held at Colombo, Sri Lanka, during 3-5 January 2001. The publication is an attempt to encourage member states to formulate policies to institutionalise and implement the Peace Education Programmes in their respective countries.

The guide targets the teachers as a peace educator, through an integrated and holistic approach in all subjects taught in schools and teacher education institutions. This initiative is first expected to be tested in the South Asian countries who took part in the seminar and then globalised as a peace movement, by proposing these concepts and programmes to be

** Chief Administrator and Programme Officer for Culture, UNESCO, New Delhi.
adopted by UNESCO’s member states within the context of the International Decade for a Culture of Peace and Non-Violence for the Children of the World.

The publication comes at a time when the whole world is realising that only a world order with peace-oriented values, attitudes and behaviours could bring about respect for human dignity and right, and respect for the environment, which are the essential ingredients for contributing to a Culture of Peace World-wide. In order to have full benefits from the initiative, the following actions will be needed:

1. Re-orient teacher education programmes to ensure the professionalisation of every teacher and teacher educator as a peace educator.
2. Design school programmes, co-curricular activities, functions, ceremonies and celebrations to internalise the concepts and practices of peace education.
3. Incorporate peace education in all curricula and in the development of teaching/learning materials, including multi-media facilities.
4. Initiate functionaries of school management systems into peace education and provide them with the enabling environments to do so.
5. Influence the relevant authorities to ensure that mass media fall in line with the mission of peace education by recognising social responsibility.
6. Lobby with decision makers in public and private sectors that environment conducive to peace must be ensured to supplement what is done in schools.
7. Develop and execute a monitoring and evaluation mechanism for peace education programmes and build these into the new programmes.

This guidebook attempts to promote such concepts through the teacher, as a peace educator, who should select the appropriate learning activities in all subjects of the curriculum that would be interesting, well-structured, meaningful, challenging and inspiring. Using the methodology proposed in the guide, the teacher will be able to greatly enhance the value education taught in the schools without overburdening the existing school curriculum.

The teacher should also generate an interest in the class by understanding the students’ needs (health, security, emotions and aspirations), the development of the individual’s right to enjoy, to learn and to do, and by treating each student on his/her respective merits.

This concept is expected to promote appropriate values, attitudes and behaviours in the schools and is targeting the future generations towards a culture of peace and non-violence.
Selected Annotated Bibliography of
Journal Articles on Value Education*


It highlights the importance of cultivating several trans-cultural human values in corporate management. Human values are needed for human social existence and for the well being of individuals, irrespective of a particular culture's unique orientation or social distortion. In this regard, the fundamental psychological principles of *Gita* and *Isha Upanishad* are discussed. Certain values such as trust, compassion, justice, leadership and peace are covered. The author argues for management with ethics, science with human values, and technology with a conscience. It is thus necessarily an orient-management curriculum and a development programme.


The article focuses on integral education with emphasis on the five-fold aspect of education, which includes physical, vital, mental, psychic and spiritual. The physical, vital and mental aspects deal with ways of building up the personality and raising the individual out of the amorphous sub-consciousness, making it a well-defined sub-conscious entity. While physical, vital and mental education prepares the outer personality and capacities to their fullest, psychic education helps the individual to develop a power of attitude over circumstances of life and unlocks the eternal sources of knowledge, love, and creativity in the human being, and prepares him for integral perfection. Integral education addresses itself to the deep-seated urge in the child for freedom, perfection, delight, joy of progress and self-expression. Thus, integral education focuses on knowing and mastering oneself, that begins from the individual but has an impact on the society.


The relevance of the guna theory to applications in western management practice has been highlighted in the paper. In its essence, the guna theory depicts values that constitute human personality into a sattwa-ajas construction. By its nature, guna has been shown to have parallels to western classification of value systems, especially in the field of ethics and

* Excerpted from the book entitled *Annotated Bibliography on Value Education in India*, NCERT, New Delhi, 2002.
morality. The authors point out that guna theory has deep relevance in the face of egoistical, contractual or legal values, which so often define the parameters of western management.


The article focuses on the feminine dimension of human values. The thoughts of Tagore primarily and to a lesser degree those of Vivekananda, Gandhi and sister Nivedita have been highlighted. The feminine human values are embodied in motherhood, holiness, purity, charity, prayer, unselfishness, sacrifice, forgiveness and the like. Tagore stressed more on the values of stability and harmony; Vivekananda laid more emphasis on holiness and purity; and for Gandhi the woman is the incarnation of ahimsa and infinite love. The author stresses that the wise and sacred traditions of the past, filtered through the perceptions of Tagore, Gandhi and others, should be accorded prominent place for learning and designing a mentally healthy and strong human society.


The paper explored the value patterns of urban and rural women as a function of the type of family and age at marriage. Using a 2 (urban vs rural) x 2 (joint vs nuclear family) x 2 (early vs late marriage) factorial design, 200 married women (aged 15-25 years) completed the personal scale (Sherry and Verma) and a personal biodata sheet. Analysis of variance revealed significant main effects of type of area of aesthetic, hedonistic, and health values; of the type of family on health values; and of marriage and age on knowledge and health values. The implications of the findings in terms of women’s empowerment for facing the challenges of society have been discussed.


The article stresses that value education and moral education in particular constitute the *sine qua non* of education. Moral education is often misinterpreted in terms of religious education, though they are distinct. The mode of moral education is suggested, keeping in view its form and concept. It is emphasised that moral traits cannot be effectively inculcated by direct instructions. The problems of treating moral education as a separate subject have been discussed. Orientation of all working teachers via special seminars, and conduction of orientation courses on moral education are a prerequisite for including moral education as a subject.

The author highlights the degradation of moral values among the youth of Manipur. She defines moral values which, according to her, are always associated with the social norms of a particular community. She highlights the different factors that are directly or indirectly responsible for the degradation of morality among the youth of Manipur. Socio-religious factors, educational factors, the role played by media, family structure, alcohol, drugs and corruption are the factors she thinks are responsible for the erosion of values among the youth.


The article discusses the objectives of peace education to develop skills, knowledge, awareness, attitudes and values among students for becoming effective citizens. Education for peace is an attempt to respond to the problems of conflict, poverty, pollution, human rights, and nuclear arms race, which affect the consciousness of school children. It develops values of self-respect, respect for others, human rights, open-mindedness, peaceful coexistence, justice, and tolerance. A few guidelines to run a successful peace programme and to implement comprehensive peace education in schools have been suggested. Students should learn about strategies for attaining peace. Peace education should be included in all subjects and all aspects of the school. The success of the programme is directly related to the sincere commitment of teachers, administrations, and supporting staff.


In this paper the importance of human duties for the attainment of global values has been highlighted. The global values refer to the universal moral values such as compassion, charity, self-control, human rights, democracy, fraternity, etc. The contributions of Plato, Radhakrishnan and others in the field of education have been discussed, emphasising that a fruitful system of education is essential for the cultivation of these values which provide the foundation for the technological society of the 21st century. The teacher plays a constructive and positive role in it, particularly the teacher at the lower level of schooling including pre-nursery.


The article emphasises that teaching social-work values for ethical decision-making and conduct contributes towards building of a work force of responsible professionals. The first part is a brief theoretical overview of social-work values and their teaching. The second part provides guidelines for the process of ethical decision-making with the help of case studies of ethical dilemmas and conflicting values. It also provides an analysis of the decisions made by professionals and the outcomes thereof.

The article highlights the Constitutional vision of Indian society including the Fundamental Rights, the Directive Principles of State Policy and the Fundamental Duties. Constitutional values such as liberty, equality, justice, socialism, democracy, and secularism have been discussed. The author asserts that strict regulations and implementation of law are the only ways to promote these values in the society.


This article highlights the importance of moral education in our society. The educational philosophy of Gulzarilal Nanda, Albert Schweitzer, Max Otto, Bertrand Russell, and Mahatma Gandhi have been discussed. Moral, spiritual, social and Upanishadic ideals have been highlighted. It is pointed out that moral education should be imparted with greater emphasis on its practical aspect through the curriculum, for which the existing system needs to be redefined. The role of teacher in imparting moral education should also be stressed. It is important to open avenues for study and research in the field of moral education.


The article describes the role of induction programme in teachers' effectiveness. Qualitative improvement in an educational system largely depends on the quality of its teachers. Today, with the expansion of the system in both quantity and variety, a large number of teachers have entered the profession with adequate and sufficient professional preparation. Teachers constitute the largest section of the whole education system and teaching as a profession also requires many competencies and values. The induction programme, which is the central focus of this article, should become a channel through which the traditions, conventions, basic philosophies, policies and procedures along with certain values associated with the institution are communicated. The teacher should be given on-the-job practice and feedback in the form of counselling so as to boost their morale, confidence, creativity, trust, self-esteem and so on. However, dedication and commitment of the head of the institution is a crucial factor.


The article studies the effects of education, location, sex and marital status on the values of an individual. Subjects were 360 young men and women (aged 18 to 35 years) stratified according to sex, marital status (married women, unmarried women and unmarried men), location (rural
and urban) and education (fairly good educational background and poor educational background). The Rokeach Value Survey (1973) adopted by Ray (1978), consisting of two lists of values - terminal and instrumental - was used to collect data. Analysis of variance revealed that location, education, sex and marital status had a significant effect on the respondents’ terminal values but not on their instrumental values.


The author explains that many of the rights and equality such as legal, civic, economic, etc. have been legislated for the women and, in theory, women enjoy these rights. But in practice, the extent to which women exercise these rights and actually attain equality, depends on their own value framework, their readiness to assert the rights available to them, the degree of social mobilization on the issue, and the immediate familiar and social context. Law, too, as a facilitator has not played the same critical role in the area of social equality as it has in the areas of legal, political, and economic equality. The author, thus, concludes that the individual’s value framework, the degree of opinion mobilization, and the immediate familiar and social context have a much greater role to play in the area of social equality.


The main aim of the study was to compare and find out the relationship between the life values, creativity and personality traits of physically handicapped students and settled persons. The sample of the study consisted of 250 students studying in Senior Secondary Schools of Rajasthan and 250 settled persons who had completed graduation and belonged to the age group of 25 to 40 years. The study found that moral and aesthetic values are negatively related to all life values, except hedonistic value in respect of both physically handicapped students and settled persons. Total life values were also related negatively to all the 16 personality factors except factors I and M. However, barring originality, all other factors of creativity were found to be highly correlated to each other. Both the groups of physically handicapped persons showed significant correlation for factors such as elaboration, originality, and total creativity. The study did not find any relationship between flexibility and life value. The hedonistic value also did not show any relationship with creativity.


The article lays focus on different dimensions of values for the upliftment of human life. Contributions of various Committees and Commissions of the Government of India such as Kothari...
Commission, Sri Prakasha Committee, Verma Committee, etc. have been underlined. Some of major values like justice, equality, liberty, fraternity, humanism, scientific temper, spirit of enquiry, protection of environment, love and compassion are discussed. The role of teacher in value education, which is irreplaceable, should be geared towards helping students develop the art of practising values in concrete situations of life. The author concludes with the suggestion that the teachers should themselves be value oriented and enthusiastically participate in different programmes of value education.


The author holds that under the present circumstances and world of evils, the Gandhian principles of life are the only remedy for all evils. Further, it is stated that satya and ahimsa form the crux of Gandhi’s philosophy and represent the metaphysics and ethics he preached and practised. By applying these two maxima to the practical life of the millions of Indians, Gandhiji has given a pragmatic proof of the success of spiritualism. The author reinstates that Gandhian philosophy was not a mere intellectual pursuit or an abstract theory, but an applied idea that inspired millions of Indian people to be awakened and to cast off the fear of death to fight the battle of truth by adopting the non-violent method. The author emphasizes that through struggle and experiment, and with the love of truth and of all fellow beings, Gandhiji made himself great. If we too can cultivate more of these values, it will be good for oneself as well as for the society.


This author expresses concern over the non-implementation of the reports of Commissions regarding the inculcation of value education in the curriculum and stresses on the need of incorporating value education in science teaching. Based upon some observations, it is stated that schools are not doing what needs to be done. The author presents value-related concepts, their classification and nature of values including some important ones like humanity, love, tolerance, truth, equity, justice, nonviolence, forgiveness, etc. The three levels of value-based approach to science teaching, i.e. fact level, concept level, and value level, have been discussed. The author suggests that the role and attitude of science teachers in values education must be positive and they should be able to resolve the values conflict of children and help them develop a scientific world view.


The article examines how contemporary Indian psychology lacks a value orientation and suggests that the active application of psychology to real life should be value based and directed
toward promoting social and human welfare. The author states that researches on locus of control and distributive justice indicate that psychology can be made more meaningful for the Indian society by emphasising the implications of research findings for moral thinking within our culture in terms of “ought” and “should” in social behaviour. The author asserts that remaining neutral or value free in the name of being scientific or adapting the values of other cultures is bound to lead to an inactive and ineffective psychology.


The article highlights the importance of tolerance and ‘The Great Indian Novel’. Indian beliefs provide a massive foundation for a positive concept of ‘Dharma’, where love, justice, tolerance, duty, etc. merge into a rounded whole. ‘A Note on Dharma’ by Shashi Tharoor given at the end of *The Great Indian Novel* is the bedrock of this article. A comparative analysis of Mahabharata’s politics and persisting political scenario has been presented in the novel.


The paper highlights the moral crisis at various levels such as international, national, and ecological, in the modern world. The philosophy of Hindu and Jain religions, and of Gandhi and Nehru has been discussed. It is asserted that we should not neglect our moral values and civilisational values that were advocated by these thinkers. Students should learn values, namely inner discipline, self-restraint, sense of fraternity, secularism, humanism, etc. Voluntary organisations, teachers, parents, and social workers should solve moral crisis. Students can create a society that can lead to freedom from submission, anxiety, and exploitation.


The paper attempts to establish that ignorance is a necessary condition for science to have a purpose, just as it is a pre-condition for any kind of intentional learning. The author argues that those who find intrinsic value in science must necessarily attribute positive value to ignorance. He presents a number of ways in which scientific ignorance may be positively valued by scientists and non-scientists, and lays down a framework for discussing ignorance. Accountability and its attendant performance measures can provide ways of combating some varieties of ignorance. The paper is concluded with remarks that at least some sectors of society may be moving towards a realisation that many kinds of ignorance are irreducible. A recognition of the need for scientists to cultivate their particular type of purposive ignorance has been highlighted.

The study highlights the plausible cross-cultural differences in value orientation among business students in India and Singapore. The sample for the study consisted of 84 Indian (45 male and 39 female) and 65 Singaporean students (30 male and 35 female) studying in business schools, using purposive sampling technique. The Value Orientation Scale of Natarajan (1980) was used. The findings revealed that self-concept, self-respect and health are assigned high ranks by both the groups. Indian students gave high importance to work and success, whereas the Singaporean students gave higher importance to love and life. Ambition, life, politics, wealth, family, and individuality discriminate maximally the Indian students from the Singaporean students in terms of the importance attributed to a value. Beauty, humour, language, life, politics and wisdom are the values that discriminate maximally the Indian students from the Singaporean students in terms of the commitment they showed towards a value. In all, the findings revealed a trend towards materialistic value preferences by the Indian business students and more realistic value preferences by the Singapore business students.

The main objective of this study was to explore the possible relationship between moral values with 10 personal values. The sample consisted of 561 boys and girls of Puri district (Orissa). Tools such as Personal Values Questionnaire by Sherry and Verma and Defining Issues Test of James were used. Pearson’s product moment coefficient of correlation was used to analyse the data. It was found that moral judgement was positively correlated with religious, social, knowledge and health values, and was negatively correlated with personal and family-prestige values.


The paper emphasises the impact of information technology on values in our contemporary society. The author raises concern on value erosion in industries, where culture of our society is being influenced by the technological advancement. The values that are getting eroded, as mentioned in this article, are human values, community and social values, cultural values and institutional values. The authors suggest that these values should be inculcated in industrial personnel by organising symposia, seminars, and special lectures, and encouraging extra-curricular activities. The authors conclude that value education needs to be introduced in higher education, i.e. universities and management institutes.

The study explores the effects of tribal/non-tribal status and sex on moral judgement and attainment of autonomous level of moral judgement among 42 tribal (17 boys and 25 girls) and 58 non-tribal (40 boys and 18 girls) children studying in class IX of three schools in the district of Koraput (Orissa). Findings revealed that the differences between both tribals and non-tribals and between the sexes had significant effects on moral judgement in school children. Tribals compared to non-tribals, and boys compared to girls were at a higher stage of moral judgement. Differences in neither sex nor between tribals and non-tribals had a significant effect on the autonomous level of moral judgement.


The paper primarily focuses on the issues related to violence, non-violence, and satyagrah in the Gita-Gandhi perspective. The perspective of Gita on the issues of violence and non-violence is delineated. The paper has five parts. Besides a discussion on the relevance of the Gita-Gandhi perspective, the author highlights the importance of non-violence. The author thus comprehends the importance of non-violence as a cultural and spiritual value on individual level. In Hinduism, *Ahimsa* (non-violence) was taken as one of the five *mahavratas* (great vows). Buddhism also highlights the importance of non-violence. To conclude, author states that whenever the real problem of resistance against injustice and inequalities on social scale was thought of, the concept of satyagraha served as an effective means of fight against all kinds of injustices and even as a means of national liberation, as enunciated and developed by Mahatma Gandhi.


Citing examples from ancient Indian tradition, the author lays stress on the importance of value education and expresses concern over its falling status. Three psychological approaches, viz. psycho-analytic, cognitive development, and learning theories for value development have been suggested. The schools and the curriculum should follow the approach for value education as suggested by John Dewey, i.e. to discuss values rather than forcing them on children. The author also presents some ways of organising value education as suggested by John Wilson and Blackham.

The study investigated the differences, if any, between hardcore Type ‘A’ and Type ‘B’ individuals in respect of their preference for different work values. A sample of 120 subjects from three different business organisations took the Behavioural Activity Profile (Friedman and Rosenman, 1950) and the Work Values Inventory (Super, 1957). Results showed that there were significant differences between the two types of individuals in the following work values: creativity, management, supervisory relations, security, prestige, independence, variety, economic returns, altruism, and intellectual stimulation.


The objective of the article was to study the attitude of primary school teachers towards various educational, economic and religious aspects of life. From the analysis, it was revealed that the majority of the primary school teachers of the Udupi town were modern in their attitude towards educational, economic and religious dimensions of life. Thus the intensity of the modern influences on all aspects of life of the young children at the school level would be more, because a majority of the teachers are modern in their outlook on all dimensions of life that have been examined. The sample of 25 primary school teachers was selected at random from three schools of the northern zone of the Udupi town.


The author has presented an analytical criticism of inclusion of religious teachings to inculcate values among children. Pointing out the fact that of late the government has been laying great stress in value education, he has cited the examples of Maharashtra, where the learning of *Gita* and *Jnaneswara* has been made compulsory for the Hindu students. The author does not favour the use of religious books to inculcate values among the children. Although he accepts that there are many things to learn from these books, he considers that these should be at the individual level, as it goes against the secular fabric of the nation. Citing an example, that one of the values that has been identified by the government was the equality of sexes, whereas in the religious books like *Gita* and *Quran*, women are referred to as second-category individuals.


The paper discusses the importance of taking into consideration value issues in psychoanalysis (rooted in western perspective) with Asian patients. Four clinical case studies of patients from India and Japan were used for analysis. It has been argued that norms of dependency and interdependency,
deference to supervisors, autonomy, self-assertiveness and verbal articulateness are unique to a culture and affect the pattern of functioning of the people. Specifically, different norms exist for dependency relationships among North Americans and Asians. By realising the cultural context of their own values, psychoanalysts may be more open to other orientations of their patients and they also recognise different ways of functioning.


The focus of this study was to investigate the perception of students about their existing secular values. For this purpose, 225 students of different schools of DAV, Indore were subjected to a self-developed questionnaire. The collected data were analysed by using the statistical technique like median, quartile, deviation and percentage frequency. The major findings reflected that secular value was prevalent among average number of university students. Besides this, scientific, humanitarian, moral, and spiritual values were also high among the university students.


The article lays focus on the two-fold strategy, i.e. direct and indirect, to inculcate moral values. The moral educational thoughts of Socrates, Plato, Aristotle and Gandhiji have been discussed. Values such as honesty, truthfulness, justice, kindness to animals and compassion have been highlighted. It is asserted that the school atmosphere, the personality and behaviour of the teachers and the facilities provided in the school play a vital role in the development of these values. Besides, specific provision for direct moral instruction is desirable at all stages. At the primary stage, biographies, saints, religious leaders, and eminent personalities, their ideas, preaching, and interesting stories connected with important incidents should be included. At the secondary stage, discussions between the teachers and pupils on the values should be held.


The study presents and validates a theory of the types of values on which cultures can be compared. Data from 49 nations were collected. Seven types of values were identified as structured along three polar dimensions: conservatism vs intellectual and affective autonomy; hierarchy vs egalitarianism; and mastery vs harmony. Based on their cultural-value priorities, nations were arrayed in a two-dimensional space, revealing meaningful groupings of culturally related nations. Analyses were replicated with samples of both urban teachers of grades 3-12 and college
students. Implications of national differences in cultural values for the differences in meaning of work have been explained. To encourage research on cultural values and work, hypotheses have been developed regarding cultural value.


The paper attempts to identify the values that influenced the socio-political behaviour of the people in the times of Kalidasa, and the relevance of those values for contemporary society is discussed. In the first part of this essay, importance of environmental values is highlighted. The second part deals with an important aspect of Indian philosophy, i.e. without sorrow and pain there is no pleasure. The third part discusses general social values that emerge from the plays. The fourth and last part describes the political and administrative values that guided the acts of the kings and rulers. The author reasserts that we should seek knowledge from Kalidasa’s work and make the world a better place to live in.


The article highlights all aspects of Krishnamurti’s educational philosophy. Krishnamurti advocates that the teachers and students should possess certain values such as love, compassion, good conduct, self-control, courage, cleanliness, cheerfulness, confidence etc. The value education should not be taught as a subject but should be made both the foundation and integral part of school life. There should be a prayer, and an attractive, but short address, placing ideals before the students. A cordial and co-operative relationship would also be needed among the teachers and students for this purpose.


The article is concerned mainly with curriculum development in the context of socio-cultural issues and problems. An effort has been made to suggest the link between education and society, and how curriculum needs have to be oriented to the changing needs of the society. The system of education can be a major instrument for bringing about this transformation. Value education finds a special place in the National Policy on Education (NPE), 1986, which lays emphasis on the promotion of national integration, cultivation of moral values, sense of equality, socialism, secularism, democracy and so on. It states that the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in curriculum in order to make education a forceful tool for the cultivation of social and moral values.


Through this article the author joins the long-standing debate on whether
values can be taught. Drawing on Prof. John’s observations on the issue, the author says that value cannot be taught merely in the form of lessons. They are not fractional things to be doled out in fixed daily or weekly measures, as one among various subjects in the school syllabus. The task of teaching values to the young is the task of both parents and teachers. With their co-ordinated efforts they have to shape the young as the future citizen of the country. The author also identifies specific values like good health, soundness of body and mind, honesty, truthfulness, equality, democracy, secularism and self-realisation to be taught at school, college and university levels. The importance of games, sports, yoga and participative method of teaching values are discussed. Such a value as self-realisation can be self-taught through introspection, continuous practice, meditation and transcendence of the mundane realities.


This is a study of development of moral values of the children belonging to different socio-economic groups. It utilised survey based data. The upshot of the study is that socio-economic level is a strong determinant of moral values. The author argues for the need of value education for bringing about desirable changes among rural children. An appropriate programme of value education designed especially in relation to socio-economic level of rural children is necessary to augment value development.


The article focuses on development of moral values in children through teaching social science subjects - History and Civics. Through citing good examples these subjects help in inculcating moral values, i.e. truthfulness, altruism etc. in children. Moral crisis leads to corruption, dissatisfaction, insecurity etc. in our society. The author remarks that education is the only means to develop these values in students. The teachers should lay emphasis on the two subjects (History and Civics) for the development of these values.


The article focuses on secularism and various problems facing its perpetuation and maintenance. The author defines secularism as an approach for maintaining harmony and peace among the people of a nation, irrespective of religion, language, and the racial and caste differences. While noting the failure of secularism in India, the author makes certain suggestions for promoting secularism such as teaching morality to children, and timely encouragement to students who are against sectarian policies,
propagating secularism through the mass media, formulating secularist policies and so on.
The authors are concerned with deteriorating conditions of values in the society and emphasise that for a secure human life, values should be re-established. Classification of values has been presented. Apart from this, other classifications based upon moral and spiritual values, four Purusharathas such as Dharma, Artha, Kama and Moksha, have been presented. The values proposed by Sathya Sai (truth, ahimsa, peace, devotion, and moral conduct), Vivekananda (universal love), Aurobindo and Gandhiji are emphasised. It also stresses upon the Constitutional values such as justice, equality, equity, freedom and brotherhood. The primary stage has been considered as the most important stage for inculcating values. Some methods for inculcating values such as modelling by elders, prayers in the school assembly, teaching the thoughts of eminent persons, stories of morality and drama have been discussed. The authors stress upon the need for teachers’ education and training in values besides including these in the school curriculum.
The article aims at identifying some personality determinants of values and intelligence. The Group General Mental Ability Test (Jalota, 1976), the Maudsley Personality Inventory and a Measure to Study Values were administered to 110 class XI students (50 boys and 60 girls) of Patna. Findings revealed that neuroticism was positively related to theoretical, aesthetic and religious values, whereas extroversion was related to social, political and economic values. Females showed strong preferences for aesthetic, social and religious values, whereas males preferred theoretical, political and economic values.
The objective of this study was to find out the values of urban and rural adolescents, both male and female. The sample consisted of 560 students of Aligarh district. The scale of value developed by Choudhary and Ojha was used. The collected data were treated using the mean, S.D. and ‘t’ test. The findings showed that urban students had higher mean score under theoretical and religious values, whereas rural students had higher mean scores on social and aesthetic values. The male students had higher mean scores than female students in theoretical and economic values.
Singh, T., & Pathak, S. (1997). Human environment relationships: An empirical study of attitudes, values and
perceptions. *Indian Psychological Abstracts and Reviews, 4* (1), 90. [Full article in *Trends in Social Science Research, 1996, 3* (1), 25-33].

The study investigated the effect of residential background, age and gender on ecological attitude, value orientation and environmental perception in a sample of 180 subjects. A $2 \times 3 \times 2$ design with age, area and gender as variables was used with 15 subjects per cell. Results indicated that rural people found nature as more positive, group-oriented, other-oriented, development and dominating; factory people perceived nature as more unitary, organized and sensuous; with the perception of urban people falling between these extremes. The components of value orientation and ecological awareness were found to be significantly correlated. Need for educating rural people about ecology and environment has been discussed.


The article is based on the study of the pattern of values fostered by different cultures as well as by Indian (scholarly) tradition. Reports and empirical study of the value preferences of parents belonging to two generations were reviewed. A sample of 120 mothers, 120 fathers and 120 grandmothers of children below 10 years of age from three types of residential background (rural/urban/metro political), and two levels of economic status (low/high) was interviewed. It was observed that honesty and hard work are the most desirable values, followed by obedience and benevolence, which the parents, irrespective of their residential background and economic status, wanted their children to develop. Implications of the study in designing value-education programmes have been discussed.


Moral education has been discussed from the psychological perspective as proposed by Piaget and Kohlberg, highlighting the stages of moral development in children. Moral values like confidence, truthfulness, friendliness etc. are not taught in the class. The author believes that there is no time frame to learn moral values. It can be learnt anywhere, any time; politicians, teachers and parents are the role models to promote these values in children.


The study attempts to find out the relationship between values and personality traits. The researcher selected 100 class IX students (male and female) from two schools of Haridwar. The tools used to collect data included Value Test by Ojha, the High School Personality Questionnaire by Cattell and Self-Concept Inventory by
Sharma (years not mentioned). The values highlighted were economic, social, aesthetic, religious, political and theoretical. It was found that social and political values were positively correlated with the personality traits, whereas theoretical, economic, aesthetic and religious values did not show any significant relationship with the personality traits.


The article discusses the cognitive moral development theory and the philosophical theories to understand moral reasoning and moral norms respectively. Further scrutiny finds a parallelism between the stages of cognitive moral development and the different philosophical theories. Ultimately, the two sets of theories link individual and organisational values such as equality, truth, justice, trust, altruism etc. Self-liberating, influencing and control strategies have been outlined to enhance the values, moral reasoning and philosophical rationality of employees and executives so as to increase their ethical practices. Suggestions for further research are made.


The article analyses the nature and kind of change in the value systems of the older and younger generations in the context of socio-cultural changes taking place in the contemporary Indian society. Two groups of 50 senior citizens (age 65-75 years) and 50 post-adolescents (age 25-35 years) were asked to rank order 10 values in order of priority from a pool of 40 traditional and modern values mixed randomly. A generation gap in the value system was evident. While spiritualism and conservatism were valued the most by senior citizens, the younger generation ranked materialism and manipulation as the most dominant values.


Social work has claimed to be a value-driven profession, it has not engaged in critical self-analysis in relation to its values. Now is the time for such a self-analysis, as we stand poised on the brink of the twenty-first century. The article laid stress on the foundation needed, and also a number of questions. Two questions concerning 'core' and universal values, especially relevant to an international audience, have been explored in detail.


The tribal culture being quite different from urban culture, a study has been conducted to see differences, if any, in religious, economic, and theoretical values of teachers working in these areas. The study suggests: (a) the
religious, economic and theoretical values of female teachers are more positive than of male teachers; (b) the religious and social values of tribal teachers are more positive than of urban teachers. However, theoretical values of urban teachers are better than of rural teachers. Suggestions are provided to bring desirable changes in the value pattern of teachers. Educational implications are discussed.


The main objective of this study was to examine value pattern of college students with special reference to sense of responsibility. For this study, the sample consisted of 400 students belonging to three streams, i.e. arts, science and commerce, of Rohilkhand region. The tools used include Study of Values Scale by Ojha, Sense of Responsibility Scale by Pande and Upadhyaya, and Personal Information Sheet developed by the investigator. The collected data were treated with mean, SD, critical ratio and correlation. The major findings of this study reflected that social values were higher among arts students and theoretical values among science and commerce students. The socio-economic status did not affect the values of the study and the three streams did not differ significantly in their sense of responsibility.


The author makes an attempt to highlight the importance of moral education. Morally developed children are helpful for the upliftment of the society. Formal education is not essential to learn moral values. Home is the basic institution where children learn many values like hygienic living, compliance, respect for others, sense of nationhood, co-operation, environmental protection etc. The author believes that life is like an open book, from which many values can be learnt. The festivals like Id, Buddharpurnima, Ramnavami, Mahavir Jayanti etc. not only bring happiness but also preserve values. Cultural and traditional values can be learnt from such kinds of festivals. The author also highlights the importance of aesthetic values, which are learnt by the child by decorating the home, school and even environment.


The article emphasises the importance of appropriate modelling through which moral character can be inculcated and developed as well as propagated in children. ‘How’ and ‘why’ aspects of moral education have been explained. Discussing the ‘why’ aspect, the author presents many reasons for moral education, viz. deterioration of values,
changing time and values, science and values, religion and values etc. Role of education for moral upliftment has also been stressed. The importance of school environment, curricular activities, social interactions, learning-thinking activities, presentation styles, models in history and teaching of geography, literary and sensual teaching, have been highlighted for the 'how' aspect of moral education. The author asserts the importance of preservation of culture in which values can develop. For this purpose cooperation of family, school and community is needed.