

**REPORT
OF
CORE GROUP
ON
VALUE ORIENTATION OF
EDUCATION**



**Government of India
Planning Commission
New Delhi**

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**REPORT
ON
VALUE ORIENTATION OF EDUCATION**

PART I

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PREFACE

Value Orientation of Education, commended by various high-powered Commissions and Committees and endorsed in the National Development Plans, during the last four decades, has not been implemented with all seriousness, in terms of concrete educational programmes and activities. The need for launching the programme of Value Orientation of Education, incorporating universally acceptable human values, essentially secular and multi-cultural, free from controversy, as an integral component of the entire educational system, has assumed very great urgency. This is particularly because of the growing divisive forces, narrow parochialism, separatist tendencies, considerable fall in moral, social, ethical and national values both in personal and public life. It is recognised that development of human values through education is a task of national importance.

2. One of the major reasons for absence of action in this crucial area has been lack of operationalisation of specific educational projects and programmes. Fortunately, some successful attempts have been made to operationalise educational activities and programmes leading to concrete programme of Education in Human Values. These could serve as the basis for mounting programmes at various levels.

3. Realising the urgent need for implementation of this important programme—which has immense seed value for human resource development—the Planning Commission, as the highest Policy and Planning Organisation in the country, felt it very necessary to initiate action keeping in view the hard reality that, though Departments of Education may be nodal agencies, the programme lends itself to optimum inter-departmental and inter-ministerial collaboration in planning, implementation and evaluation. Keeping this imperative in view, the Planning Commission, for the first time, in their Eighth Five Year Plan (1992—1997), incorporated the following very important statement in the Chapter on Education :

“The significance of Value Education has been highlighted by several Committees and Commissions on Education. The Planning Commission has recently constituted a Core Group on Value Orientation in

Education. The recommendations of the Group will be considered for implementation in consultation with the Ministry of Human Resource Development, U.G.C., Association of Indian Universities (AIU) and N.C.E.R.T."

The Planning Commission's commitment to consider programmes of Value Orientation of Education for implementation, as part of developmental planning and consultation with various agencies, is thus reiterated. The composition of the Core Group and its terms of reference are given in Appendix I.

4. The Core Group has representatives of the Union Ministry of Human Resource Development, National Council of Educational Research and Training, University Grants Commission, Association of Indian Universities and Navodaya Vidyalaya Samiti. Eminent educationists, with practical experience of working in pace-setting institutions and organisations who have made significant contribution in developing concrete programmes of education in human values, were also members of the Group.

5. The Report of the Core Group is in two Parts. First Part presents a deep analysis of the current status of the programme of Value Orientation of Education, synthesises the suggestions made by various Committees and Commissions and recommends a concrete Plan of Action covering all sectors of education and active involvement and participation of various developmental agencies. The Second Part documents important and relevant recommendations made by various Committees and Commissions on this subject and present profile of some of the pace-setting institutions which have been doing pioneering work in this field.

6. The Core Group realises that the Programme of Value Orientation of Education has short, medium and long-term impact on the quality of human resources development—vital for 'man-making' and 'people building'—and for the growth of the nation as a whole and as such recommends establishment of a National Coordination Agency for Promotion and Coordination of efforts in Value Orientation of Education by various agencies, at all levels of education. However, keeping in view the present resources crunch, the Core Group is of the considered view that, in the initial stages, the Planning Commission, as the highest Policy and Planning Organisation at

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the national level, should assume full responsibility for coordination and development of an integrated National Plan of Action involving inter-ministerial and inter-departmental collaboration and for this purpose set up a Standing Committee on Value Orientation of Education, within the Planning Commission. The Standing Committee will be involved in drawing up comprehensive plans and projects, at the macro and micro levels, in close collaboration with various implementing agencies and voluntary organisations and coordinate the activities of several organisations, advise on the planning and monitoring of programmes implemented by various agencies at all levels. The earnest desire of the Core Group is that this national programme of considerable seed value, which has not received adequate attention during the last four decades for one reason or the other, should be planned and implemented on the right lines and as an integral component of the programmes of Education Departments and other developmental agencies.

7. I express my sincere thanks to the members of the Core Group for sparing their valuable time and making their rich contribution. Without their willing cooperation and total commitment, it would not have been possible to bring out this indepth and action-oriented Report.

8. Shri M. R. Kolhatkar, Adviser (Education) and Member-Convenor organised several meetings of the Core Group, prepared very stimulating discussion papers for the consideration and reflection of the Group. I am extremely thankful to him for his very able assistance.

9. We would like to place, on record, our deep and sincere appreciation of the excellent contribution made by Dr. S. N. Saraf, a Member of the Group, in the drafting of this Report. Dr. Saraf's work involved intensive study and research of numerous reports and documents over a long period of time and was selfless. We have no adequate words to express our thanks to Dr. Saraf.

October 29, 1992.

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on
Value Orientation of Education

CHAPTER I

INTRODUCTION

1.01 Many high-powered Commissions and Committees on Education, including the Planning Commission's Five Years Plans, have repeatedly been stressing the urgent need for Value Orientation of Education at all levels. Value Orientation of Education has assumed very great urgency. The Group was keen to assess as to why this important programme of national importance could not make much headway.

1.02 The Core Group studied voluminous reports of several Education Commissions and Committees set up by the Government from time to time. The Group also had deep look at the Five Year Plans drawn up since 1951. These reports provided excellent background to assess the national concern about the urgency of implementing the programme of Value Orientation of Education.

1.03 After an intensive study of the outstanding recommendations made by these Committees and Commissions and on-the-spot study of some of the on-going successful programmes in this specific area and in consultation with several implementation agencies, the Core Group has drawn up a Plan of Action appropriate to all stages of education. An attempt has also been made, after deep study of literature and on-the-spot visits to pioneering institutions, to clarify the concept of values, which are essentially human, are aimed at promoting human excellence through blossoming of human personality on the basis of on-the-ground daily and round-the-year educational activities and programmes. Experimentation in this area has been fruitful and needs to be given a fair trial.

1.04 This Report, along with its valuable Annexures, is the result of the intensive discussions of the Members of the Core Group in several meetings, extensive study of the rich materials, reports, publications brought out by various Governmental and non-Governmental agencies and on-the-spot visits to several pace-setting institutions which have done pioneering work in this field. Brief reports of these visits, bringing out

the main areas of interest, have been included in Part II (Annexures).

1.05 Chapters II and III of the Report incorporate an in-depth analysis of reflections of various Committees and Commissions before and after Independence. All these have indicated their unanimity about the urgency of value Orientation of Education. The moot problem of conceptual framework—which has impeded the progress—is what and How. An attempt has been made to examine these two vital issues in Chapters IV and V.

1.06 Chapter IV namely “Blossoming of Human Personality—Role of Human Values” and Chapter V “Conclusions and Recommendations—Plan of Action” are based on an in-depth study of exhaustive literature available on the subject, the highly useful background material provided by the University Grants Commission (U.G.C.), National Council of Educational Research & Training (N.C.E.R.T.), Association of Indian Universities (A.I.U.), Navodaya Vidyalaya Samiti and the Ministry of Human Resource Development. Very inspiring and thoughtful material provided by the members of the Group and some pioneering institutions, which have done commendable work in this area, has indeed been a source of great inspiration.

1.07 The Core Group notes extreme inadequacy of value orientation in the process and programming of the education system. While some good initiatives have been taken by the N.C.E.R.T., U.G.C., Navodaya Vidyalayas and other pioneering institutions over the years with some positive results, but the task is enormous. The process of radical change, in terms of implementation, in the entire educational system, is inevitable and must begin now.

1.08 The Core Group is of the view that if India has to live and grow as a strong and vibrant nation in the world, befitting its rich and glorious past and look up to a bright future, with a dignified place in the comity of nations, the entire educational structure needs to be built on a sound and strong foundation of a coherent system of human values. This should form an integrated component of educational philosophy and methodology where accent is on the growth of human excellence. This will lead to the right kind of national integration and development and better international understanding.

CHAPTER II

NATIONAL EDUCATION POLICIES AND VALUE ORIENTATION OF EDUCATION

2.01 India attained its Independence on August 15, 1947 after great trials and tribulations lasting nearly three centuries or so. The struggle for freedom was largely through non-violent methods, inspired by eminent national leaders—prominent among whom was Mahatma Gandhi, Father of the Nation—who firmly believed in truth, right conduct, peace and love for all.

2.02 The integrity of the nation, its rich cultural past and its compositeness, Indian ethos and human values, equal respect for all citizen, irrespective of caste, creed, colour, region, religion and march towards a bright future, were some of the basic considerations which the Constitution makers had in mind while framing the Constitution of India, declaring India as is Sovereign Republic.

2.03 Partly, because of foreign domination for a long time, educational and social system in the country lost its national character. Before Independence, many attempts were made by the British Government to give a new orientation to our educational system seeking the advice of many Commissions and Committees. However, the question such as the following was not seriously considered. How can education promote national unity and Indian culture, integration of the vast continent with various religious communities and development of basic human values which is an essential prerequisite for social and national cohesion? This was not considered seriously partly because of the adoption of a policy of religious neutrality.

2.04 During the pre-Independence India, various Commissions like the Education Commission, 1882, Indian University

Commission, 1902, Calcutta University Commission, 1917—1919 etc., could not make definite recommendations about moral and ethical education. Same was the fate of the Wardha Education Committee Report of 1939.

2.05 However, the Memorandum on the Post-War Educational Development (1944) (Sargent Committee Report) observed that "religion in the widest sense should inspire all education and that a curriculum devoid of an ethical basis will prove barren in the end". The Religious Educational Committee of the Central Advisory Board of Education 1945 recommended, among others, that "spiritual and moral teachings common to all religions should be an integral part of the curriculum and provision/facilities of instruction therein should be the responsibility of the State".

2.06 In the post-Independence India, in the name of secularism, which was not correctly understood, hardly any serious efforts were made to promote value orientation of education. The University Education Commission (1948-49), was keen to incorporate spiritual training in the curriculum of educational institutions. It recommended a number of practical suggestions as part of the educational process which are even now very relevant. The Secondary Education Commission (1952-53) observed that religious and moral instruction do play an important role in the growth of character.

2.07 With the setting up of the Committee on Religious and Moral Education by the Ministry of Education in 1959, under the Chairmanship of Shri Sri Prakasa, the terms of reference of the Committee were significant, namely, "moral and spiritual values" which did not conflict with Articles 28 and 30 of the Constitution. The term religion was avoided. The Committee affirmed as under :

"Many ills that our world of education and our society as a whole is suffering today, resulting in widespread disturbance and dislocation, of life are mainly due to the gradual disappearance of the hold of basic principles of religion on the hearts of the people. . . . The only cure, it seems to us, is in deliberate inculcation of moral and spiritual values from the earliest years of our lives".

The Committee did propose concrete programmes for different stages of education.

2.08 Sri Prakasa Committee's recommendations about moral and spiritual values became available in 1959. A large number of recommendations are still relevant.

2.09 One of the subjects discussed in the Conference of Ministers of Education held in November 1960, was the distressing frequency with which disruptive tendencies were making themselves felt throughout the country. The Conference stressed the importance of the role of education in counteracting divisive trends and in fostering unity.

2.10 National Integration emerged in 1960, 32 years ago as the major concern. A Committee was set up on May 15, 1961 under the Chairmanship of Dr. Sampurnanand to study the role of education in promoting the process of emotional integration in national life and to advise on the positive educational programmes for Youth in general and students in schools and colleges in particular. The Committee submitted its Report containing 213 recommendations covering all stages of education including adult education, languages and scripts, role of teachers, youth programmes curriculum, text books and other reading materials, media etc. Dr. Sampurnanand Committee, in its concluding observations, made a pointed reference to the role of educational institutions in national integration when the general opinion was and is that "Education could not by itself achieve this integration".

"We were often told during our examination of witnesses that education could not by itself achieve this integration. While we are not insensible to the reasons which have led them to come to such a conclusion, we consider this a narrow view to take. It may be that the present generation caught in the strains and tensions of a transitional period in our history is confused and bewildered, but it is the duty of our educational institutions to give them a sense of direction and a goal to work for. The orientation of our educational system which we have suggested in the Report cannot yield immediate results, but it is our hope that our recommendations will help, in the long run, to strengthen the feeling of national consciousness among the young through the training they will receive hereinafter."

The implicit faith expressed by the Committee in the educational system to help in the long run to deliver the goods is inspiring and worthy of pursuit. It is important that there is a sense of direction and a definite goal to work for, whether it is for promotion of national integration, spiritual and moral values, pursuit of excellence, blossoming of human personality. It, however, needs to be reiterated that educational system, unless solidly backed up by political will and community support, in all its manifestations, by itself will not be able to deliver the goods. This is what has happened during the last forty years of educational planning in India.

2.11 The Report of the Committee on Emotional Intention, incorporating commendable recommendations, which still have great relevance for value orientation of education was submitted on August 30, 1962. It was on July 14, 1964, that the Education Commission, under the Chairmanship of Prof. D.S. Kothari, was set up with very wide terms of reference.

2.12 It could be concluded that the Reports of various Commissions and Committees from 1947 to 1962, prior to the setting up of the Education Commission in 1964, considered the theme of value orientation in varying forms, first as religious and moral teaching, then as moral and spiritual values, national and social integration and later on as Emotional Integration. The treatment of the subject largely depended on the terms of reference of the various Committees and Commissions. This period-1947—64—could be treated as the first phase in the movement for Value Orientation of Education. The second phase began with the setting up of the Education Commission in 1964.

2.13 The Report of the Education Commission (1964—66), entitled : "Education and National Development", was presented to Justice M. C. Chagla, the then Union Minister of Education by Prof. D. S. Kothari, Chairman of the Commission in June, 1966. In his forwarding letter, Prof. Kothari mentioned that "in a rapidly changing world of today, one thing is certain : yesterday's education system will not meet today's and even less so, the need of tomorrow". Out of the seven areas, to which Prof. Kothari referred requiring immediate action, was

"Stress on moral education and inculcation of a sense of social responsibility. Schools should recognize their responsibility in facilitating the transition of youth

from the world of schools to the world of work and life”.

The Chairman of the Education Commission rightly emphasised that educational institutions have to realize their role in preparing the youth to face both ‘work’, which should be compared to living and ‘life’ which is higher and more sublime than ‘living’.

2.14 The Education Commission (1964—66) very well restated the rationale of value orientation in educational system and gave us the nomenclature “Value Orientation of our Educational System”. It observed :

“Modernisation did not mean—least of all in our national situation—a refusal to recognise the importance of or to inculcate necessary moral and spiritual values and self-discipline. While a combination of ignorance with goodness may be futile, that of knowledge with a lack of essential values may be dangerous”.

Apart from reiterating judicious combination of modernisation with spiritual values, the Education Commission referred to the weakening of social and moral values creating many social and ethical conflicts in the western societies which is showing its impact in the eastern countries at a rapid pace. It stated :

“The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in western societies and there is already a desire among great western thinkers to balance the knowledge and skills which science and technology bring with the values and insights associated with ethics and religion at its best, viz.; a search for the knowledge of the self, of the meaning of life, of the relationship of man to other human beings and the ultimate reality. In the situation that is developing, it is equally important for us to give a proper value orientation to our educational system.”

In the all comprehensive Chapter I “Education and National Objectives”, the Education Commission stated that “the destiny of India is now being shaped in her classrooms” and that the

Commission believed that it "is no mere rhetoric". Stating 'social and national integration' as one of the problems, the Education Commission observed that the role of education in achieving social and national integration was even more important than economic growth and political challenges. The reference made in this historic chapter are to such areas as Social and National Integration, Education as Instrument of Change, Relating Education to Life, Needs and Aspiration of the People, Promoting National Consciousness, Democratic Values and Social, Moral and Spiritual Values. The reflections on these issues and major recommendations are perhaps as relevant now as these were in 1966. For reference purposes, the relevant extracts from this chapter have been included in Annexure I.

2.15 The Education Commission, expressed the conviction that India's contribution should not be only increasing 'trade and commerce, more food for all, better health and reasonable standard of living but more than these material gains, she should learn to harness science and not to be dominated by it. The Commission observed :

"India has a unique advantage with her great tradition of duty without self-involvement, unacquisitive temperament, tolerance, and innate love of peace and reverence for all living things. Too often are those precious assets forgotten, and we tend to relapse into moods of pessimism, fears and forebodings, discord and destructive criticism. A new pride and a deeper faith expressed in living for the noble ideals of **peace and freedom, truth and compassion** are now needed"

It may be noted that the Education Commission emphasised deeper faith in the noble ideals/values of **peace, freedom, truth and compassion**. They also referred to the two World Wars resulting in human killings, suffering of the spirit, and the harnessing of science to support rather than weaken our basic commitment to cultural and spiritual values. It reflected on the imbalance between atom (science) and **ahimsa** (spirituality) where the mastery of outer space and the space within the heart (not physical) are out of balance. Referring to India's glorious contribution to the world culture and "perhaps the grandest of them all is the ideal of **non-violence and compassion** sought.

expanded and lived by Buddha, Mahavira, Nanak, Kabir, Vivekananda, Ramana Maharishi and Gandhi in our own times, and which millions have striven to follow after them”

2.16 The Commission was emphatic that science and spirituality should join together in creative synthesis of belief and action and that is how mankind will be able to attain a new level of purposefulness, prosperity and spiritual insight. The progress of science and technology will have to be combined with the progress of the mind and spirit also.

2.17 As early as 1966, the Education Commission made significant recommendations about “Education on Social, Moral and Spiritual Values” in Chapter VII on School Curriculum and the use of direct and indirect methods in the teaching of human values. These methods are appropriate even now. The relevant suggestions may be seen in Annexure I.

2.18 The Government of India constituted a **Committee of the Members of Parliament on Education on April 5, 1967** to consider the Report of the Education Commission (1964—66) and to prepare a draft of a Statement on National Policy on Education for consideration.

2.19 This Committee, among others, stated that “the most important and urgent reform needed is to transform the existing system of education in order to strengthen national unity, promote social integration, accelerate economic growth and generate moral, social and spiritual values”. Under the heading : **Strengthening National Unity**, a number of valuable suggestions were made. These are given in Annexure II.

2.20 In the last para 101, of their Report, published on 24th July 1967, the Committee of the Members of Parliament on Education referred to the handicaps of an “economy of scarcity” and suggested that the important measure to overcome this malady is to “create a climate of dedication and sustained hard work so that students, teachers and administrators invest themselves in their tasks to make up for the shortcomings in material resources”. It observed :

“There seems to be a pervading atmosphere of cynicism at present. But a developing country like ours cannot afford such luxuries. Idealism—for there is no better word—is needed in our country, now more

than ever, in every sphere of life, and especially in education. The reconstruction of education thus presents a supreme challenge to all of us who are now called upon to create a system of education related to the life, needs and aspirations of the people and to maintain it as the highest level of efficiency. It is upon our response to this challenge that the future of the country depends".

The concern expressed by the Committee of the Member's of Parliament (1967), about the need for promotion of values and creating a system of education "related to the life, needs and aspirations of the people", and prompting idealism, was clear and unambiguous.

2.2i **The National Policy on Education, 1968**, was based on the outstanding Report of the Education Commission (1964-66). After incorporating the consensus arrived at after long debates and discussions at various levels—lasting for over two years—National Policy on Education 1968, did not overlook the important aspect of Value Orientation of Education, even though Policy Document is well known for its brevity. It stated that the Government of India is convinced that a radical reconstruction of education on the broad lines recommended by the Education Commission is essential for economic and cultural development of the country and for integration. It observed :

"A radical reconstruction of education will involve a transformation of the system to relate it more closely to the life of the people, a continuous effort to expand educational opportunity, a sustained and intensive effort to raise the quality of education at all stages, an emphasis on the development of science and technology, and the cultivation of moral and social values. The Educational System must produce young men and women of "Character" and "Ability", committed to national service and development".

The emphasis in the National Policy on Education, 1968 was that education should promote both intuition and intellect and produce young men and women of "Character" and "Ability", who are committed to national service and development. This could be done through a systematic introduction of Education in Human Values.

2.22 The Constitution of India, through 42nd Amendment in 1976, inserted Articles 51A and Part IV A and incorporated Fundamental Duties for the first time. Text of Article 51A may be seen in Annexure III. The stress in the text, if pursued with care, is on values, attitudes and behaviour patterns like **noble ideals of unity and integrity of India, harmony, spirit of common brotherhood, preservation of the rich heritage of our composite culture, compassion for living creatures, scientific temper, humanism, abjuring violence, pursuit of excellence, higher levels of endeavour and achievement.**

Fundamental duties are equally as important as fundamental rights. These have to become part of our curriculum and content of courses at all stages of education.

2.23 While the National Policy on Education was announced in 1968, no serious and systematic follow-up of the major recommendations was possible for a variety of reasons till 1985—a gap of seventeen years.

2.24 The Seventh Five Year Plan (1985—90) referred to the review of the National Policy on Education (1968) which was long overdue. In fact, the N.P.E. 1968 had itself suggested that the educational policy should be reviewed after every five years. These periodical reviews were not taken up for various reasons. However, the first review was completed in 1986, after 18 years.

2.25 Ministry of Education, Government of India, brought out a document entitled : **“Challenge of Education—A Policy perspective”** in August, 1985. The intention was that the document should provide the basis for nation-wide debate which would facilitate the formulation of a new education policy. This document referred to “Values and Modernity” in its first chapter. The document mentions that thoughtful people in all walks of life are greatly disturbed by the progressive erosion of values and the resultant pollution of public life. It also bemoans the fact that the crisis of Values is as pervasive in educational institutions, teachers and students and that this could be a highly dangerous development. It strongly expressed the opinion that there is a widespread demand “that effective counter measures must be taken to educate people about the freedom struggle, the value of national cohesion, the danger of communal and caste fragmentation and the need to strengthen the composite culture of India to which people with diverse background have contributed”. The 3058 PC/92—2.

document pleaded that immediate efforts should be made to bring home to the young to realise their full potential.

2.26 This document published in August 1985 was discussed in depth in various fora, subjected to critical examination at different levels. Thereafter, National Policy on Education 1986, was formulated and presented in May 1986.

2.27 The National Policy on Education, 1986 observed that "Education in India stands at the cross roads today" and that "neither normal linear expansion nor the existing pace and nature of improvement can meet the needs of the students". While dealing with the essence and role of Education, N.P.E. 1986 stated that in our national perception, **education is essentially for all. This is fundamental to our all-round development-material and spiritual**". The N.P.E. 1986 felt that education has an acculturating role and it refines **sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit**", which can further the goals of socialism, secularism and democracy enshrined in our Constitution. It further observed that "Education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy on Education".

2.28 In Part III, under the heading National System of Education N.P.E. 1986, observed that the National System of Education will be based on **national curricular framework** besides flexible components containing common core which would

"include the history of India's freedom movement, the Constitutional obligations and other contents essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of sex, protection of the environment, removal of social barriers, observance of small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values".

The N.P.E. 1986 went further and observed that India has always worked for peace and understanding between nations, treating the whole world as one family. True to this hoary traditions, Education has to strengthen this world view and

activate the younger generations for international cooperation and peaceful co-existence. This aspect should not be neglected while developing educational programmes. Under the heading Secondary Education, the N.P.E. 1986 observed that this stage of education should provide students a sense of history and national perspective and give them opportunities to understand their constitutional duties and rights as citizens. It further suggested that "Conscious internalisation of a healthy worth ethos and of values of a humane and composite culture" should be brought about through appropriately formulated curricula.

2.29 In Part VIII under the title, 'Reorienting the Content and Process of Education', the N.P.E. 1986 begins by observing that the existing schism between the formal system of education and the country's rich and varied cultural traditions needs to be bridged and that the present preoccupation with modern technologies should not be allowed "to sever our new generations from the roots in India's history and culture. Deculturation, de-humanisation and alienation must be avoided at all costs". Education can and must bring about the fine synthesis between change-oriented technologies and country's continuity of cultural tradition". N.P.E., 1986 further laid down that "the curricula and processes of education will be enriched by cultural content in as many manifestations as possible". Children will be enabled to develop sensitivity to beauty, harmony and refinement

2.30 In the section on Value Education, forming a segment of Part VIII of the N.P.E., 1986, the following paras were included in the Policy document.

Value Education :

"8.4 The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values"

"8.5 In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such Value Education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism"

“8.6 Apart from this combative role, value education has a profound positive content, based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspect”.

The urgent need for fostering “**universal and eternal values**”, oriented towards the unity and integration of our people, based on our heritage, national goals and universal perception was clearly emphasised. N.P.E., 1986, in Part XII, under the heading “The Future”, further observed that the future shape of education in India is too complex to be envisaged with precision and “yet given our traditions which has almost always put a high premium on intellectual and spiritual attainment, we are bound to succeed in achieving our objectives”.

2.31 National Policy on Education, 1986 : Programme of Action : N.P.E., 1986 was placed before the Parliament during the Budget Session in 1986 and it was adopted. However, the Minister of Human Resource Development promised that he would present, in the Monsoon Session, a Programme of Action for the implementation of the Policy. Immediately 23 Task Forces were constituted consisting of eminent educational experts and senior representatives of Central and State Governments.

2.32 In its introduction : The Programme of Action (POA) document referred to an upsurge in favour of national integration and adherence to certain national values and concerns; through introduction of national values and concerns; through introduction of national core curriculum; an insistence on observance of secular, scientific and moral values, inculcation of an understanding of our composite culture, within rich diversity. . . . commitment of the youth to manual work and social services etc. However, no specific Task Force was constituted to consider programmes relating to Value Orientation of Education.

2.33 In the Chapter entitled “The Cultural Perspective” at the end, the following paragraph under the title : “**Institutes of Moral Education**” was included. It reads as follows :

“A special place has been assigned to imparting of value oriented education in the Educational Policy document. A beginning would be made by instituting a special study on Value Oriented Education. Based on its analysis, it would, in collaboration with NCERT and State institutions, help in suggesting

broad parameters of values of integrity, truth, devotion, loyalty etc., with particular reference to their embodiment in Indian heritage, so as to blend naturally with the overall educational process”.

It was a very good suggestion and perhaps not pursued.

2.34 The Ministry of Human Resource Development's March, 1988 publication : **National Policy on Education—1986 : Implementation Report** does not refer at all to any follow-up action either on N.P.E.'s 1986 specific recommendations referred to under the heading contained in the Document "Value Education" or recommendations of the **National Policy on Education, 1986 : Programme of Action** regarding Institutes of Moral Education, quoted earlier. It was mentioned in the Programme of Action Document 1986, that a beginning would be made by instituting a special study on Value Oriented Education.

2.35 It was on May 7, 1990 that the Government of India, Ministry of Human Resource Development announced the setting up of yet another Committee under the Chairmanship of Shri Ramamurti, to review the National Policy on Education, 1986. The title of the **Report of the Ramamurti Committee, submitted on December 26, 1990 is "Towards an Enlightened and Humane Society"**. The Government of India Resolution explained the need for the setting up of the Committee within four years of the publication of N.P.E. 1986.

2.36 The Ramamurti Committee, while referring to Value Orientation of Education, explained that Education is a life-long process of **Learning to be by Learning to Become** and, therefore, it cannot take place only in educational institutions. The child has to be initiated to the world of knowledge, skills, attitudes and values. Explaining further implications of initiation into the world of attitudes and values, the Committee observed that :

“Education must further provide a climate for the nurture of Values, both as a personalised set of values, forming one's character and including necessarily social, cultural and national values, so as to have a context and meaning for actions and decisions, and in order to enable the persons to act with conviction and commitment”.

The Committee strongly felt that true education must humanise the person and observed that, during earlier times, our forefathers experienced an effortless harmony between themselves, others and nature. Feeling of universal compassion (love), it was further mentioned, was one of the finest expressions of the mind-set of our ancestors and of our cultural heritage.

2.37 In the Committee's view, value education is to be constructed as a continuous process which is to be sustained throughout the process of growth of the individual from childhood to adolescence, then to adulthood and so on. Realising the urgent need for the right kind of value orientation of education, which would help in the creation and sustenance of an enlightened and human society, the Report made very significant observations.

“Inculcation of values has to be seen as distinct from the output of individual schemes and programmes of school regimen. The hidden curriculum, as distinct from the explicit ones obtaining in the classroom situation, is much more important for the development of balanced personality amongst the students. It is also the role of value education to bring about integration of the hand, head and heart to ensure that education does not alienate the students from the family, community and life. One of the key roles of education should be creation of a work culture at all stages of education so that the individual develops into a socially and economically useful human being with respect for the welfare of all living beings (**Sarva Bhoota Hitha**). Above all else, critical appreciation and concern for the cultural and artistic heritage of the country has to be instilled amongst the students. It is this package of values which will help the creation and sustenance of an enlightened and humane society in the country”

These observations need to be carefully spelt out while formulating specific projects for value orientation of education

2.38 The Committee deplored the growing malaise in modern education as seen and practised merely or mainly as a means of acquiring techno-informative knowledge and skills, with little or no anchoring in the cultural roots of the country and its perspectives. The Committee suggested that the essential role of

education is to help the students to develop not only a personal identity but also a social and national identity including a set of value perspectives and world views linked to one's cultural tradition. The Committee was emphatic in taking a holistic view of man. It observed :

“The Committee views man as more than a mere resource, an economic commodity, and have stressed the human and have put the accent on the cultural and spiritual as on science and technology for the total education of the total person.”

While sufficient attention is paid to the development of the individual through education, Rangamurti Committee felt that the social dimension of education necessitated that education be essentially value-based. It further maintained that education has to be culturally coloured and enriched.

2.39 The Committee has viewed culture from three levels of depth. Their analysis is worth quoting :

“A—The superficial or external level gives a sense of identity to a community, group, region or nation. In our case, the different kinds of distinctive dresses, the way birth, marriage or death rites are performed by different groups, food preferences and preparations, celebration of festivals etc., fall into this category and level.”

“B—At the deeper second level, the more substantive aspects of a culture and its achievements are to be found, such as the different dance forms, music traditions, art and architecture, literature, as well as planning, systems of management etc.”

“C—At the third or deepest level lie the foundation values, world-views, perspective mind-sets, and the philosophy of a people about the way they view basic relations of life, relations and after life.”

The Committee concluded that while the first two levels of culture are being attended to in our educational system through curricular and co-curricular activities, the third and the deepest level of **foundational values** should really be thought of in our future planning.

2.40 The Committee expressed its concern about the erosion of social and moral values and commended some spiritual values inherited from our past. It observed :

“When in 1937, Gandhiji presented his scheme of education, he called it NAI TALIM, New Education. This Nai Talim was education transformed to build a new social order based on **truth and non-violence**. If we do not want our education to become a ‘forceful tool’ for social transformation, there is no way except to adopt the essential features of **Nai Talim** with such adaptations as may be necessary to meet contemporary needs. One obvious need is to arrest the almost complete erosion of social and moral” values. **Truth and non-violence** are everlasting spiritual values that we have inherited from our past, but when applied to real life, they come closest to the values of modern science and democracy. There are sure indications in the world of thought that sooner than later ground may be prepared for an integration between science (**truth**) and spirituality (unity of life). Democracy (non-violence) may be a link between the two. That may well lay the foundations of a new culture, far different from the one in which we are living. For a brighter India, we need a new culture which combines the best in both science and spirituality. Let our transformed education show the way.”

The Committee’s concern for the erosion of social and moral values makes it to enunciate the need for inculcating spiritual values like **truth, non-violence and right conduct**.

2.41 The Ramamurti Committee commended that the N.P.E. 1986 was clear on the essential role of education as an acculturating process and its emphasis on the development of human resources through education and training. The Ramamurti Committee in its concluding Chapter 3 entitled “Roles, Goals and Values in Education”, made the following observations :

“The Committee is in basic agreement with the 1986 Policy Perspective and thrust but have elaborated on various **key result areas** which have not received adequate ground level priority, such as redesign of

curriculum and methodologies and a machinery for effective implementation. This the Committee feels, remains the **great unfinished task.**"

The concern voiced by the Committee it will be agreed, is genuine. What is really urgent, as pointed out by the Committee, is :

- (i) Re-designing of curriculum and methodology, and
- (ii) setting up of machinery for effective implementation.

2.42 In Chapter 12 entitled . "Content and Process of Education", the Ramamurti Committee recalls the modalities envisaged by the N.P.E. 1986 especially the curricula to be enriched by cultural content, value education to be given significant place, environment consciousness to be promoted etc. Specific recommendations made by the Committee regarding culture content and Value Education are given in Annexure IV. From the point of view of implementation of the programme, the recommendations provide very good guidelines.

2.43 After about six months of the submission of the Ramamurti Committee Report, the Ministry of Human Resource Development, at the request of the Central Advisory Board of Education (C.A.B.E.), set up a **Committee in July, 1991 under the Chairmanship of Shri Janardhana Reddy, the then Chief Minister of Andhra Pradesh.** This Committee considered modification in the N.P.E. 1986, after taking into consideration the Report of the Ramamurti Committee and the relevant developments having a bearing on the policy and to make recommendations regarding modifications to be made in the N.P.E. 1986. The Report of Janardhana Reddy Committee was submitted in January, 1992, and considered by the C.A.B.E. at its meeting held on May 5-6, 1992. While broadly endorsing the N.P.E., C.A.B.E., has recommended a few changes in the Policy.

2.44 In regard to Value Education, the Report of the C.A.B.E. Committee on Policy (Janardhana Reddy Committee), January, 1992, has made the following specific recommendations :

Value Education

“16.3 The NPERC endorsed the provisions of the N.P.E. relating to value education and was appreciative of the emphasis which N.P.E. placed on the unity and integrity of the country. Most of the values which the NPERC felt should pervasively inform the content and process of education are specifically enumerated by N.P.E. The NPERC was of the view that Value Education should not be confined to the curriculum translated in the class room. It suggested several other activities for promoting values such as establishment of linkages between the school and the community and extra-curricular activities like community singing of folk songs. These suggestions (R.N. 251-253) should be taken into account while revising the Programme of Action”.

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The latest National Policy on Education, 1992 document is significantly clear in endorsing the recommendation of the N.P.E., 1986, and Ramamurti Committee Report (1990) on Value Education. It has observed that the suggestions should be taken into account while revising the Programme of Action document.

2.45 The serious concern expressed by various high-powered Commissions and Committees set up by the Government since 1947 has been corroborated by the National Educational Policy documents presented to the nation from 1968 onwards, regarding the ineffectiveness of the educational structure on the whole to meet the demands of national development. The concern is timely when we are fast moving towards the twenty first century.

CHAPTER III

NATIONAL DEVELOPMENT PLANS

Value Orientation of Education

Need and Perspective

3.01 National development plans, in the earlier decades, tended to emphasise economic growth with all physical inputs—material and monetary. Slowly, the concept of economic growth, with social justice, emerged as the goal and objective of national development plans. After realising the imbalances resulting from this objective, the urgency of manpower planning and human resources development emerged as the important parameters of national plans.

3.02 The Education Sector, as part of the overall national planning in the earlier phase, reflected to a great extent, this kind of approach. The emphasis was on the development of infrastructure, construction of buildings, setting up of laboratories, establishment of institutions and making available trained professional, technical and scientific manpower for various sectors of development. The interaction between education and other sectors of development was minimal.

3.03 In terms of allocations, resources for Education Sector, as a whole, have not been sufficient—the situation continues to be the same. On the other hand, the growing concern expressed for human resource development has been emerging as the key for national development, and a top priority programme. Fortunately, right from the launching of the First Five Year Plan in 1951, the education programmes invariably referred to Value Orientation of Education, in one form or the other, though it required more of investment of thought and planning, strong determination and dedication, with minimum investment of funds. This great concern for this area of national interests and priority emerges from a deep analysis of several Plan documents, referred to in this section.

3.04 In the Chapter on Education in the **First Five Year Plan (1951-56)**, right in the beginning, it has been mentioned that education is of basic importance in the planned development of a nation. It further mentioned :

“It is essential for the successful implementation of the Plan that the educational programmes help to train the people to place responsibilities before rights and to keep the self-regarding outlook and the force of acquisitive instinct within legitimate bounds. The education system should also satisfy cultural needs, which is essential for the healthy growth of a nation. The system should stimulate the growth of the creative faculties, increase the capacity for enjoyment and develop a spirit of critical appreciation of arts, literature and other creative activities. The fulfilment of the objectives mentioned above, will lead to the development of an integrated personality in the individual, which should be the first and foremost aim of any system of education.”

It will be observed that the First Plan Document (1951)-more than forty years ago, soon after the attainment of Independence—beautifully stated the major objectives of Education in India, “**development of an integrated personality in the individual**”, which, over the years, has been relegated to the background. If concrete programmes had been formulated and implemented, perhaps the situation would have been somewhat different.

3.05 **The Second Five Year Plan (1956-61)**, in the Chapter on Education stated that the system of education has a determining influence on the rate at which economic progress is achieved and the benefits which can be derived from it. It also referred to economic development making growing demands on human resources. In a democratic set-up, quality of education is an important element in the building up of values and attitudes. The Chapter on Education closed with the following observations.

“Modern economic development calls for a wide diffusion of the scientific temper of mind, a sense of dignity in labour and discipline in service, and a readiness to adapt new techniques and new knowledge to the needs of the people. These values and attitudes will be realised in every day life in the measure in which

they are expressed through educational ideals and practices”.

While references were made to the recommendations of the University Education Commission and the Secondary Education Commission regarding value orientation of education, nothing was indicated about the ways and means of achieving the values and attitudes.

3.06 **The Third Five Year Plan (1961-66)**, presented in 1961, in its Introduction referred to the objective of development to be leading a good life by the people which is intimately tied up with, and dependant on, the maintenance of world peace. Peace, it was observed, assumes paramount importance and an essential pre-requisite for national progress. It further observed that India, with thousands of years of history, has its own cultural roots with distinctive features which have been covered up by widespread and appalling poverty and petrified to some extent by colonial rule. These distinctive and essential features of the Plan were stated to be :

“A set of moral and ethical values which have governed Indian life for ages past, even though people may not have lived upto them. These values are a part of India’s thinking, even as, more and more, that thinking is directed to the impact of the scientific and technological civilisation of the modern world. To some extent, the problem of India is how to bring about a synthesis between these two. Probably, no other country in the modern world would have produced a Gandhi, even Tagore, who was typically modern in his approach to life’s problems, was, at the same time, steeped in India’s old culture and thinking. This message is thus one of synthesis between these two”.

The future of India, the Third Plan document indicated, would be conditioned by the objective of blending the old culture with modernity.

3.07 **Development of the human being and the human personality**, the Third Plan stated, is what counts, as is clear from the following observation in the Plan document.

“Although planning involves material investment, even more important is the investment in man. The

people of India today, with all their burdens and problems, live on the frontiers of a new world which they are helping to build. In order to cross the frontier they have to possess courage and enterprise, the spirit of endurance and capacity for hard work, and the vision of the future”.

The emphasis on the “investment in man”, was very clearly felt and emphatically stated after the first ten years of planning process.

3.08 In the Chapter on Education, the Third Five Year Plan (1961—66), for the first time, referred to “Education and National Development”, which interestingly was the title of the Education Commission Report (1964-66), later known as the Kothari Commission Report. It was also recognised that “Education is the most important single factor in achieving rapid economic development and technological progress in creating a social order founded on the values of freedom, social justice and equal opportunity”. The aim of education, at all stages of education, the Third Plan document observed, must be to develop both skill and knowledge and a creative outlook, feeling of national unity which stands above region, caste and language, and an understanding of common interests and obligations.

3.09 The last section of the Chapter on Education refers to National Integration, its urgent need, unity based on the consciousness of a common cultural heritage, rich and composite culture of India—its essential features, particularly maintaining a balance between the material and the spiritual and the role of educational institutions in bringing about national integration and social cohesion. For its relevance to the formulation of concrete programmes the Section on National Integration in the Third Plan, may be seen at Annexure V.

3.10 The Fourth Five Year Plan (1969-74) was presented after a Plan interregnum of three years, 1966-69. The foreign aggressions on the borders of Indian territory in 1962 and again in 1965 made the Indian planners to reconcile the competing claims of development and defence. Drought, uncertainty of foreign credits, recession followed each other and long-term planning had to be virtually suspended for nearly three years.

3.11 While the title of the Chapter on Education in the Third Plan (1961-66) was "Education and National Development", the title of the Chapter on Education in the Fourth Plan (1969-74) was "Education and Manpower". The emphasis in the Fourth Plan was on a suitably oriented system of education which can facilitate and promote social change and contribute to economic growth not only by training skilled manpower for specific tasks of development but, what is perhaps more important, by creating the requisite attitudes and climate. It referred to the programme of developing wider national outlook, both among student and non-student youth by bringing them together from different parts of the country for studies, social service and recreation. The Fourth Plan document did not make any direct reference to the development and promotion of human values and ethos. Recommendations of the National Policy on Education, 1968 were generally referred to in the Educational Development Plans of the Fourth Plan (1969-74).

3.12 The Fifth Five Year Plan (1975-80), known for its brevity, did not elaborate any sectoral programmes and policies but made brief references to various specific priority areas.

3.13 In the Sixth Five Year Plan (1980-85), after a gap of nearly 15 years, in the Chapter on Education, it was mentioned that Education is a seamless continuum of life-long learning, which is essential for human resource development at every age level and that it should form an effective means to improve the status and character of living pattern of the people, "help intellectual, social and emotional development of the individuals" and to enable them to meet their basic needs of daily life. One of the perspectives of the programmes of human resources development was to sensitise individuals "to ethical, social and cultural values which go to make an enlightened nation".

3.14 In the realisation of this specific perspective, the Planning Commission suggested that educational system and programmes will have "to provide for a continuous process of life-long education for physical, intellectual and cultural development of people and inculcating in them capabilities to cope with and influence social change", and "to promote respect for and belief in values of national integration, secularism, democracy and dignity of labour". The Sixth Plan also suggested that educational system and programmes should "support the growth of arts, music, poetry, dance and drama, including folk art as instruments of culture, education and national integration".

3.15 In the section on Approach, the Planning Commission, among other things, very clearly enumerated that it is essential also to transform the system of education qualitatively in terms of its value content, standards and relevance to life. The role of education to promote humanistic outlook, sense of brotherhood and a commitment to ethical and cultural values needs to be re-emphasised.

3.16 In the Planning Commission document : "An Approach to the Seventh Five Year Plan (1985-90), approved by the National Development Council in July, 1984, it was stated that,

"Value Orientation of Education should constitute a special thrust in the Seventh Plan, teacher education, particularly being oriented for this purpose".

3.17 In the foreword to the **Seventh Five Year Plan (1985—90)**, Volume. It dated 25th November, 1985, the then **Prime Ministers, Late Shri Rajiv Gandhi**, as the Chairman of the Planning Commission, observed that the goal of development is people's material, cultural and spiritual fulfilment and that the human factor is of supreme value. What was specifically observed is noted below :

"In the final analysis, development is not just about factories, dams and roads. Development is basically about people. The goal is the people's material, cultural and spiritual fulfilment. The human factor, the human context, is of supreme value. We may pay much greater attention to these questions in future. The Seventh Plan proposes a bold initiative in these areas."

While emphasising that the goal is people's material, cultural and spiritual fulfilment, it was stated that the human factor and human content will be of supreme value.

3.18 Dr. Manmohan Singh, the then Deputy Chairman of the Planning Commission, in the Preface to the same document, observed that planning provides a framework of time and space that binds sectors, regions and States together. By strengthening the social and economic future of the country as a whole and of the different regions and states it makes a powerful contribution to the goal of national integration. The Seventh Plan, it was mentioned, would seek to facilitate development of

the human potential in terms of self-respect, self-reliance and a life of dignity.

3.19 Referring to the imperative of taking hard decisions to mobilise necessary resources and to sustain the tempo of modernisation and social development, Dr. Manmohan Singh referred to the Seventh Plan and suggested that there is need to "evolve new structures, new attitudes, a new moral code, a new work ethics, a sort of cultural revolution, if you wish, which lays emphasis on dedication, commitment to national goals and pursuit of excellence that we can make the best possible use of scarce national resources".

These observations formed the overall basis of the formulation of the Seventh Plan.

3.20 In the Chapter on Education, Culture and Sports, the Seventh Five Year Plan, in the introductory portion, refers to Education as developing basic skills and abilities and fostering a value system conducive to and in support of national development goals, both immediate and long-term. It further mentions that "in a world where knowledge is increasing at an exponential rate, the task of education in the diffusion of new knowledge and, at the same time, in the preservation of what is basic to India's culture and ethos, is both complex and challenging". It also referred to the resolution on the National Policy on Education adopted in 1968, which, among other things, had declared that the cultivation of moral and social values would help the radical reconstruction of education.

3.21 Discussing the strategy and thrust areas, the Seventh Five Year Plan (1985—90) mentions upgradation of standards and modernisation at all stages of education with effective links with the world of work and with special emphasis on science and environment and on value orientation.

3.22 While discussing the sectoral plans and programmes, the Seventh Plan, under the heading Elementary Education, has referred to the role of teachers as most crucial in achieving universal elementary education, playing "a leading role in improving the quality of primary education bringing in environment and health education and value orientation". It also mentions and "early childhood education is important both from the point of view of **personality development** of the child and for inculcating in the children a healthy attitude to school-going to help increase their retention rate in schools".

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3.23 While dealing with the Secondary Education Sector, the Seventh Plan mentions :

“Education has a crucial contribution to make towards promoting national integration, understanding and a sense of togetherness and harmony. There is, therefore, great need for an integrated and value oriented education with a national perspective. This programme should be so designed that its various threads can be woven into the curricular and co-curricular activities. Suitable revision of text books, strengthening of school libraries and training of teachers would be important from this point of view”.

The need for an integrated and value-oriented education with a national perspective was very much underlined.

3.24 Under the Sector : ‘University Education’, no specific reference has been made to value orientation of education. However, it has been mentioned in the Seventh Plan document that training of teachers in higher education institutions needs special attention. The Faculty Improvement Programmes will “be designed to impart knowledge of new methods and techniques of teaching, learning and evaluation, to develop a **national value system**” and to prepare the teachers for the task of restructuring undergraduate courses.

3.25 The Seventh Plan has also referred to the proposal of establishing pace-setting model secondary schools, with emphasis on Indian values. Under the Section : ‘Other Programmes’, it observes :

“To provide good quality, modern education with Indian values to talented children, particularly from rural areas, it is proposed to set up 432 model secondary schools, one in each district, during the Seventh Plan. These schools will offer a common core curriculum, ensuring comparability in standards and promoting National Integration and National Values. They will bring together students from different parts of the country, providing opportunities to talented children to fully develop their potential”.

3.26 Again, under the heading ‘Art and Culture’, one of the objectives mentioned is “introduction of a cultural component into the educational system at different levels. The Departments

of Education and Culture would work together in close coordination for the inter-linking of education and culture through appropriate programmes". It has also been observed that traditional fairs and festivals which provide the continuing link with the rich traditions of the past would be supported. Appropriate programmes would be taken up to provide exposure of youth to the cultural diversity of the country to raise their awareness of the rich heritage that exists in the country.

3.27 The Seventh Five Year Plan (1985—90) stated that the preservation, documentation and conservation of India's cultural heritage would continue to receive priority. The Plan recognised that strands of cultural heritage run through a wide range of development sectors and programmes. These need to be identified and demonstrated as diverse aspects of our rich tradition. It further observed that art forms and cultural institutions provide a powerful medium to foster national integration as well as national development.

3.28 The Seventh Five Year Plan (1985—90) suggested a comprehensive review of National Education Policy, 1968. The necessary machinery was set up and the National Policy of Education 1986, became available in May, 1986.

3.29 As is clear, the Planning Commission, right from the beginning, has been adequately seized about the urgent need for the reorientation of education on the sound lines with sufficient input of value-dimension.

3.30 In the First Five Year Plan, which became available as early as 1951, the Planning Commission stated categorically that for the successful implementation of the Plan, it is essential that education programmes should help people "to place responsibilities before rights", "stimulate the growth of creative fulfilment", as the fulfilment of these objectives "will lead to the development of an integrated personality in the individual which should be the first and foremost aim of any system of education". The subsequent Five Year Plan documents referred to moral and ethical values, the impact of the scientific and technological civilization of the modern world and "the problem of India is how to bring about a synthesis between these two, national integration and its urgent need, unity based on the consciousness of a common cultural heritage, maintaining a balance between the material and the spiritual, help intellectual, social and emotional development of the individuals". It was also mentioned that one

of the perspectives of the programme of human resources development was to sensitise individuals "to ethical, social and cultural values which go to make an enlightened nation".

3.31 The Seventh Five Year Plan (1985—90) referred to the great need for an integrated and value-oriented education with a national perspective, and to develop "a national value system", setting up of 432 model secondary schools (Navodaya Vidyalayas), one in each district, offering "a common curriculum ensuring comparability in standards and promoting National Integration and National Values".

3.32 To a great extent, the reports of various Committees and Commissions set up from time to time to review education programmes and National Education Policy documents published in 1968 and 1986, influenced the Planning Commission's perspectives in regard to the neglected area of "Value Orientation of Education" and it is gratifying to note that it has been referred to in the Plan documents.

3.33 Perhaps, the Planning Commission realised that the programme of Value Orientation of Education has been merely mentioned as a very small area in the reports of Education Commission and Committees and National Education Policy documents. Various pious wishes have been expressed without adequate planning, management and funding. Realising the urgent need for its development on very systematic lines, the Planning Commission, as the highest Planning and Policy Organisation in the country, felt that this crucial area within the sector of Education should be studied by a Core Group, which may recommend policies and programmes for implementation at various levels. Accordingly, the setting up of this Core Group has been mentioned in the **Eighth Five Year Plan Report (1992—97)** under the Education Sector.

3.34 The Core Group commends the extraordinary initiative taken by the Planning Commission, in this pivotal area. It is an indication of their earnestness to get the programmes operationalised after taking an integrated view in consultation with various implementing agencies. What is felt as crucial for the operational plan to emerge is to deeply reflect, after considerable analysis and synthesis, on the theme of Value Orientation of Education and its major objectives. It is strongly felt that the major objective is the blossoming of the human personality through a well-thought out programme of education in human values.

CHAPTER IV
BLOSSOMING OF HUMAN PERSONALITY
Role of Human Value

4.01 As stated earlier, reports of various Commissions and Committees on Education, right from the Radhakrishnan Commission Report (1948-49), Kothari Commission Report (1964-66) onwards to the National Policy on Education (1986), the Ramamurti Committee Report (1990) and the C.A.B.E. Committee on Policy Report (1992) have been stressing the urgent need for value Orientation of Education. Likewise, the Planning Commission's Five Years Plan Reports, especially in the chapters on Education, have been urging the need for this important input in the Indian educational system.

4.02 The question, therefore, is not why Value Orientation of Education. Even before Independence, many educational movements in the country had their focus on the development of programmes within the context of the then politico-socio-economic situation which, directly or indirectly, promoted values and fostered human growth and personality development in line with Indian ethos, values, religious, cultural and spiritual heritage.

4.03 The operationalisation of the Value Orientation of Education, namely, "**How**"—in terms of implementation of programmes and projects—has been the moot question before Educational Policy Planners and Administrators since the attainment of Independence in 1947. Unfortunately, as an alternative to action and implementation, the terms 'Values' and 'Secularism' have been interpreted, in different ways, by various bodies, on several occasions, after adopting our own Constitution in 1950.

4.04 The term 'Secularism', in the Indian Constitution, is intended only to secure that no discrimination is practised by the State against any sect on grounds of religion or faith and that people, belonging to all religious persuasions, are enabled

to enjoy equal freedom in the matter of practising and propagating their religion. In the name of 'secularism', in spite of the richest cultural and spiritual heritage, the youth of this country have been denied even the barest minimum opportunity to imbibe simple basic values by imposing a taboo on all moral and spiritual teaching in educational institutions. Secularism means equal respect for all religions. Secularism within the Indian context means comprehensiveness in which all religions receive equal protection, treatment and respect. It also encourages us to approach everything, whether material or spiritual, with a sense of sacredness. Indian secularism encourages unity of all religions and faiths and promotion of human values, which are universal.

4.05 Another argument put forth, rather with vehemence, is : How can **teachers** alone be charged with the responsibility of inculcating human values in educational institutions ? When there are other **two** basic parameters, apart from the committed teacher, who is the **third** basic parameter, for the development of a sound value education. These **two** are **enlightened communities and motivated students**.

4.06 The argument, articulated strongly, is while the whole world is on the precipice of moral disaster and is enveloped by dust of all sorts and the entire milieu is full of malice, mistrust, corruption, hatred, greed, power, politics, violence etc., how can teachers alone be charged with the responsibility of inculcating human values in educational institutions. It may be true to some extent but stretching it too far may be putting the cart before the horse and believing that through the right kind of teachers and the best kind of education, the vicious circle cannot be changed into a virtuous circle. It has to be remembered that education is the manifestation of the perfection already existing in man. The Report of the Education Commission (1964-66) begins with the sentence : "The destiny of India is now being shaped in her classrooms. This, we believe, is no more rhetoric". Who shapes this destiny ? It is not the chalk and talk, book and birch, the buildings, the laboratories, the equipment, but the teacher with a vision, who has realised his 'self' and loves his 'students' and his 'subjects', the three S's.

4.07 The teacher is, no doubt, bound by the broad contours of the curriculum prescribed by the authorities for the subjects which he has to teach. **But the most powerful influence**

of his personality lies in the 'hidden curriculum' of his personality and behaviour and the silent message which the students can and do get through his thinking, discipline of mind and refinement of tastes. He is like the Sun which removes darkness. Guru (Teacher) is like a lamp—if its flame is steady and right, hundreds of lamps can be lit by it without, in any way, diminishing its brightness. The word 'Guru' is Sanskrit. Its English equivalent is Teacher. If the word 'Guru' is split into two, namely, 'Gu' and 'ru'; 'Gu' means ignorance and 'ru' means destroyer. Guru can destroy ignorance provided he himself is not ignorant. Teachers must believe in and practice human values. A teacher, like the Sun, is known for Nishkam Karma, a duty done as duty, as worship, as grateful homage with no eye on the benefit therefrom. A teacher, like the Sun, causes the lotus buds to bloom and spread fragrance. His conduct and teachings are the rays which unfold the virtues and develop talent.

4.08 Mahatma Gandhi, in his famous autobiography : "My Experiments with Truth", in Chapter XXXIII "As School-master", has beautifully presented the role of teacher and believed that **teacher is the real pivot**. He wrote :

"Of text-books, about which we hear so much, I never felt the want. I do not even remember having made much use of the books that were available : I did not find it all necessary to load the boys with quantities of books. **I have felt that the true text book for the pupil is his teacher. I remember very little that my teachers taught me from books, but I have even now a clear recollection of the things they taught me independently of book.**"...

In an educational system. With emphasis on development of humanistic values, a student can learn in all possible ways : by voice, by book, by machine, by investigation, but above all, by example, for what the teacher **is** speaks so loudly that the students cannot hear what he says. A brilliant teacher conveys his life as his message.

4.09 Education, as stated earlier, is the manifestation of the perfection already in man. It is the true teacher, the Guru, who helps a pupil, as Bhagwad Gita has put it, to discover his

own personal philosophy or the invisible sun within him. The role of the teacher has been best described as under :

**Gurur Brahma, Gurur Vishnu, Gurur Devo Maheswara
Gurur Sakshat Para Brahamam
Tasmai Shri Guruver Namah**

**Salutations to that Noble Teacher who is Brahma,
Vishnu and Lord Parmeshwara
And who is verily the Superme Brahmam**

4.10 Many Committees and Commissions have gone into the entire gamut of the role of teachers in the growth of nation through an integrated development of the personality of their students. N.P.E. (1986) has observed, "The status of the teacher reflects the socio-cultural ethos of a society, it is said that no people can rise above the level of its teachers". This is a perennial truth. N.P.E. (1968), presented to the nation eighteen years earlier to N.P.E. (1986), made almost an identical observation : "Of all the factors which determine the quality of education and its contributions to national development, the teacher is undoubtedly the most important. It is his personal qualities and character, his educational qualifications and professional competence that the success of all educational endeavours must ultimately depend". This is more true when we discuss the subject of value orientation of education.

4.11 The Report of the Working Group to Review Teachers' Training Programme (1983)* has in the section on "The Teacher and His Task", beautifully presented the role of an ideal Teacher and made some concrete recommendations. This Core Group would not like to repeat these observations and recommendations. These are ever valid. Orientation of teachers to value development is an important subject which has been referred to in the last chapter and needs to be considered on a priority basis.

4.12 There could be no better authority than the N.C.E.R.T. which, in one of their excellent documents, presented to the High-Level Seminar on Moral Education held at Shimla in

*The Chairman of the Working Group was Shri Kireet Joshi, the then Educational Adviser, Ministry of Education and Culture.

1981, stated other reasons for failure of previous attempts at value orientation of education. These are :

- Confusion about the definition of values,
- Non-clarity of the conceptual framework,
- Non-availability of suitable learning|teaching materials and training modules,
- A tendency to treat it as yet another subject,
- Lack of administrative inputs, an
- Absence of any orientation programme for teacher educators, key level personnel and school teachers.

It would be right to state that, even after 11 years, the position has not materially changed. Confusion about the definition of values, partly because of the proliferation of sub-values etc., has undoubtedly retarded the development of programmes relating to value orientation of education. Fortunately, a consensus is emerging about the basic core universal human values which are acceptable for incorporation in our learning and teaching.

4.13 Non-availability of suitable learning|teaching materials, training modules, lack of administrative inputs, absence of orientation programme for teacher educators, key level personnel and teachers have emerged as major impediments in implementing the programme. It is to be recognised that, to a great extent, it is linked with the major problem about the proliferation of sub-values and confusion about their definition and linkages with various facets of human personality and objectives of education. In the light of clarity, which is now emerging, suitable recommendations have been made which are incorporated in the last Section of this Report.

4.14 While reviewing recommendations of the Education Commission Report (1964-66) and National Policy on Education (1968), Late Prof. J. P. Naik, an eminent educationist, in a detached but critical manner and with an anguished heart, referred, in his monumental book : **The Education Commission And After** published in 1982, to the implementation of recommendations relating to Value Orientation of Education. He wrote :

“The main hitch has been that the implementation has been very indifferent. The proposals were

also generally accepted in official as well as non-official circles. Experimental work is very limited. On the whole, one might say that the educational system is not as conscious of its responsibilities in this matter as it should have been and deliberate, planned efforts at character-building are minimal. At the same time, events such as strikes by students, teachers and Karamcharis, malpractices in examinations, nepotism and even corruption within the system, feuds and rivalries among students and teachers exercise a very negative influence which, in its turn, is strengthened by the untoward effect of the mass media and of the general lack of character within the wider society itself. There is no reason to assume that the recommendations of the Commission on this subject and their general acceptance by all concerned have made any difference to the overall picture”.

This is what Late Prof. J.P. Naik wrote in 1982, ten years ago and after 14 years of the publication of National Education Policy in 1968. This summing up is very valid even now.

4.15 Lack of serious and systematic efforts on the part of Government to implement value-based education, in educational institutions could be traced to the confusion about the definition of values, non-clarity about the conceptual framework, and the absence of a workable model with its ingredients.

4.16 The N.C.E.R.T. in their publication, “Documents on Social and Moral and Spiritual Values in Education” (January, 1979) attempted to compile a list of values on the basis of study of the Constitution of India and reports, submitted by various Committees and Commissions of Education. A list of 82 instrumental values, given in the N.C.E.R.T. Document, referred to above, may be seen at Annexure-VI. Actually these values could be described more appropriately as instrumental values, attitudes, behaviour patterns, habits and sub-values. The intention of N.C.E.R.T. seemed to be that the listing of values could be used as background material for curriculum development for the promotion of values as well as provide a context in which the various terminologies pertaining to values have been used by different Commissions and Committees. Further, it could also serve as reference material to the researchers working on the problems of moral education.

4.17 No doubt, one can go on enumerating values and add new values to existing lists. The values can be classified as spiritual, religious, moral, ethical, social, personal, political, economic aesthetic and altruistic, and so on. The problem of value education is not in enumeration or in classification of values but in their inculcation. **When we think of or talk about moral values, ethical values etc., we come to the irresistible conclusion that these different types of values together constitute the totality of human values which reflect the major five facets of human personality. The key to the development of human personality is the inculcation of universal human values.**

4.18 An important landmark was the organisation of High Level Seminar on Moral Education by the NCERT in Shimla in May, 1981 which was presided over by the then Union Minister of Education, Shri S.B. Chavan. It was attended by eminent educationists and representatives of governmental and non-governmental organisations. The Seminar preferred the nomenclature : "Education in Human Values" to "Moral or Spiritual Education", which created conceptual problems of interpretation and consequently the implementation strategy. It was felt that "Education in Human Values" was dogma-free and a secular concept.

4.19 After considering the hierarchy of values, presented in the N.C.E.R.T. document, the Shimla Seminar clarified the concept of value-oriented education and recommended that it should be regarded essentially as an **education for becoming and self-exceeding**. Value-oriented education should not only provide information on values to students but, **what is very important that it should enable them to grow into beings and transcend narrowness, selfishness and partial ideas and attitudes.** The emphasis was on transcending partial ideas and attitudes and promoting human values in totality.

4.20 Another important recommendation of the Shimla Seminar (1981) was to avoid segmental approach to value orientation but to adopt an integrated approach :

"There should be an integrated approach in the value-oriented education programme. Instead of tackling piece-meal such areas as awareness of ecology, environmental protection, community development, productivity, population stabilisation, aesthetic education, national integration and international

understanding etc., they should be handled in a comprehensive manner under the broad spectrum of social responsibility and inner development of human personality”.

This is an important contribution of the Seminar. It recommended a holistic approach with emphasis on the inculcation of basic universal human values among students enabling them to face several personal, social, economic and potential tasks with understanding. Summary of Recommendations of the High Level Seminar, 1981 may be seen at Appendix VII.

4.21 The National Education Policy 1986 suggested that the national system of education should be based on national curricular framework, besides flexible components containing common core which would include the history of India's freedom movement, the Constitutional obligations and other contents essential to nurture national identity. The Policy recommended some elements cutting across subject areas promoting values like India's cultural heritage, egalitarianism, democracy and secularism, equality of sex, protection of environment, removal of social barriers, observance of small family norms and inculcation of scientific temper. It would be appropriate to include materials relating to these areas in text books and reading material at all stages of education. Action has already been initiated by various implementing agencies.

4.22 In the earlier chapters, while referring to National Educational Policies and the emphasis on Value development, it emerged that the objective of education should move towards the complete man, optimum realisation of his innate capacities. Man now is divided. He is exposed to division, tension and discord on all sides throughout the world including India. There is artificial division between manual and intellectual labour, the crisis of ideologies, the dichotomies between body and mind or material and spiritual values.

4.23 In a pluralistic society like India, it is accepted that there has to be an endeavour to identify generally acceptable universal human values and promote these within and outside educational institutions at different levels. A critical study of the contemporary Indian educational history would indicate that no serious attempts were made to identify the universal human values acceptable to a pluralistic society like India.

4.24 The search for identifying universal human values began with the publication of the Report of the Education Commission—(1964-66). Initially there was the cluster of three values viz., moral, social and spiritual values. The Education Commission (1964-66), in their introduction referred to India's unique advantage with

“her great tradition of duty without self-involvement, unacquisitive temperament, tolerance (Righteous Conduct) : a new pride and a deeper faith expressed in living for the noble ideals of peace and freedom, truth and compassion (love) are now needed”.

The Commission also reflected on the imbalance between atom (science) and ahimsa (spirituality), where the mastery of outer space and space within the heart (not physical) are out of balance. Referring to India's glorious contribution to the world culture, the Education Commission observed that :

“Perhaps the grandest of them all is the ideal of non-violence and compassion (love) sought, expanded and lived by Buddha, Mahavira, Nanak and Kabir, Vivekananda, Ramana Maharishi and Gandhi in our own times, and which millions have striven to follow after them”.

As would be clear, the Education Commission presented, after deep analysis, universal human values and ideals as **Peace, Truth, Love, Non-violence and Righteous Conduct.**

4.25 The UNESCO's famous Faure Commission, which submitted its Report : “Learning To Be : The World of Education : Today and Tomorrow” in 1972, referred to two questions, which arise when we analyse the ultimate aims of an educational system. The first is as to what is their real substance beyond the language in which they are formulated. The second is who defined the ultimate aims. The Faure Commission, while stating that the aims must be both specific and general, pleaded that the aims can be specific if these are dictated by history, traditions and customs, by social patterns, economic and political system and circumstances but equally necessarily they have a general character. The Commission observed :

“For in our time, education is an enterprise of universal dimensions, huge and far reaching, implicit

in which are aims which have universal application. And these aims may be translated into the same explicit terms as certain of the great ideals typical of mankind today.

We see these universally valid aims in scientific humanism, in the development of reason; in creativity in the spirit of social responsibility; in the search for balance among the various **intellectual, ethical, emotional and physical components of personality** and in a positive perception of mankind's historic fate".

The Commission has favoured universally valid aims and objectives of education which can be translated into the same explicit terms reflecting the great ideals relevant to the contemporary mankind. They bemoaned over-estimating the importance of improving technical aptitudes to the detriment of other more human qualities. They urged combining the scientific and poetical frames of mind as very essential and also respect for the many sidedness of personality.

4.26 The Faure Commission went further and observed after deep analysis of the cognitive, conative and effective domains of a human personality :

"The **physical, intellectual, emotional and ethical** integration of the individual into a complete man is a broad definition of the fundamental aim of education".

The Commission stated that they found the above pedagogical ideal throughout history, in almost all countries, among philosophers and moralists and among most theoreticians and visionaries of education. It continued to state that "it has been one of the fundamental themes for humanist thought in all times. It may have been applied imperfectly, but it has been fruitful and helped to inspire many of the noblest educational enterprises". Here for the first time at the international level, that too by a High Powered Education Commission set up by UNESCO, the confirmation of the integration of human values being linked with physical, intellectual, emotional, psychic and spiritual development of human personality to change an individual into a **complete man**, is clearly perceived.

4.27 As already referred to earlier, the Ramamurthi Committee, in its Report (1990) on "Towards an Enlightened and Human Society", containing the review of the National Policy on Education 1986, observed that education should nurture a set of values, like the feeling of universal compassion (**love**), build up a new social order based on **truth** and **non-violence** which are everlasting spiritual values, prepare the ground for an integration between science (**truth**) and spirituality (unity of life), and democracy (non-violence) may be a link between the two. The Ramamurthi Committee "views **men** as more than a mere resource, an economic commodity", and has stressed the **human** with accent on the cultural and spiritual as on science and technology. This will lead to total **education** of the **total person**. This, in other words, is the concept of an integrated education through human values so that human personality blossoms.

4.28 In India, several pioneering efforts were made, before and after Independence (1947), by several institutions and organisations, to develop operational plans where human values were effectively linked and integrated with educational programmes. The profile of some of these institutions has been presented as part of this Report.

4.29 The development of physical, intellectual, emotional, psychic and spiritual facets of a human being, on the right lines, leads to an integrated human personality. It is only at the level of human personality where a combination of **cognitive, affective and conative** approaches have to be adopted, that necessary changes can take place. The **cognitive orientation** which implies the knowledge that the realisation of the true 'self' (atman), is the real **Truth** (Satya). The **matching effect orientation**—that all men have Atma (true self)—lead to the concept of universal **Love** (Prema) and the inner serenity, i.e., Peace (Shanti), which implies man's equanimity amidst situations of gain, loss, pleasure, pain, joy, sorrow, harm, benefit. The **Conative orientation**, which is the logical sequence of the cognitive and affective orientation consists in doing one's duty sincerely in a calm and detached manner without any thought of reward and personal gain which takes the form of **Righteous Conduct** (Dharma) and love in action which is **Non-Violence** (Ahimsa).

4.30 Thus the consistently and successively derivative nature of Cognitive, Affective and Conative aspects of the orientation of a human being lead to the grand and glorious design of Truth, Righteous Conduct, Peace, Love and Non-Violence. They represent the five inseparable fingers of the integrated and indivisible human palm—the basic sources of strength. This presentation is rational in an absolute and universal sense. Truth is the basic element, i.e., knowledge that one is not an animal, but a man striving to reach the ultimate goal of becoming divine—three stages of Unconsciousness, Consciousness and Supra-Consciousness, the path which seeks the secret of merging with the divine as the aim, i.e., Satyam, Shivam and Sundaram—Truth, Beauty and Goodness.

4.31 The five basic core human values are universal and transcend all distinctions of country, religions, castes and creed. They embrace all beings, as their origin lies right within each individual. In the arduous process of merging the feeling of “I” in the “We”, and finally “He”, one has to pass through compassion, renunciation, rectitude, fortitude and patience. These five are the counterparts of Truth, Righteous Conduct, Peace, Love and Non-Violence with corresponding five ideals of knowledge, skill, balance, vision and Oneness. In fact, the enumeration of human values as five—Truth, Righteous Conduct, Peace, Love and Non-violence are all facets of the foundational humanness. They grow together. They are inter-dependent. They are inseparable, but love is common.

4.32 Revered Sri Sathya Sai Baba, Chancellor, Sri Sathya Sai Institute of Higher Learning (Deemed University), Prasanthi Nilayam, established in 1981, has beautifully emphasised the significance of five universal human values in the following words :

Truth, Righteous Conduct, Non-Violence, Peace and Love are the five life breaths of every human being. This is the truth which should be realised. Among these five life breaths of a human being, Love has a unique place. Therefore, establish love firmly in your hearts.*

He further elaborates the significance of Love in the following inspiring words :

Love as Thought is Truth,
 Love as Action is Righteous Conduct,
 Love as Feeling is Peace, and
 Love as Understanding is Non-Violence.

Love which is selfless and spiritual, is the string of the garland of human values.

Swami Vivekananda has observed :

“The word ‘Love’ is very difficult to understand. Every act of love brings happiness. There is no act of love which does not bring peace and blessedness as its return. Real Existence (Sat), real knowledge (Chit) and real love (Ananda) are intimately connected with one another, the three-in-one, where one of them is, the others must be—the existence-Knowledge-Bliss”.

Swami Vivekananda’s definition of love, like that of Revered Sri Sathya Sai Baba is all comprehensive—it is the final stage of Ananda—Bliss.

4.34 The Report of the U.G.C. Committee on the Involvement of the Universities and College in the Promotion of National Intergration (Justice M.H. Beg Committee) (1985), has quoted a passage from Juan Muscro’s introduction to a beautiful translation of the Bhagwat Gita, which refers to the synthesis in the progress of science which has to be in harmony with spiritual progress. Knowing more is important, but similarly is living more. In order to know more and live more, loving more is important. Juan Muscro writes :

“The true progress of man on earth is the progress of an inner vision. We have a progress in science, but it is in harmony with a spiritual progress. We want a scientific progress, but do we want a moral progress? It is not enough to have more, or even to know more, but to live more, and if we want

to live more, we must love more. Love is the treasure hid in a field, and this field, according to the Gita, is our own soul. Here the treasure is found for which the wise merchant 'went and sold all he had'. And, contrary to the law of matter, where to give more means to have less, in the law of love the more one gives the more one has."

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The conceptual framework is very clear; love is hidden in the treasure of soul—'spirit'.

4.35 The common link of spiritual vision running through all the religions, and the search for common goal—that is spiritual love which is pure, has again been brought out in the following observations of Juan Muscro :

"The spiritual visions of man confirm and illumine each other. We have the cosmic greatness of Hinduism, the moral issues of Zoroaster, the joy in the Truth of Buddha, the spiritual victory of Jainism, the simple love of Tao, the wisdom of Confucius, the poetry of Shinto, the One God of Israel, the redeeming radiance of Christianity, the glory of God of Islam, the harmony of the Sikhs. Great poems in different languages have different values but they all are poetry, and the spiritual visions of man come all from one Light. In them we have Lamps of Fire that burn to the glory of God".

"The finite in man longs for the infinite. The Love that moves the stars moves also the heart of man and a law of spiritual gravitation leads his soul to the Soul of the Universe. Man sees the sun by the light of the sun, and he sees the Spirit by the light of his own inner spirit. The radiance of eternal beauty shines over this vast universe, and, in moments of contemplation, we can see the Eternal in things that pass away. This is the message of the great spiritual seers; and all poetry and art and beauty is only an infinite variation of this message".

(Page 10)

The lesson would seem to be clear. There is absolute unity in all the religions and that these could become the basis of our thought, feelings and actions to enable us to live in harmony with ourselves, our neighbours, our country and the whole world through Love. This unity in diversity is the basis of education in human values, which are universal.

4.36 Sri Aurobindo's concept of integral education, with five components, (a) physical (b) vital (c) mental (d) psychic and (e) spiritual, is more or less the same as Revered Sri Sathya Sai Baba's integral philosophy with its implication. Sri Aurobindo adopted five-fold classification of human being and explained it in his own way as stated below :

“Education to be complete must have five principal aspects relating to the five principal activities of human beings; the **physical**, the **vital**, the **mental**, the **psychic** and the **spiritual**. Usually these phases of education succeed each other in a chronological order following the growth of the individual. This, however, does not mean that one should replace another but all must continue, complementing each other, till the end of life”.

It is evident from the above observations that complete education connotes realisation of the five-fold human potential, the physical, the vital (emotional), the mental (intellectual, the psychic and the spiritual.

4.37 The Working Group to Review Teacher Training Programme (1983), after an indepth study of the situation, emphasised the “inner development of human personality” on the right lines. The observations of the Group are pertinent to the development of the programme of value orientation of education with particular reference to the basic core values. The Working Group observed :

“If we analyse our human nature, we find there are in us various energies which can be distinguishable under various categories, such as **physical**, **emotional**, **mental**, **aesthetic**, **moral**, and **spiritual**. These energies are mostly latent in us and only a part of them are actually active. Even the active part of

our energies need to be developed and directed towards their highest development and towards their highest point of fulfilment in their respective values. But the best of education is not limited merely to the development of our active energies but also to bring out our latent capacities and lead them to their rightful goals and ideals."

It may incidentally be observed that the analysis of the human personality, as spelt out by the Working Group Report (1983) comes closer to the five-fold aspects of human personality, namely, physical, intellectual, emotional, psychic and spiritual.

4.38 The Working Group Report (1983), after a lot of study, detailed analysis and deep thought, defined the term 'self', which has great relevance to the whole concept of human values, as under :

"True self-hood" is the integrated centre in which varied personalities are harmonised and integrated personality is thus a recognised ideal that the Indian educational thought has held out as one of the supreme spiritual values. In its fulness, the area of integrated personality connotes the perfection of a four-fold personality that harmonises wisdom, power, love and skill in works".

On the basis of the analysis of an integrated personality, the Working Group recommended "that the pursuit of this fullness of integrated personality may be regarded as one of the highest values which should be pursued in our educational system".

4.39 The pursuit of the fullness of integrated personality on the right lines leads to identification and enunciation of the basic universal core human values whose development through Education has to be the ultimate objective. The Working Group Report (1983), referred to "true self-hood" as the integrated centre in which varied personalities are harmonised and an integrated personality is a recognised ideal. The Indian educational thought has held this as one of the supreme spiritual values. Almost all the prophets, sages, saints, leaders and

educationists have stressed the need for spiritual education, “true self-hood”, as an essential part of all-round education.

4.40 Late Prof. V. K. Gokak, an eminent poet and philosopher, an outstanding academician, recipient of the Jannpeeth Award, 1992, was the first Vice-Chancellor of the Sri Sathya Sai Institute of Higher Learning (Deemed University) established in 1981. He has referred to the philosophy of education of Revered Sri Sathya Sai Baba, particularly about spiritual education in the following words :

“Needless to say, there emerges from Baba’s teachings, a philosophy of education which like that of Mahatma Gandhi, Rabindranath Tagore and Sri Aurobindo, insists on the need for an all round education of which spiritual education is an essential part. We will ignore these arguments of the great only at our own peril”.

“True self-hood”, in practical terms, means education of the spirit which has been totally neglected, while attention is devoted to the training of skills and for gleaning and garnering information. The seeker of the spirit has to pursue Truth, Righteous Conduct, Peace, Love and Non-Violence. Late Prof. Gokak has put it so beautifully in the following words :

“Truth is that which is changeless. Vibhuti or ashes, are the Truth of Matter. Truth is becoming, reduced to impershable being. Santhi or Peace, in its lowest aspect, is that equal state of mind which remains unaffected either by joy or sorrow or by any other pair of opposites. In its higher and more positive aspect, it is not exactly *ananda* but *madhura ananda*, a sweet pledge of or prelude to delight. When you apprehend the prevalence of God everywhere—entire manifestation appears as the projection of Divinity. *Prema* or love is nothing other than the flow of soul itself. Non-violence is impersonal love universally diffused”.

Like the indivisibility of the personality and its integrated nature, the basic human values are inter-linked and interrelated.

4.41 There is an organic link between the human values and the human personality. Mental happiness comes from peace; 28

peace comes from love ; love is linked with non-violence, non-violence is the outcome of righteous conduct, righteous conduct without truth cannot be thought of. One human value without the other has no meaning.

4.42 Educational experts working actively in the field, and particularly concerned with the implementation of the programme of Education in Human Values, following the important recommendations of the High Level Seminar on Value-Oriented Education (1981), made an attempt to list all the 84 instrumental values, attitudes, behaviour patterns, habits and sub-values (identified by the NCERT earlier), under the major components of **UNIVERSAL HUMAN VALUES** based on World Religions and Faiths, National Cultures, lives and teachings of Prophets, Sages, Seers, Scientists, great Teachers and men of eminence in several fields. This is shown in the enclosed Table.

COMPONENTS VALUES*

World Religions	Eminent Leaders of World	National Culture			
	Human Values				
	Human Personality				
	Educational Objectives				
Human Values	Truth	Righteous Conduct	Peace Emotional	Love Psychologi-	Non-Violence
Human Personality	Intellectual	Physical Skill	Balance	cal Vision	Spiritual identity
Educational Ideals	Knowledge				
	Truthfulness	Cleanliness	Abstinence	Sincerity	Kindness
	Curiosity	Hygienic Living	Freedom from	Kindness	Courtesy
	Quest for knowledge	Dignity of Labour	six sins	to animals	Good Manners
	Spirit of Enquiry	Proper utilisation	Cultivation of	Sympathy	Helpfulness
	Study of one's self	of time	six virtues	Friendship	Fellow feeling
	Discrimination	Regularity	Discipline	Patriotism	Gentlemen lines
	Secularism	Punctuality	Purity	Devotion	Unwillingness
	Respect for all	Self help	Endurance	Tolerance	to have
	religions	Self support	Integrity	Humanism	Consideration
	Universal, self	Obedience	Self discipline		for others
	existent truth	Duty & loyalty	Self control		Readiness to
		to duty	Self respect		cooperate
		Simple living	Awareness of		Appreciation
		Honesty	dignity of		of others
		Prudence	individual		culture
		Respect for others	Concentration		Compassion
		Reverence	Meditation		Universal Love
		Service to others	Peace		Awareness of
		Self Confidence			responsibility
		Self Reliance			of citizenship
		Initiative			Democracy
		Resourcefulness			Common good
		Courage			National
		Leadership			Awareness
		Faithfulness			National Unity
		Justice			National
		Team work			Integrity
		Team spirit			Away from
		Equality			Untouchability
		Self sacrifice			and national prosperity
					Social Service
					Social Justice
					Socialism
					Solidarity

*Instrumental Values, attitudes, behaviour patterns, habits and sub-values listed in N.C.E.R.T. publication. Documents on Social, Moral, Spiritual Values in Education, 1979.

From the table it may be observed that the five basic core universal human values represent the quintessence of the Eastern and Western Ethos, consistent with secularism to be perceived as the goal to be reached.

4.43 For purposes of clarity and in order to link human values with ideals of education and various facets of human personality, it has been possible to develop a model which is based on pedagogical principles as indicated below :

Ideals of Education/Objectives	Human Personality	Human Values
1. Knowledge	Intellectual	Truth
2. Skill	Physical	Righteous Conduct
3. Balance	Emotional	Peace
4. Vision	Psychological	Love
5. Identity	Spiritual	Non-Violence

Like the indivisibility of the personality and its integrated nature and the coherence of education, the universal human values are inter-linked and inter-related. Education in human values, when internalised, humanises a person and lays the solid foundations of a perfect and integrated person—the **complete man**, with knowledge, wisdom, discrimination and experience.

4.44 Many pioneering efforts have been made by some pace-setting institutions and organisations, in different parts of the country before and after Independence, in the area of Value Orientation of Education. Brief profiles of some of these pioneering efforts are presented in this chapter. The picture which emerges indicates the basic approach and methodologies adopted and the earnestness with which innovative programmes have been implemented with total commitment. In addition, there are many exemplars of several other institutions in the area of value education like the D.A.V. School system, Bharatiya Vidya Bhavan, Jnana Prabodhni, Pune, Braham Kumari's Ishwariya Vishwa Vidyalyaya, Mount Abu, which also need to be studied.

Nai Talim Basic Education

4.45 Mahatma Gandhi, Father of the Nation, strongly believed that education is the drawing out of the best in man and child, body, mind and spirit. His greatest contribution in the field of

revitalisation of education was Basic Education or the Wardha Scheme of Education or Nai Talim. Gandhiji was aware of the socio-economic problems of his country—the majority of whom were living in very poor conditions and particularly in villages. He thought of a realistic plan of education which would make the students, self-reliant, self-sufficient and self-employed. Gandhiji advocated craft-centered education. Basic education was a rare combination of educational philosophy of **idealism**, (particularly when analysing the aims of basic education), **Realism** (enabling self-inputs of self-employment), and **Pragmatism** (practising of correlation of craft-centred education with academic subjects).

4.46 Gandhiji had very high idealism in view while proposing this novel system of education for the country. He believed in God and in the spiritual unity of all human beings. For him, **Truth** was the highest goal. He first observed "God is Truth". Later on, he realised that "Truth is God". He firmly recommended "Truth" as one essential ideal or value to be followed practically in life. He further believed—and strongly so—that anything can be achieved through **Love**. Love was his religion. He believed that through Love, man attains Truth. Gandhiji recommended **Non-Violence** as a positive attitude of tolerance, patience, perseverance, self-sacrifice and self-suffering. For Gandhiji **Non-Violence** of Ahimsa, in practical terms was 'Satyagraha', which is a "method of security, a right by personal suffering and not by inflicting injury on others".

4.47 The immediate aim of Basic Education was to impart training in citizenship, build character, give professional training and impart culture. Gandhiji believed in learning by doing. He wanted all knowledge to be correlated with craft which would encourage self-activity. He believed that since experience is the only teacher for man, self-experience is gained through gainful activities and craft work.

4.48 The practical application of Nai-Talim (Basic Education) was demonstrated by Gandhiji in his experiments in Ashram life at Phoenix, Sabarmati and Sevagram. Nai Talim was hailed as the most appropriate instrument for providing the right type of education in India under the then prevailing conditions especially keeping in view the vision of the social and economic order Gandhiji had placed before his people.

4.49 Late Dr. Zakir Hussain, an eminent educational luminary, tried to give practical shape to Gandhiji's educational vision in terms of specific programmes at all levels of education. This noble experiment was lauded by everyone. In spite of indifference, we find some experimental institutions in Wardha, the Gujarat Vidyapeeth and the Gandhigram Rural Institute, are doing pioneering work.

4.50 Gandhiji had the vision of human excellence. His emphasis on Truth, Non-Violence, Peace and Self-Service seem to be the beacon lights in a world enveloped in darkness of violence, hatred, unrighteous action, selfishness, exploitation. It is strongly being felt that the implementation of Gandhian values like **Truth Non-Violence, Peace and Self-Service**, leading to **Love and Compassion** are right values capable of leading to all round growth and fulfilment of India and nations of the World.

4.51 The Ramamurti Committee Report of December 1990, referred to in the earlier Chapter III, observed that **Nai Talim** was presented by Gandhiji in 1937. This **Nai Talim** was "education transformed to build a new social order based on **Truth and Non-Violence**". It also observed that **Truth and Non-Violence** are everlasting spiritual values that we have inherited from our past, but when applied to real life, they come closest to the values of modern science and democracy.

4.52 The Ramamurti Committee strongly recommended reorientation of our educational system on the lines of the philosophy which was the basis of **Nai Talim**.

Shantiniketan

4.53 A notable and pioneering effort, lauded by all educationists, was the educational experiment launched by Rabindranath Tagore in Shantiniketan. His personal experiment in the traditional schools made Rabindranath Tagore feel strongly that education should be a joyous experience for every student and for all teachers where creativity should be the ultimate objective. He strongly felt that students should receive their lessons from a living teacher and not from text books.

4.54 Education, according to Tagore, is that which produces a fulfilled man, develops all capacities of students, besides the intellectual. He believed that when **heart and hand** work with **head** there will be completeness in education. Tagore

felt that education should be imparted in natural surroundings. He emphasised moral, spiritual, intellectual and physical development as the aims of education. He opposed the rigid system of education and wanted students to learn in free natural conditions and in a practical way. What Rabindranath Tagore felt in theory, he gave a practical shape to it by starting 'Shantiniketan' or 'The Abode of Peace' in 1901, in a school with 10 boys. It combined home, temple and school in one. The children got love and affection and an informal education in a homely atmosphere. They were free to express themselves through creative work, sharing their joys and sorrows together.

4.55 In 1922, an Institute of Rural Reconstruction was established (this was later renamed as Sriniketan) for rural upliftment. In the same year, he established a weekly boarding school 'Siksha Satra'. It was in 1922 that Shantiniketan Ashram became Vishwabharati University with three sections: Path Bhavan, Vishwabharati University and Rural Reconstruction Institute. In the Path Bhavan, education is at the school stage where the objective is the development of all round personality, so that they grow physically, mentally, spiritually, emotionally and socially. In the Rural Reconstruction Institute, education and training is given in cottage industries.

4.56 Vishwabharati University is a pioneering institution with an excellent record where art, religion, philosophy, language, literature and culture are taught in different Departments. The motto of Vishwabharati University is "Simple Living and High Thinking". Tagore, the realist maintained that "our education should be in full touch with our complete life, economic, intellectual, aesthetic, social and spiritual and our educational institutions should be in the heart of our society. For, true education is to realise, at every stage, how our training and knowledge have organic relations with our surrounding". Tagore's educational philosophy, which he tried to put to practice through Vishwabharati and succeeded to a great extent, was based on cardinal principles or values which he cherished all his life. These were: freedom of mind, creative self-expression, communion with nature and man, a profound humanism, internationalism and spiritualism.

Sri Aurobindo International Centre for Education, Pondicherry

4.57 Sri Aurobindo's grand vision of integral education took the concrete form of Aurobindo Ashram with a school

opened in 1943 which, in due course of time, has developed into Sri Aurobindo International Centre of Education. The Centre is an integral part of the Ashram and serves as a field for new experiments and researches in education. The objective is to evolve a system of integral education which will emphasise the unity of all knowledge and synthesise the humanities and the sciences, organise an environment and an atmosphere affording inspiration for the development of five essential aspects of human personality namely the physical, the vital, the mental, the psychic and the spiritual and develop the sense of unity of mankind and of international understanding and collaboration.

4.58 Sri Aurobindo's creative philosophy attempted to shape all aspects of the individual's personality in the global context of life. He aimed at true knowledge. He believed that education should not be something faithful only to the past but to the developing present of India, to her future need, to the greatness of her coming self-creation and to her eternal spirit. He firmly believed that mankind and its needs are the same everywhere and the truth and knowledge are one and should have no barriers of country. True basis of education is the study of human body, mind and spirit. Sri Aurobindo strongly believed that a divine life in a material world implies necessarily a union and fusion of the two ends of existence : the Spiritual summit and the material base.

4.59 Sri Aurobindo believed that the first principle of true teaching is that nothing can be taught. It is, therefore, that in the Aurobindo International Centre of Education, each student is free to study any subject he chooses and at any given time. He is encouraged to learn by himself, to progress at his own pace and ultimately to take charge of his own development. A great stress falls upon the individual work by the students. There are classes for discussions between teachers and students and between students and students--Teacher has an important role to play. There are Rooms of Silence, Rooms of Consultation, Rooms of Collaboration and Lecture Room. The medium of instruction at the Centre are English and French. Besides these languages, each student is encouraged to learn his own mother tongue and Sanskrit. Some learn one or more other languages of India or Europe.

4.60 At present, the Centre has provision for studies from the nursery to the higher and advanced levels. It has facilities for humanities (including languages), sciences, engineering, technology and physical education and facilities for art, music, dance, drama and sports. Facilities for carrying out the programme of physical education are numerous. The Centre has well-equipped laboratories and a large library. The Centre of Education awards no degrees or diplomas since one of the objectives of the institution is to provide an atmosphere where knowledge is sought for the sake of knowledge and for the building of character. Research is being conducted at the Ashram into the various problems that arise in the implementation of the integral view of education which have five aspects namely, the physical, the vital, the mental, the psychic and the spiritual. One of the important aspects of the Ashram is its international character.

4.61 The various schemes of education in the Aurobindo Ashram can be summed up in the following words of the Mother.

“As we rise to this degree of perfection which is our goal, we shall perceive that the **truth** we seek is made up of four major aspects. **Love, Knowledge, Power and Beauty.** These four attributes of the **Truth** will spontaneously express themselves in our being. The psychic will be the vehicles of **time and pure love**, the mind that of **infallible knowledge**, the vital will manifest an invincible power and strength and the body will be the expression of **perfect beauty and perfect harmony**”.

Dyalbagh Educational Institute

4.62 The Institute, which is a Deemed University since 1981, started as a Middle School in 1917, was raised to the level of High School within six months and became a Degree College in 1947. The Institute has Faculties of Art, Commerce, Management, Education, Engineering and Science. The Core courses studied by all undergraduate students include Indian culture comparative study of religion, scientific methodology and rural development. The pursuit of the co-curricular activities, aims at building of an all round personality of students through cultural and literary activities, games and sports and social service.

4.63 The objectives of the Institute's educational programmes are the development of the complete man irrespective of caste, creed, race, religion, economic position or social status. The significant feature of these programmes is inculcation of values which bring about physical, intellectual, emotional and ethical integration. It is presumed to develop the basic values of humanism, secularism and democracy. The methods of learning Value education are varied and both direct as well as indirect. The major emphasis is on work culture of students who lead an austere, disciplined, dedicated and productive life. Detailed profile of the Institute may be seen in Annexure XVII.

Banasthali Vidyapeeth

4.64 The Vidyapeeth was started in 1927. Its school section was earlier affiliated to the Rajasthan Board of Secondary Education and the college section was attached to the University of Rajasthan. In 1983, it got the status of a Deemed University.

4.65 From the very beginning, the Institute, from the Banasthali Vidyapeeth started experimentation for balanced development of five aspects of education, viz., physical, intellectual, moral, aesthetic and practical. In the development of five-fold education, moral education occupies a very significant place. The emphasis in all curricular and co-curricular activities is on a judicious balance between science and spirituality thus developing an ethos of peace, mutual love and consideration, proper behaviour, development of moral values embodied in simple living and high thinking.

4.66 The methodology of Value Orientation includes activities for students with emphasis on model behaviour. The role of the teacher is important. Prayers constitute a very vital programme in the Vidyapeeth.

4.67 The Vidyapeeth system accepts that values arise from one's attitude which in turn is the result of one's efforts, one's environment and one's inherited 'Samaskaras'. It is believed that one's efforts and environment can definitely modify an individual's inherited 'Samaskaras'. Detailed profile of the Institute may be seen in Annexure XVI.

Ram Krishna Institute of Moral and Spiritual Education, Mysore

4.68 The foundation stone of the Institute was laid in 1968. Since the formal operationalisation of the Institute, several kinds of courses are being organised. These include 10-month B.Ed. course affiliated to the University of Mysore with compulsory Content-cum-Methodology in moral and spiritual education and a diploma in moral and spiritual education of two months' duration for in-service teachers of secondary schools of the State of Karnataka. There are also national integration camps for boys and 'Retreats' for general public.

4.69 Among the most prominent principles promoted during the activities are religious tolerance, dignity of labour, individual discipline, inner peace, self-reliance and social harmony.

4.70 The major objective of the B.Ed. course is to provide value education in theory and practice. The Content course endeavours to develop global outlook and the sense of belongingness to the whole community. There is compulsory study of moral and spiritual education. Daily routine of the course starts with morning prayer and includes activities like meditation, Yoga classes, 'Shramdan', class lectures, independent studies, music and bhajans and sports and games. Detailed profile of the Institute is given in Annexure XVIII.

Rishi Valley School

4.71 It is a residential school affiliated to I.Sc. Board. Its programmes and educational philosophy are inspired by the educational philosophy of Shri J. Krishnamurti with emphasis on producing integrated men and women. The significant features of Shri J. Krishnamurti's educational philosophy emerges to be education of total human being.

4.72 Among the values emerging in the philosophy of Shri J. Krishnamurti—the most important is knowing the 'Self'. Without reading the book of life carefully, patiently, hesitantly, Shri Krishnamurti believes that one will never be able to do anything. The value frame of Shri Krishnamurti, though not specifically elaborated, includes a search for truth, peace, good conduct, love and non-violence. The emphasis is more on experiencing these values by students.

4.73 Students are encouraged to be creators of values and discoverers of truth rather than being passive recipient and blind followers. Teachers role is that of a mediator and facilitator rather than the dispenser of knowledge, manager of learning environment. Detailed profile may be seen in Annexure XIX.

Sathya Sai Bal Vikas and Education in Human Values Programme

4.74 The Bal Vikas (Child Development) Programme was started in 1968 when the National Policy on Education, 1968 was published. It was felt that while numerous reports and recommendations regarding Value Orientation of Education were available, concrete programmes had not been devised. During the past 24 years, this programme has been conducted informally outside the school hours with emphasis on the development of the faculties and personality of the child.

4.75 The objective is that children, in their early impressionable and formative years of life, should acquire and imbibe right values of life, cultivate disciplined habits and start developing into an integrated personality blossoming mentally, emotionally, intellectually, ethically and spiritually.

4.76 The methodology adopted to put across the message is through community prayers, group singing, story telling, group activities and silent sitting.

4.77 **Education in Human Values** programme has emerged from the success in the implementation of Bal Vikas Programme. In this programme, the main focus is on the teacher who can convert the school into a virtual nursery of virtues and values. The educational institutions run by Sri Sathya Sai Organisation are implementing this programme. As a result of implementation of the programme during the last decade or so, both conceptual and operational framework of linkages of the programme has emerged. As in the case of Bal Vikas Programme, training programmes for teachers has been designed along with necessary learning and evaluation materials. Details of the programme may be seen in Annexure VIII.

Sri Sathya Sai Institute of Higher Learning (Deemed University)

4.78 Right from its inception in 1981, the Institute has been evolving scientific methodology and implementing operational

model of Value Orientation Programmes as part of its regular curricular and co-curricular activities under the direct guidance of Revered Sri Sathya Sai Baba, the Chancellor.

4.79 The multi-faceted activities and programmes of the Institute in its three campuses at Prasanthi Nilayam (Andhra Pradesh), Anantapur (Andhra Pradesh) and Bangalore (Karnataka) daily, year-round and special as well, in the hostels, campuses, sports fields, in which the students and faculty participate as an integral part of total education imparted at the Institute including educational, cultural, creative and constructive activities as well as celebration of important national days and festivals, are interwoven with the tapestry of the daily life of the Institute, which is highly rich and fully educational.

4.80 The Institute shared its rich and rewarding experience since its inception, in the U. G. C. Sponsored National Symposium on Value Orientation of Higher Education held in September, 1987. The Association of Indian Universities collaborated with the Institute in this National Symposium which was attended by Vice-Chancellors, Educationists, Scientists, Management Experts, Development and Policy Planners from different parts of the country. The Symposium discussed, in depth, and at great length, the definition of human values, their self-consistency, universality and numerous operational techniques used at the Institute to achieve the objectives. It also discussed as to how these were incorporated methodically and in a systematic manner in the curricular, co-curricular and other educational programmes of the Institute.

4.81 The first specific recommendation made by the National Symposium (1987) in its Report presented in the Concluding Session on September 26, 1987, for consideration and implementation by various educational institutions and appropriate authorities, as an outcome of indepth deliberations, was :

“It is high time that the self-consistent and universal system of values, which can be regarded as the basis on which syllabi and courses of studies, can be designed. The Sri Sathya Sai Institute of Higher Learning has a five-fold system of values, which is self-consistent and is able to sustain itself as a workable theory of human personality. These five values in the system are Truth, Righteous Conduct,

Peace, Non-violence and Love. These can be adopted/adapted by educational institutions”.

The emphasis was on the self-consistency of the five-fold system of values and as the basis of workable theory of human personality.

4.82 The Symposium also strongly recommended that Value Orientation, without being confined only to the tertiary level of education, should be carried down the line to the level of secondary as well as primary education. In other words, “there should be a well chalked out programme for value impregnated education right from primary schools to institutions of higher learning”.

4.83 Prof. G. Ram Reddy, the then Vice-Chancellor, Indira Gandhi National Open University, New Delhi and President, Association of Indian Universities and presently Chairman, University Grants Commission, New Delhi, in his Inaugural Address to the National Symposium as Chief Guest, on September 24, 1987 observed that, “in a plural society like India, there has to be a constant endeavour to identify generally acceptable values and promote them. So far as the individual values are concerned, they may vary from society to society, religion to religion. But some values, like Truth, Right Conduct, Peace, Love and Non-Violence, should be free from controversy; they should be acceptable to all the people in the country”.

4.84 Dr. Shankar Dayal Sharma, the then Hon’ble Vice-President of India, delivering the Sixth Annual Convocation Address of the Institute on November 22, 1987 mentioned that “true education is provided in the Institute which ensures absorption of knowledge, accumulation of wisdom and appreciation of the experience of ancient ideals of Sathya, Dharma, Shanti, Prema and Ahimsa”. Shri R. Venkataraman, the then Hon’ble President of India, delivering the Ninth Convocation Address of the Institute on November 22, 1990 observed that the five ideals are the foundation of this Institute and the secret of its success. He felt that “if these were to become the foundation of our society, what wonders could be wrought!” Shri P. V. Narasimha Rao, Hon’ble Prime Minister of India, delivering the Tenth Convocation Address on November 22, 1991 mentioned that the five human values are “truly secular in character and constitute the major bedrock of all the religions of the

world". He was glad to note that this Institute is trying to achieve the blend between traditional values and modern scientific knowledge and commended the need for benefiting from the experiences of the Institute. Detailed profile of the Institute may be seen in Annexure IX.

4.85 The Ministry of Human Resource Development deputed a team of officers from the U. G. C. and N. C. E. R. T. to report on important features of the Institute in February-March, 1992. Extracts from the Report may be seen in Annexure X. It is clear that the Institute's innovative work in the field of Value Orientation of Education has been highly commended.

Navodaya Vidyalayas

4.86 The Navodaya Vidyalayas have been sponsored and being implemented by the Government of India as the pace-setting schools to promote excellence, coupled with equity and national integration, for the last six years, 1986 onwards. Their number, at present, about over 275 and are likely to be set up in all the districts of India. These schools have been reorganising the content and process of education to convert ideas, concepts and values. The promotion of value education in Navodaya Vidyalayas, in its various facets, evolves round the five basic human values, namely, Truth, Righteous Conduct, Peace, Love and Non-Violence.

4.87 The Navodaya Vidyalaya Samiti have noted, that "some thinkers have classified the values as moral, social and spiritual. Whatever the classification may be, these values certainly promote freedom, truth, honesty, hard work, fraternity, self-discipline, responsibility, devotion to duty, love for one's country, liberty of thought and expression, justice, secularism, care for public property, consideration for others, scientific temper, team spirit, cleanliness, cooperativeness, service to the people, environmental awareness and small family norms". But the objective is to promote human excellence.

4.88 There is no formal curriculum in Navodaya Vidyalayas for the implementation of value education but the academic, curricular and co-curricular programmes have an in-built system to promote value education in day to day life in the institutions. Children in Navodaya Vidyalayas have an opportunity of living in a wholesome community life. Morning assembly, P. T., Yoga,

evening games, scout and guide activities, social service, celebration of important days, creative writing, educational tours etc. provide an opportunity to blossom in physical, mental, emotional, psychic and spiritual realms. Detailed note on promotion of Value Education in Navodaya Vidyalayas may be seen in Annexure XI.

4.89 The consensus seems to be clear, and unambiguous that the five universal human values of Truth, Righteous Conduct, Peace, Love and Non-Violence are acceptable values free from controversy, are the accumulation of wisdom and appreciation of the experience of ancient ideals and are truly secular in character, constituting the major bed-rock of all the religions of the world and lead to blossoming of human personality.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS PLAN OF ACTION

VALUES-EROSION-OVERALL-SCENARIO

5.01 An intensive analysis of the policy statements and recommendations made by several Committees and Commissions, before and after Independence (1947), Presented earlier in this Report, conclusively indicate that there has been an almost unanimity about the need for value orientation of education at every stage of education. Apart from highlighting the need, concrete programmes for implementation have been suggested. There is no dearth of exhortations on the subject. The programme is generally "accepted" in official as well as non-official circles. Sound academic spade work to spell out the modalities, which is needed most, has been conspicuous by its absence. The main hitch has been that the implementation of programmes, suggested by various experts and groups, has been half-hearted and very indifferent. Experimental work is very limited.

5.02 One could say, without much fear of contradiction, that the educational system, on the whole, barring a **few pioneering educational institutions**, is not as conscious of its responsibilities in this matter as it should have been. Planned efforts at character building are minimal. What is further depressing is that events such as strikes by students, teachers and non-teaching staff, malpractices in examinations, nepotism, and even corruption within the system and feuds and revalries among students and teachers exercise a very negative influence. In addition, this is strengthened by the untoward effects of the mass media and the general lack of character within the wider society at large.

5.03 A number of distinguished scholars and men of eminence, including the reflections of various Committees and

Commissions have touched upon numerous issues regarding the erosion that has taken place in the value system in our country and what can be done to arrest this trend and, in fact, reverse it. Whatever ideologies are adopted as the base for development, these will not work unless they are based on a system of moral and spiritual values, giving our society the needed normative structure. After deep reflection, one can come to the irresistible conclusion that the instruments, which can build these values into the growth process, the growth pattern and the growth structure, are **Communication, Information, Media and Education.**

5.04 A number of Committees, and even the latest Ramamurti Committee (1990), in their Reports, have lamented the current state of affairs and observed that a few laws exist and even those are not respected. There has been a growing brutalisation of the society. While science and technology have made many seemingly impossible things possible but the human and the humane have taken a back seat. Ramamurti Committee (1990), has made a touching statement in their Report (page 20) in regard to the relevance of spirit in an age of science. It deserves to be quoted :

“The honesty of science, in search of what is truth, must find its reflection in personal and collective lives, as against the large scale hypocrisy of double standards and norms. Can such transformation take place without touching the deeper self in us, the mind and the spirit of man, namely what is spiritual ? We are not referring to the role and relevance of religions here, but to the legitimacy of the role and place of the spiritual in an age of science, and perhaps, especially in age of Science”
(Page 23)

What the Ramamurti Committee observed in 1990, was mentioned even in the Report of the Education Commission—1964-66 (24 years earlier) about the urgent need for bringing about balance between knowledge, values and insight which will promote search for the knowledge of the self, of the meaning of life, of the relationship of man to other human beings and the ultimate reality. The University Education Commission (1948-49) expressed almost similar thoughts more than 40 years earlier.

5.05 It is clear that the total neglect of the value orientation of education programmes in our educational institutions since Independence, in spite of the fact that several High-powered Committees and Commissions and Governmental statements had stated the need for it, has adversely affected the entire educational system. This, in turn, has also affected the entire national scenario at different levels—political, social, economic—where human values have been completely devalued. In a way, the educational and national scenarios are inter-linked. It has very serious repercussions, some of which are presently being observed but most of these can only be foreseen. It was forty five years ago that we woke to freedom. At that time in the history of India, there were hopes and an aura of idealism. We were proud of our cultural heritage and dreamt to build a new, strong, united India, where there would be perfect blending of science and spirituality, no distinction of caste, creed, religion and language, and an economic system based on egalitarian principles of justice and equality.

5.06 Science, technology and materialism have their own rightful place but their total invasion in all walks of life—personal, social, political and economic—has created a vacuum. Having conquered the outer space, we are farther from grasping the space within. In a tormented world, rampant with erosion of values, wars cannot eliminate wars. Wars begin in the minds of men and it is only in the minds of men that the defences of peace can be built.

5.07 In this urgent task, the single and biggest role is that of educational institutions of all levels—fully backed by teachers, parents, family, community, Governmental agencies, Press and electronic media. This programme is to be taken up in all seriousness. The political will to back up this programme is a very essential ingredient for its success.

Integrated Approach

5.08 This survey has also indicated that there can be no one single method or agency which could be identified to promote education in human values. If there was one method or one agency, the task would have been very easy. In fact, a combination of methods and programmes and collaboration of

various agencies if adopted and utilised judiciously, can promote and develop universal human values through the educational processes. The whole educational process from early childhood to the highest degree and doctoral courses, in fact, is one integrated whole and is indivisible—though the content and methodology of the value orientation programme would differ from stage to stage.

5.09 For one reason or the other, excepting for a very few pace-setting institutions, the value orientation programmes have not been implemented either in letter or in spirit. Some of the pace-setting institutions, which have tried out the various elements of the programme and implemented these to toto with worthwhile results, have been pioneers in an area which have received inadequate attention. The profiles of some of these institutions* have been presented. A glance at these will indicate that institutions have taken a holistic view and formulated action-packed programmes, fully integrated with curricular and co-curricular activities and commended by distinguished educationists and policy planners.

Core Universal Human Values

5.10 Right from the beginning, various Committees and Commissions have suggested a large number of values, sub-values, attitudes, behaviour patterns etc. For a long time, our search has been for universal human values under which various sub-values, instrumental values, habits, modes of conduct, attitudes etc., could be appropriately placed. An attempt has been made to re-group these under five universal human values of Truth, Righteous Conduct, Peace, Love and Non-Violence, which are directly linked with the recognised facets of human personality like physical, intellectual, emotional, psychic and spiritual and in line with the major universally accepted objectives of education namely, development of skills, knowledge, vision, balance and identity.

5.11 The reflections of eminent policy planners indicate that human excellence which is and should be the objective of all educational endeavour can be achieved through the pursuit of universal human values.

*The Core Group did not have sufficient time to go to all such institutions but the materials received have been analysed and presented.

5.12 The concern expressed about ideals such as environmental safeguard, small family norms, protection of natural environment, scientific temper, equality, liberty, fraternity etc., is very legitimate and needs to be looked into. The National Education Policy, 1986 have identified India's common cultural heritage, social justice and compassion, democracy and egalitarianism, secularism, gender equality, concern for the environment, social cohesion and national unity, population and quality of life, and scientific outlook and spirit of enquiry. The National Education Policy, 1986, as indicated earlier, suggested that learning materials should be prepared and pedagogical strategy developed so that the pollutants in India's social environment like caste and class barriers, religious fundamentalism, fatalism, superstition and obscurantism, subjugation of women, fissiparous tendencies and alienation, degradation of the environment, population explosion and absence of scientific temper, spirit of enquiry and logical/rational thinking can be combatted. This is commended.

5.13 **However, the paramount need, which is very urgent, is character formation and development.** The old saying is perhaps more relevant now.

If wealth is lost, nothing is lost;

if health is lost, something is lost;

if character is lost, everything is lost.

Noble Character is an index of integrated development of human personality. It can be achieved if we deeply concentrate on the growth of human values which are universal and perennial, not bound by time or space.

5.14 While the major universal human values, leading to character formation and development have emerged, after considerable analysis and synthesis, the profile of the types of curricular and co-curricular programmes, undertaken by several pace-setting institutions, which could be adapted and adopted by others have been referred to in the Annexures VIII, IX, XI, XVI, XVII, XVIII, and XIX.

Role of Parents and Community

5.15 'As the father and mother, so the child' is the common saying. The vital human factor, on which depends the success

of the programme, is the active participation of the parents in particular and community at large. The community's readiness and acceptance is a prerequisite for success. For, otherwise, all that will be done within the educational setting may draw a blank within the family and in the community. Concrete programmes to evolve an action-oriented strategy to ensure a value-oriented milieu in the community and society will have to be worked out in consultation with media and public men. Parent-Teacher contacts, on a regular basis, in all educational institutions have to be established and strengthened.

5.16 Positive programmes for direct involvement of the community, in its broadest sense, in promoting human values, in and outside the education sector, will have to be formulated by institutions according to their level, location and objectives. Such efforts have to be recognised, appreciated and publicised through Print and Electronic Media.

Teacher—His Role

5.17 As the teacher, so the taught. Teachers can make and unmake a nation. They are the real masons who can lay the solid foundations of a nation committed to human values. Commitment of teachers to value development has to be absolute. This commitment does not need any training or orientation. Teacher's role has been presented in an earlier section. Over 40 lakhs teachers, who are the real custodians of 12 crore students—the future of our nation—can and should play a vital role in giving shape to a vibrant India in their classrooms. National aspirations should override personal economic consideration. Teachers alone can lead the nation. This is no more a peroration or rhetoric but a fact which has to be realised by all.

5.18 We may be able to identify the major universal human values and work out details of the various kinds of programmes to be implemented, but it is to be recognised that in all educational activities and particularly, in the area of value dissemination and promotion what counts most is the Teacher and his role directly and indirectly. Teachers' personal, professional and social life, in the first instance, is the crucial factor in the promotion of values among students of various age-groups. Suitable curricula, appropriate reading and instructional materials, teaching aids etc. are undoubtedly important but these

cannot match the inspiring and committed teachers. One does not have to delve deep to explain the significant influence which the personality, scholarship, humbleness and personal traits of a teacher can have on the inculcation of human values among students of all ages. The sensitive and impressionable mind of a student is ever watchful of the personal and professional qualities of his teacher and it acts as the live wire. It is recognised that the teacher assumes the role of a human bridge between a student and the world of wisdom. The teacher of today has to rediscover himself, and a good teacher knows that example is more important than instruction. More powerful than example is the influence that the teacher exercises upon his students. The position of eminence which a teacher holds in the programme of Value Orientation of Education has been referred to comprehensively in Section III of Chapter IV entitled: "Blossoming of Human Personality—Role of Human Values".

5.19 It is recommended that exemplary work done by teachers, directly or indirectly in this area, should be recognised and rewarded appropriately. The National Teachers Awards should particularly recognise the work done by teachers and institutions for promoting value orientation of education. The criteria have to be laid down carefully at the national level in consultation with the Central and State Governments and Experts. Such laudable experiments should be disseminated through the Print and Electronic Media.

5.20 To the extent possible, the employment agencies, whether Governmental or non-Governmental, will have to evolve various criteria for selection of teachers at the time of initial recruitment. It implies that, in the initial stages, the selection of teachers for undergoing professional training and education, or before taking up jobs, has to be done on the basis of various abilities, aptitudes, skills and acceptable value systems, conforming to the successful traits of an ideal teacher. The criteria for selection will have to be worked out by the employing agencies in consultation with Experts. After joining the teaching profession—noblest of its kind—values need not necessarily be sacrificed at the altar of monetary gains which, no doubt, are important but it should not be made a condition or discharging duties to the best of one's abilities. Appropriate programmes for teachers' awareness of their pivotal role need to be organised and promoted in the existing institutions with new orientation.

5.21 In 1988-89, the number of institutions, enrolment and teachers, at different stages of education, is shown in the following Table :

Number of Institutions, Enrolment and Teachers (1988-89)

(Figures in lakhs)

Sl. No.	Item	Elementary	Secondary	College/- Universities	Total
1	2	3	4	5	6
1.	Institutions	6.92	0.73	0.07	7.72
2.	Enrolment	967.00	185.00	35.00	1187.00
3.	Teachers	27.35	2.50	2.50	42.35

The total number of educational institutions throughout the country in 1988-89 was 7.72 lakhs, having over 42 lakh teachers and with an enrolment of 11.87 crores of students. In 1988-89, nearly one-seventh of our total population was in various kinds of educational institutions. Since 1988-89, the overall numbers would have increased.

5.22 Evidently, it would be extremely difficult to cover these institutions in one attempt because of their spread throughout India which is a vast country. Both the number and geographical logistic would warrant taking up initially an intensive programme in selected areas and in selected institutions, where pilot experimental projects could be launched by the Departments of Education, after requisite preparation in terms of orientation/training of teachers, preparation of materials, involvement of the community etc.

5.23 Through Electronic media, the other institutions could share processes of these experimental projects as part of Special Education programmes. This would mark the first phase of their eventual participation in the programme. Such kinds of programmes have been detailed in the Sections relating to UGC and NCERT.

Specific Educational Programme : Curricular and Co-Curricular Programmes

5.24 The term Value Education should not have a restricted connotation like School Education, University Education,

Agricultural Education, Technical Education, Social Education etc. It is not to be treated in that sense. It is neither a stage of education, nor a segment of education. Values have to permeate all stages and within each sector and segment of education. And what are these "Values"? These have to be related to the achievement of the growth of human personality which is impregnated with "human" and not "animal" values.

5.25 Development of 'Human Values' has implications for curriculum framing. The general consensus is that human values should not be a distinct subject, to be taught by one teacher, but rather a complex of themes which should permeate various subjects constituting the curriculum. The Education Commission (1964—66), has, in its Report, referred to Indirect, Direct and Integrated Methods of Instruction (Annexure I). The Commission recommends :

"We attach great importance to the role of indirect influence in building up good character. The School atmosphere, the personality and behaviour of the teachers the facilities provided in the school will have a large say in developing a sense of values. We would like to emphasise that consciousness of values must permeate the whole curriculum and programme of activities in the school. It is not only the teachers in charge of moral instruction who are responsible for building character. Every teacher, whatever be the subject he teaches, must necessarily accept this responsibility".

The Education Commission refers to schools. Actually the recommendations have relevance for all kinds of institutions. Many institutions have operationalised this concept when the teacher, without any direct reference, touches on values, inherent in a certain theme without trying to draw out the underlying moral all the time.

5.26 The Education Commission's following observations have great relevance for developing the programme of Education in Human Values :

"The school assembly, the curricular and co-curricular activities, the celebrations of religious festivals of all religions, work experience, team games and sports, subject clubs, social service programmes—

all these can 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, when young men and women are passing through a crisis of character”.

A close study of Annexures, which present the profiles of lead institutions, indicates almost the same kind of approach.

5.27 For instance, the suggestions regarding direct instruction are being followed in the Sri Sathya Sai Institute of Higher Learning (Deemed University) through :—

- (a) Having, after silent sitting for five minutes, **Morning Assembly Sessions** daily for about 15 to 20 minutes where mostly students and occasionally faculty members, talk about eminent scientists, great prophets, seers, saints, sages, great leaders, holy scriptures, festivals and on such themes which are general in nature but saturated with human values. The students get an opportunity to present, in a coherent manner, the role of the eminent persons, importance of various historical events, festivals, cultural functions belonging to all castes and creeds. This is done after thorough study and preparation and sometimes these talks are brought out in small monographs. These talks serve educational objectives besides developing basic human values. For illustration purposes, a list of the topics presented in the morning assembly sessions, during the Academic Session of the Sri Sathya Sai Institute of Higher Learning is given in Annexure XII.
- (b) **An Awareness Course** for the students of all the faculties, in the first four semesters, which exposes them to spiritual, inspirational, cultural and scientific ideas and development of mankind and acquainting them with realities of this global village we all live in. The emphasis is on the simultaneous development of head, heart and hand. It is a non-credit course.
- (c) **Foundation Courses** have been included in the syllabi of professional courses like M.B.A. and

B.Ed. This is necessary because a number of students who get admission into professional courses but have not earlier gone through the Awareness Course of the Institute. All students need to have a solid basic grounding in fundamental values and appreciation of their cultural heritage and challenges of life ahead.

5.28 The Core Group strongly recommends a well-thought out programme of curricular and co-curricular activities, Awareness and Foundation Courses, silent sitting, meditation, morning assembly and integral items relating to sports, games, yoga classes, social work and self-reliance programme, music and drama, elocution, debates, declamations, symposia, musical evenings, quizzes, observance of festivals of various religions, national and international days, remembrance of prophets, sages, saints, scientists and great leaders in an appropriate manner, etc. These need to be formulated at the institutional levels.

5.29 The educational institutions, whether at the school or higher education or professional level, residential or non-residential, urban or rural, government or non-government, should adopt and adapt these programmes according to their sizes, facilities, locations etc.

5.30 It is, of course, true that implementation of most of these suggestions would need more investment of time, management commitment to value development and teaching communities direct involvement in their promotion—and minimum of financial investment. This is “man management” rather than “money management”.

5.31 Teacher-Education Programmes : In 1988-89, the number of Teachers Training Schools, Teachers Training Colleges and University Academic Staff Colleges was 992, 485 and 26 (1991-92 figures) respectively. The number of Training Schools and Colleges would have since then increased. Selected institutions, from among these institutions, with necessary infrastructure, could be identified for providing.

- (a) pre-service education and training which incorporate Value Education as an integral component of its training programme, and

- (b) in-service orientation of existing teachers in the schools/colleges which would be selected in the first phase.

5.32 The Orientation Courses for about 40 to 50 teachers of selected institutions where the programme of value orientation would be taken up, need to be organised. These will be of short duration, say about a week or so. In a year, at least ten to fifteen groups of teachers could be covered under this Orientation Programme. This planning would have to be worked out by Education Departments of the States in consultation with

- (a) the selected training institutions which would take up the Orientation Programme, and
- (b) the Resource Institutes which would arrange courses for key-level personnel and prepare necessary training material for training the faculty of selected training institutions, to take up the in-service orientation programme of teachers, in the initial phase.

5.33 The Teacher Education Institutions and the University Academic Staff Colleges, by and large, are pre-occupied with pedagogical training and orientation. This has to undergo a radical change. Teacher's rôle of a change agent in the wider sense of the term is to be accepted. Are these institutions prepared for it? If not, we have to work ceaselessly towards this end at various levels. The present programmes of Teacher Education/Training are hardly able to bring about such an attitudinal change among the teachers. Additionally, these institutions have been working in isolation almost in narrow grooves. Teacher Education Institutions, including Academic Staff Colleges, must redesign their curricula and academic activities in a manner which encompasses the multi-dimensional rôle teachers have to play in a society where there is need for perfect blending between scholarship and service with accent on promotion of human values N. C. E. R. T. and other lead institutions, in consultation with U. G. C., will have to take follow-up action.

5.34 At present, there are four Regional Colleges of Education, State Institutes of Education, Teacher Education Colleges, District Institutes of Education and Training (DIET), Teacher Training Schools throughout the country. Academic Staff Colleges cater to the need of college and university

teaching personnel. By and large, these institutions, except the Academic Staff Colleges, are concerned with the training of fresh entrants to the teaching profession. Further, the present pre-occupation of these institutions, is mainly with pedagogical training. This has to undergo a radical change to incorporate new pedagogical and training elements in the curricular and co-curricular programme for orienting new teachers to the value systems and the methodology of teaching through direct, indirect and integrated approaches. This involves a careful review and revision of the existing syllabi. This work must be taken up as early as possible by the appropriate agencies.

5.35 Some good models of Teachers Education Training Programmes, incorporating the new approaches, are available. These could be studied and then adopted/adapted. The N. C. E. R. T., it is recommended, may study various models and after evaluating quantum of value education component in the syllabi of Teacher Education Programmes of the Regional Colleges of Education and other pioneering institutions, strengthen this component and make greater provision for allocation of time for various programmes relating to value orientation. Such a model could be considered by other institutions for adoption and adaptation. g

5.36 The Ministry of Education Working Group to Review Teachers Training Programme (1983), made an indepth study of the powerful trends which necessitate a periodic revision of the contents of education and also a continuous refinement of the learning teaching process etc. The Working Group has made useful recommendations (Annexure XIII) in regard to Teacher Education Institutions which need to be considered for implementation, more specifically the following ones, after examining the existing models.

- (1) Teachers Training Institutions should offer two new papers related to (a) Philosophy of Value Oriented Education, (b) Psychology of Value Oriented Education. In addition, optional paper on India and Indian Values should be prescribed in lieu of one of the existing papers.
- (2) Pioneering and pace-setting Value Oriented institutions should be established, preferably one in each State, which should be utilised as Centres for training teachers in the value orientation of education.

- (3) A few national institutes of teacher education should be designed and established, especially to educate the staff of the Colleges of Teacher Education in India.

In regard to (1) above, various operational models adopted by some pioneering institutions, whose details need to be obtained, may be considered as suggested earlier by a Group of eminent educationists. In regard to (2) above, instead of establishing new institutions, some of the existing pioneering and pace-setting institutions could be identified and developed as Centres of Teacher Education in Value Orientation. Establishment of new institutions would be time-consuming and is likely to delay implementation of the teacher-orientation programme which is a vital input for the success of value-orientation of education.

5.37 The Ministry of Education Working Group to Review Teacher Training, 1983 also recommended, with a view of designing an integrated value-oriented curricula, the introduction of two streams of teacher training programmes, (i) five-year teacher education programmes after Senior Secondary, leading to Master's Degree in Education, and (ii) two-year teacher education programme after the first three years graduation, leading to Master's Degree in Education. In the light of the experience of Regional Colleges of Education, this recommendation could be considered especially when it is realised that the existing short course of one year are inadequate.

5.38 The existing staffs of Teacher Training Institutions will need special Awareness Course which is referred to later on. It is only after necessary Awareness Course, Human Values could become an integral component of Teacher Education Institution activities.

5.39 What is important is to organise simultaneously intensive in-service Orientation Courses for the existing teachers of selected schools and colleges which, in the first phase, would like to incorporate value education activities in their on-going educational programmes. Some outstanding Teacher Education Training Institutions at the Higher and School Education levels and Academic Staff Colleges will have to be identified and selected, on the basis of various criteria, to undertake the orientation programme of the teachers of selected institutions. After the programme

is implemented, evaluated and revised, if necessary, orientation programmes for a large number of teachers can be taken up.

5.40 The above recommendation can be implemented only after the organisation of Foundation-cum Orientation Courses in Value Orientation of Education (or Education in Human Values) for Faculty members of Selected Teacher Education Institutions which would be ready to incorporate the programme in their academic work. The details can be worked out by the N.C.E.R.T. and other appropriate organisations.

5.41 The objectives, content and methodology of the Foundation-cum-Orientation Courses of about two weeks duration—both theoretical and practical—will be worked out by Experts in the field. Further, these Foundation-cum-Orientation Courses will have to be organised by the existing pace-setting and pioneering Teacher Education Institutions, which may include Regional Colleges of Education and selected Academic Staff Colleges. These will be selected on the basis of certain criteria. This programme will naturally precede the organisation of Training Courses for teachers of schools and colleges which will be selected in the first phase of the Orientation Programme.

5.42 Apart from the direct involvement of the teaching community, it is also necessary that educational administrators, media personnel (electronic and print) at all levels should be given an opportunity to know about the nature, scope and importance of "value orientation of education" programmes. This is very crucial for the success of the programme. Their idealism, innovativeness, competence and commitment, will be the driving force for the promotion of this important movement. This has to be not only recognised, but also organised on very sound lines. This implies brief orientation of the key-level educational administrators and planners including media personnel, in the basic philosophy and practical implications of education in human values. National level institutions like the N.C.E.R.T., N.C.T.E., N.I.E.P.A. and other appropriate key-level institutions, supported by Experts in the field, should organise these programmes.

Plan of Action

5.43 Earlier in this Chapter, detailed references have been made to important areas like the adoption of an integrated approach, consensus regarding the universal human values, pivotal

role of parents, community, teachers, educational administrators, media personnel, variety of curricular and co-curricular educational activities in promoting, directly and indirectly, the programme of Value Orientation of Education. Several nodal agencies, doing pioneering work in their allocated fields, have an important role to play in promoting these high priority programme. This calls for a dynamic Plan of Action which has to be adopted by these agencies. The Core Group has identified the major agencies and also the important programmes for consideration and implementation. Some of the agencies and the proposed Plan of Action are indicated below :

National Council of Educational Research & Training

5.44 Inclusion of appropriate themes relating to human values in the curriculum at different stages of school education, integrally interwoven with the formal curriculum of various subjects, has to be given a very high priority by the N.C.E.R.T. The N.C.E.R.T.'s Core Curriculum Project has already taken up the programme of value orientation of the curriculum at the primary, elementary and secondary levels. Suitable activities and methods for different stages have been indicated. Regional and national Seminars organised to develop a national consensus and State level capabilities are being developed to enhance institutionalisation of value education in schools. The renewal of teacher education curricula, both at the elementary and secondary levels, to incorporate value education components has been carried out by the National Council for Teacher Education. National level screening of text books and other instructional materials, produced by different States has been carried out. Prototype instructional resource support material in the area of value education for the use of Resource Personnel has been produced. A brief resume of the major actions taken by the N.C.E.R.T. may be seen in the Annexure XIV. N.C.E.R.T. efforts certainly deserve to be commended.

5.45 To what extent, the NPE, 1986 suggestion that "conscious internalisation of a healthy work ethos", and what is more important, "values of a humane and composite culture", have been built into the curricular framework will have to be studied intensively by the N.C.E.R.T.

5.46 The Core Group suggests that the N.C.E.R.T. may identify existing books, poems, stories, plays, parables, allegories, monographs, biographies, cassette tapes, documentaries, full future

films relating to Value Orientation of Education brought out by various agencies. After review and intense study of these materials, a programme may be drawn up to circulate these to various institutions referred to earlier, which would be entrusted with the Orientation of Teacher Education and other key-level personnel for dissemination. A time-bound programme may also be taken up to produce such appropriate materials suitable for school stage by various Departments of the N.C.E.R.T. Production of exemplary material in various aspects of the theme of human values, which can serve as a model for adoption and adaptation, is also a top-priority programme and needs to be taken up.

5.47 The Core Group commends the efforts of the N.C.E.R.T. in the dissemination of information about major innovations and projects. It is recommended that, to begin with half-yearly journal/magazine, about successful experiments, well known methodologies, role of teachers, in promoting national integration, self-development, students, participation in social and community service and village adoption programmes, role of several school subjects in promoting value development directly and indirectly etc., may be brought out and widely disseminated. This will be a source of guidance and will stimulate further experimentation by various organisations and institutions and presentation for wider dissemination for adoption/adaptation. The N.C.E.R.T. can give due recognition to such institutions which have and will do excellent work in the area of Value Orientation of Education consistently. The profiles of the success stories need to be published and disseminated appropriately.

5.48 Learning and teaching materials and electronic media aids conforming to the ages, abilities and comprehension of students can be developed by teachers and heads of institutions, in collaboration with Specialists in the area of human values, in the form of learning modules, which can easily be understood. This must be taken up urgently. While the N.C.R.T. has already done commendable work in this area, it has to be pursued vigorously in collaboration with National Institute of Educational Technology, Regional Colleges of Education, S.C.R.T., S.I.E., pace-setting Training/Education Institutions, District Institute of Education & Training (D.I.E.T.) and Voluntary Organisations which have been doing pioneering work in this field.

5.49 Organisation of educational programmes through extension activities and community service during and along with

academic work is a must. There are several instances of organising such programmes within the normal schedule, with very good results. These have been identified and need to be taken up by educational institutions depending upon their level, facilities, and human expertise. Brief write-ups on such successful experiments and video-recording of these case studies need to be taken up by N.C.E.R.T., and widely circulated.

5.50 As a corollary to the above recommendation, another important step would be to promote pilot experimental projects in the area of Value Orientation of Education. The Pilot Experimental Projects should be designed carefully by the N.C.E.R.T. These can be taken up in different States on a selective basis and at various levels of education including the Navodaya Schools, Kendriya Vidyalaya and Sainik Schools, pace-setting schools set up by Andhra Pradesh and Maharashtra Governments and other States and selected Government and non-Government Colleges.

5.51 The N.C.E.R.T., S.C.E.R.T. and S.I.E.s' can collaborate with various Central agencies and local college authorities promoting the pilot projects in specific locations in ten or fifteen geographical areas to begin with where a cluster of such institutions exist. The results of pilot projects, success stories, problem areas need to be freely discussed in seminars and workshops on a continuous basis and widely disseminated through the Print and Electronic Media. Suitable awards, both at the National and State levels, may be instituted and awarded to encourage individuals and institutions who have achieved success in their programmes.

5.52 While Value Orientation of Education has to become an integral component of the programmes of various Departments of the N.C.E.R.T., including the Department of Educational Technology, the Regional Colleges of Education, Field Services, District Institutes of Education and Training (D.I.E.T.), a Special Cell, working directly under the Director of the N.C.E.R.T., should be set up. The Core Group would like to recommend strongly the need for the Special Cell to promote, oversee, collect information and monitor the Value Orientation Programme regularly and periodically report progress from various States/ Union Territories and Key-level institutions. In the N.C.E.R.T., Annual Reports, a special section may refer to various activities undertaken and progress achieved in the area of Value Orientation of Education.

5.53 The role of N.C.E.R.T. and the National Council of Teacher Education would be to promote these innovative programmes through its SCERT's, SIE's, Regional Colleges of Education, State Institute of Education and District Institutes of Education & Training, as far as the entire school stage is concerned. It is a big challenge as well as an opportunity. N.C.E.R.T. can promote this programme in the Navodaya Schools, Central Schools, Sainik Schools, in the Experimental Schools attached to the Regional Colleges of Education and other pace-setting schools and institutions set up by the Central Ministries and State Governments and agencies in different States. In due course of time, these can develop into operational models.

5.54 Some of the important advance action areas in the field of Teacher Education which, it is suggested, should be the concern of the N.C.E.R.T., have been identified and listed and may be seen in Annexure XV.

University Grants Commission

5.55 The University Grants Commission is committed to the policy of value orientation of education as far as higher education is concerned. They are of the view that "Value Orientation" cannot be a subject as such and that the concept of basic values—which are dogma-free—should be interwoven to various courses at all levels in the colleges and universities.

5.56 As early as 1985, the U.G.C. set up a Working Group on Value Oriented Education. In the light of the recommendations of the Working Group, a scheme was drawn up. It was suggested that the contents of value education should include the art and science of physical, vital, mental, aesthetic and spiritual education which would bring out clearly the rationale of the pursuit of values relating to different aspects of the human personality. A number of programmes were suggested for implementation, like writing of value-oriented books, collection of bibliographical information about literature, more specifically of poems with deep human and spiritual values, stories, plays, parables, allegories, historical events, biographies of great personalities, production of cassette tapes, production of value-based documentary full feature films, publication of bulletins of Value Oriented Education and support for seminars to universities on the theme of Value Orientation of Education. The Working Group recommended a Project of Value Orientation to be taken

up by the University of Rajasthan which was approved by the U.G.C.

5.57 The University Grants Commission, under the revised guidelines (1983) for restructuring of courses at the first degree level in the faculties of Arts, Social Sciences and Sciences in Universities and Colleges, suggested that the under-graduate courses should consist of Foundation Courses, Core Courses and Courses of applied nature. In the content of the Foundation Courses, emphasis was to be on Value System of growth of moral and spiritual ideas. It was also suggested that topics like resolution of conflicts in society, population, health and nutrition education, growth and development of scientific ideas and social and cultural history of India and science in everyday life should be included in the Foundation Courses, which indirectly contribute towards value system. By the end of March, 1990, 29 Universities and 209 Colleges had implemented this programme. In Madhya Pradesh, all students are required to study Foundation Courses as a part of their curriculum for the first degree examination.

5.58 The University Grants Commission has also been assisting Universities in organizing seminars and symposia on Value Orientation of Education.

5.59 The National Policy of Education 1986, brings out the crucial link between teacher motivation and quality of education. There is need for further improving the status of teachers and provision of opportunities for professional and career development. It was suggested to organise specially designed orientation programmes in teaching methodologies, pedagogy, educational psychology for all new entrants and organise refresher courses for serving teachers to cover every teacher at least once in 5 years. It was also recognised that decision makers and administrators of higher education should also be provided opportunities to attend specially designed Orientation Courses/Seminars.

5.60 In the Seventh Plan, the U.G.C. initiated a scheme supporting the establishment of Academic Staff Colleges in different Universities all over the country to plan, organise, implement, monitor and evaluate, on a regular basis, academic staff orientation training programmes. At present there are only 46 Academic Staff Colleges in various universities.

5.61 The University Grants Commission, as the apex body at the national level, must take a lead role in the programme of Value Orientation of Education at the higher education level. At this hour of India's history, higher education, the apex of the educational system, has the major responsibility of providing every year a large number of future teachers, leaders, scientists, technologists, policy planners, development economists etc. University Grants Commission must assume an active leadership in this particular area. This has unfortunately been neglected all these years in spite of recommendations of various Commissions & Committee. The following recommendations need to be taken up as a matter of urgency :—

- (1) Carry out, in collaboration with N.C.E.R.T., its Regional Colleges of Education, S.I.E.s etc., a comparative study of the content of M. Ed., and B. Ed., programmes of various universities and develop self-contained Foundation and Awareness Courses as well as specific programmes relating to "Education in Human Values" for new entrants to the teaching profession at the school stage. Some operational model courses, which have been worked out by universities and colleges and after considerable experimentation, are already available. These may be taken into consideration and working models prepared. These working models should be made available to all Universities|Colleges of Education etc. The universities need to be specifically assisted for undertaking similar small modules in-service programmes for their existing teachers.
- (2) Undertake an indepth analysis of the content of courses of the existing Academic Staff Colleges in order to study the extent to which the programmes relating to Value Orientation of Education do figure and whether they need to be augmented. On the basis of this analysis and in consultation with N.C.E.R.T., well established Academic Staff Colleges and Colleges of Education of repute, a well-designed course or modules should be prepared incorporating value education, with clear aims and objectives and content suitable for (a) new entrants, and (b) serving college|university teachers. It is

suggested that various components of the Academic Staff College Curricula, designed for fresh teachers of the colleges, should be suitably modified to incorporate material relating to Indian culture and ethos, Role and Duty of Teachers, Spiritualism and Science, Youth Psychology and Learning, Great Teachers of the World, Secularism, Indian Constitution, Unity of India, Human Values and human excellence etc. Some of these themes could be presented through the electronic and print media on a regular basis.

- (3) Implementation of earlier recommendations of various Groups constituted by U.G.C. regarding the writing of books, poems, stories, plays, parables, allegories, monographs, biographies, production of cassette tapes, documentary/full feature films relating to Value Orientation of Education should be carried out. Production of exemplary material, which can serve as a model for adoption/adaptation is also a top priority programme. U.G.C. should prepare a **detailed Project Report**, indicating the kind of work, agency/agencies to be involved, expertise required with a time bound programme. In this important exercise, professional bodies, involved in the production of materials for print and electronic media, who are experts in this field, should be involved right from the beginning.
- (4) Explore immediately the possibility of producing audio-visual programmes, films, videos and documentaries on the theme of Value Orientation of Education specifically about general awareness, Indian culture, unity of faiths, character building, human values, national ethos, great men of India and the world, national integration, international peace and cooperation etc., impact of consumerism, national festivals etc., and showing these as part of the U.G.C. national T.V. programmes for universities.
- (5) Audio-visual and printed materials should also be made available to Academic Staff Colleges which will be expected to introduce these as part of the

orientation programmes in Component A : Awareness of linkages between society, environment, development and education and Component B : Philosophy of Education between society, Indian Education, Indian Education system and Pedagogy, Component C : Subject upgradation and Component D : Management and Personality Development between Society, Environment, Development of Education.

- (6) Organise annual seminars of the heads of Academic Staff Colleges, under the auspices of the National Institute of Educational Planning and Administration, where the main theme would be the operationalization of the programme of Value Orientation of Education. The NIEPA would also collaborate with the N.C.E.R.T., N.C.T.E., Department of Educational Technology, National Institute of Films and Television, Pune, Doordarshan, experts in the field and well-known academicians working in pace-setting institutions, in organising these seminars.
- (7) Initiate **pilot projects** in selected universities and institutions of higher learning, residential and non-residential, urban and rural, to study the impact of well-designed programme of Value Orientation of Education on the students—present and alumni—faculty, the parents and the community over a period of time and disseminate information.
- (8) Publish quarterly or half-yearly bulletins, magazines etc., to begin with, incorporating materials about successful experiments, well known methodologies, role of teachers in promoting national integration, self-development, students participation in social service etc., role of several subjects in promoting value development directly and indirectly. This project was recommended earlier as well. Details of the publication could be worked out afresh by the U.G.C., in consultation with experts.
- (9) Assist scholars in bringing out research studies on the current developments in the area of incorporation of Value Orientation in the courses of studies

and co-curricular programmes in the Academic institutions, including Engineering, Technical, Management, Agriculture and Medical institutions with suggestions for improvements, modification etc. Eminent scholars could be assisted to bring out paper back editions of famous books and other works of universal relevance.

- (10) Due recognition should be given to such institutions which have done outstanding work in the area of Value Orientation of Education consistently and their profiles disseminated appropriately.
- (11) The Foundation Course introduced by 209 colleges of 29 Universities may be evaluated by the U.G.C. If necessary, these could be revised and updated in the light of similar courses in other institutions incorporating material about cultural and national heritage, unity of faiths, unity of India, basic universal human values and methods of their inculcation. The intention should not be uniformity; but an attempt has to be made that the courses do reflect ideals in the concept of universal human values.
- (12) Commend to the Vice-Chancellors of Central, State and Deemed Universities the need for the implementation of this programme and seek their assistance in working out details of different projects with financial requirements. Reports on the implementation of programmes need to be sought and annually the U.G.C. should prepare status report on this subject to review the progress. This will help in the dissemination of information and promote speedy implementation. The profiles of several institutions presented in this report and information collected from other institutions, doing similar work, should be disseminated through the publication of brief reports.
- (13) In the Annual Report of the U.G.C., an important item of Value Orientation of Education, especially innovations etc., should find a place of importance.

5.62 It is strongly recommended that the U.G.C. should set up a Resource Centre for Value Orientation of Education, headed by a senior officer and a complement of technical staff and Consultants, to formulate the implementation of various projects and programmes, referred to above, under the direct guidance of Chairman/Vice-Chairman, after taking into consideration the experiences of on-going programmes which have been in operation in different universities. On the basis of the on-going experiments, some of which are included in this Report, detailed blue-prints should be prepared for U.G.C.'s approval and for consideration of Universities and other concerned organisations. This Resource Centre will also work as the Clearing House, be in touch with various organisational authorities, connected with the implementation of this programme and take the necessary initiatives in formulating and promoting projects in the colleges/universities. Two or three distinguished Educationists, who have been involved in the area of Value Orientation of Education, could be coopted as Consultants to the U.G.C. Resource Centre.

5.63 The National Resource Centre should be treated as a nodal centre and set up urgently to expedite speedy implementation of the projects directly and/or through the other programmes of the University Grants Commission and in collaboration with different agencies.

Association of Indian Universities

5.64 The Association of Indian Universities (A.I.U.) is an all India organisation of all the Universities, Institutes, Deemed Universities, I.I.T.s etc., doing pioneering work in the area of higher education. Due to its keenness to promote the key programme of "Education in Human Values" in the Universities, the A.I.U. collaborated with the Sri Sathya Sai Institute of Higher Learning (Deemed University) in the organisation of the National Symposium on Value Orientation in Higher Education held in September, 1987 and contributed substantially to the formulation of a Policy Frame in this area.

5.65 During 1986-87, the A.I.U. constituted a Sub-Committee on Education in Human Values. A comprehensive note on "Education in Human Values" by the Association of Indian Universities may be seen in the Annexure XX. A number of Seminars have also been organised by the A.I.U. in

different Universities on the subject of Education in Human Values. The status of the recommendations of the Seminars for implementation in various Universities is not known.

5.66 A.I.U. had drawn up certain strategies and modalities for change, and also the kinds of specific educational programmes—curricular and co-curricular—which may be implemented in order to bring about the desired change. It is recommended that the A.I.U. may collect information from the Universities, specifically in regard to the implementation of programmes, spelt out by it and other experts, which promote human values. This information should provide basis for discussion in the Annual meetings of the A.I.U., in regard to the progress of implementation of the programme of Education in Human Values.

5.67 The issues of the journal "University News", published by the A.I.U., may also cover subjects and projects pertaining to the concept and implementation of these programmes in a regular column on Education in Human Values. This will provide a continuous network of information. The results of the findings of the impact of value orientation programmes and projects would thus be widely disseminated among the University community.

5.68 A.I.U. has taken considerable initiatives, with some good results, on mounting studies and researches relating to Economics of Education, Employment patterns, examination reforms and other topics of interest in the field of higher education. It is recommended that the A.I.U. may consider the possibility of setting up an Education in Human Values Cell as a 'think tank' and carry out field-studies on the subject of Education in Human Values, which would bring out a comparative analysis of the programmes and projects being implemented in India and countries abroad in this specific area and suggest an operational Plan of Action which can be considered in depth and implemented. The results of this field-oriented study, when completed, should be widely disseminated through its journal.

Navodaya Vidyalayas

5.69 As stated earlier, Navodaya Vidyalayas already set up by the Government of India in 275 Districts—the intention is to cover all the districts of the country—have been pioneers in

organising the content and process of education to convert ideas, concepts and values evolving round the five basic human values of Truth, Righteous Conduct, Peace, Love and Non-violence. A comprehensive note on Navodaya Vidyalayas has been included in Annexure XI.

5.70 In the light of its objective, Navodaya Vidyalaya Samiti organised Orientation courses for their teachers and Awareness courses for their Principals in 1988 with very good results. The approach to value orientation and the strategy adopted are commendable and should be pursued by other institutions in the country. It is recommended that :

- (1) The Navodaya Vidyalaya Samiti should take up a comprehensive Plan of Orientation of their teachers on the pattern of the 1988 model, to cover all the teachers during a 5 year period. Teachers of the neighbourhood schools may also be given an opportunity to attend such Orientation courses.
- (2) Similarly, Awareness programmes for the officers of the Navodaya Vidyalaya Samiti and Principals of Navodaya Vidyalayas should be arranged at the national level, preferably by the N.I.E.P.A., N.C.E.R.T. and Voluntary Organisations, which have done commendable work in the area of promotion of Education in Human Values Programmes.
- (3) The Navodaya Vidyalayas should prepare resource material regarding the concept and methodology in the area of Education of Human Values, in the form of capsules/modules for the use of heads of Institutions and teachers, in consultation with experts working in the field. These materials could be used in the Orientation and Awareness courses modified and up-dated from time to time.
- (4) Well-designed research projects may also be taken up in selected schools to find out the impact of the programme of Value Orientation on the behaviour pattern, academic achievements and intuitive development of the students periodically, which would indicate the effectiveness of the programme and suggest measures for improvement. The results of these studies may be widely disseminated.

- (5) In view of the urgency of the task, and the Navodaya Vidyalayas being pace-setting institutions, it is recommended that a compact unit dealing with Education in Human Values, with good resource personnel, may be set up in the Navodaya Vidyalaya Samiti also which will be solely responsible for promoting this programme in Navodaya Vidyalayas in its various aspects in consultation with Experts.
- (6) There are a large number of schools like Kendriya Vidyalayas, Sainik Schools, Railways Schools etc., run by Central Government Organisations and State Governments like Andhra Pradesh and Maharashtra in different parts of the country. It is recommended that Navodaya Vidyalaya Samiti, in collaboration with N.C.E.R.T., Regional Colleges of Education, lead institutions and Experts, organise Awareness Courses for the heads of these institutions. These schools may also be supported by the Navodaya Vidyalaya Samiti in organising Orientation Courses for teachers of these institutions in different regions.
- (7) It is strongly recommended that a National Level Workshop may be organised annually with the purpose of evolving a strategy which reinforces and enriches the existing curriculum while imparting it a new dimension of values. Apart from preparing the curriculum, appropriate teaching and reading materials should be prepared by Experts in the light of the recommendations of the Workshop. The recommendation of these Workshops and the materials, which may be prepared, should be widely disseminated.

5.71 In all the programmes and activities recommended above, Navodaya Vidyalaya Samiti should seek the technical support of the N.C.E.R.T., which has a network of institutions in all the States and Union Territories.

Media : Information and Broadcasting

5.72 The advent of satellite T.V. and Cable networks on the Indian scene is posing a serious threat in that it has, and will have, a tremendous potential to spread the ideas of

consumerism, exhibitionism, violence, western life styles etc., through the commercial channel. The latest policy of allotting time to commercial enterprises on T.V., and Radio may further complicate the matter. The emergence of these networks and latest policy decisions will assume more significance in view of the role of electronic media which is more vital now as it reaches the masses extensively.

5.73 The meaningful collaboration of various developmental agencies, particularly of the Media, Publicity, Information and Broadcasting, Television, Radio, Press and other formal and informal agencies is to be mobilised to develop appropriate programmes relating to values and their development on a continuous basis in association with Education Departments of States and Experts in the field. These agencies and their programmes have an important role to play in the promotion of values among the public, parents, teachers, the community as a whole and the students. Without their active collaboration, the single-handed efforts of Education Departments, may yield only partial dividends.

5.74 The role of T.V. and Films in promoting human values cannot be over-emphasised whether the viewers are children, women, youth or adults. The present serials on the T.V., produced for specific purposes, are having their impact—both short and long term. For instance, presentation of a short film like, "To Sir, With Love"—the story of a Principal and his love for his work and his students can make a durable impact on the minds of students as well as teachers. Likewise, watching short films like "Mujhe Jawab Do", depicting the life of a devoted Principal whose commitment is absolute, can be a source of joy for those who watch it. Such films, serials and documentaries produced for the T.V. network can regularly be shown to students of all ages and teachers of all institutions.

5.75 In order to enrich the Value Oriented Programme, mass electronic media, such as Doordarshan and All India Radio can play a vital role. Even a serene and short programme for five to ten minutes, shorn of exhibitionism everyday or alternately on T.V. can have a vital impact on the entire rural and urban community. At present, some very useful serials are being telecast for the general public which have very healthy influence.

5.76 Some arrangements could be made to prepare brief capsules of these telecasts to make a direct impact. These could be regularly programmed and become a part of the curricular and co-curricular programme of educational institutions.

5.77 Special programmes designed to expose the media personnel to the objective and need for promoting this national innovative project and its nation-wide dissemination will have to be organised at both national and State levels.

5.78 With the active support of media, which has direct impact on the formation of habits, attitudes, abilities and understanding on all age-groups, this programme stands a good chance of success.

5.79 The Ministry of Information and Broadcasting, through its several media units namely, All India Radio, Doordarshan, Press Information Bureau, Publications Division, Research and Reference Division, Directorate of Advertising and Visual Publicity, Song and Drama Division, are creating a climate of awareness of the directions of development and ensure people's participation in the implementation of Government's policies, plans and programmes. For instance, Directorate of Advertising and Visual Publicity (D.A.V.P.), for promoting national integration and communal harmony brought out a number of booklets, pamphlets and brochures, in order to strengthen the sense of oneness and national unity and making people aware of the consequences of parochial attitude and regionalism. Similarly, the Song and Drama Division utilises live media, specially the folk and traditional media, to create awareness among the masses regarding various programmes of socio-economic significance. For this purpose, it utilises a wide range of traditional stage forms such as drama, dance-drama, puppets, folk recitals etc., besides light and sound programmes.

5.80 In view of the important role of the Ministry of Information & Broadcasting, in promoting high priority national programmes and the extensive network it has throughout the country, and the pioneering and effective work which it can do, it is strongly recommended that a detailed Plan of Action may be worked out to promote the high-priority programme of Value Orientation of Education through the media. The Planning Commission, through the proposed Standing Committee, could take necessary initiative to help in preparing a detailed Plan of

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Action and a follow-up action programme in collaboration with various implementing agencies in the light of the recommendations of the Core Group.

5.81 **National Book Trust** : The National Book Trust was established in 1957. Its objective is the promotion, publication and dissemination of nationally important series of books. Since it is the only organisation engaged in publishing in English, Hindi and various other Indian languages, it caters to all segments of society. In the process, it promotes national integration and fosters a sense of unity and oneness by providing a common core of reading materials to people all over the country. Books of the **Nehru Bal Pustakalaya** series for children, which stand out for quality of the text and illustration has been published. Books relating to popular Science, Young India Library and India—the Land and the People—have been accorded high priority. National biographies have been brought out. The Core Group commends the efforts of the National Book Trust and recommends that books and materials on themes, appropriate to human values and relevant for teachers and children, may be brought out in consultation with appropriate authorities and agencies.

5.82 Similarly, there are some premier organisations like **Sahitya Academy** etc., which have brought out inspiring biographies of various saints, sages, leaders etc. Such programmes, suiting the needs of students, at various stages of education, need to be promoted.

Ministry of Human Resources Development

5.83 The Ministry of Human Resources Development, in their Central Plan have included the scheme of strengthening of culture|art|values in Education to assist voluntary agencies to undertake value education projects for school students. The scheme aiming at bridging the schism between formal school system and the country's rich and varied cultural heritage has assisted a large number of voluntary agencies and institutions. A number of well-known institutions have been financially assisted to develop several projects with emphasis on value education. The scheme is being reformulated so that a fresh component of revitalising training of in-service teachers of art, craft, music and dance is added. This is a laudable effort. The Eighth Plan has recommended that the contents of adult education would also include inculcation of values like secularism,

national integration, scientific temperament, small family norm, concern for environment conservation, cultural appreciation and so on. It is recommended that such programmes should be given high priority in planning and budgeting.

National Coordination Agency

5.84 All the suggested measures, programmes and projects should be taken up systematically and simultaneously in order to save time, energy and resources and there should be co-ordination between different inputs and agencies, and dissemination of information about success stories. This would undoubtedly ensure success in implementation.

5.85 It is necessary also to have a close coordination among various implementing agencies at the national level, namely the Ministries of Human Resources Development and Information and Broadcasting, U.G.C., N.C.E.R.T., A.I.U., Navodaya Vidyalaya Samiti and at the State level like State Governments, S.C.E.R.T.s/S.I.E.s, Regional Colleges of Education, Training Colleges/Schools, State, Central and Deemed Universities, Academic Staff Colleges, Union Territory Governments, pioneering institutions and different agencies, within and outside India, which have taken up this programme in a systematic manner. For this purpose, a National Coordination Agency may have to be established as soon as possible. Due to present resources crunch, perhaps it may not be possible to set up the Agency immediately. However, at least during the Eighth Plan, a beginning may be made through the setting up of a Standing Committee under the auspices of the Planning Commission, to initiate co-ordination and promotion of value orientation of education.

Standing Committee : Role of Planning Commission

5.86 The Ministries of Human Resource Development and Information and Broadcasting, U.G.C., N.C.E.R.T., N.I.E.P.A., A.I.U., Navodaya Vidyalayas, Kendriya Vidyalayas etc., have been suggesting different kinds of programmes and projects and taking varied action to promote the value orientation of education. Moreover, there has been no coordination among the various policy-making, funding and implementation agencies. The nature of implementation of the suggestions is

not fully known. If an overall view of the implementation of the programmes relating to Value Orientation of Education has to be taken—these have to be complementary—an integrated Programme of Action is required. In the absence of this, it is felt that “there has been no time-frame, no goal posts, no milestones and no periodical monitoring”. This has been one of the major reasons for slow/indifferent progress of the programme of Value Orientation of Education.

5.87 The Deputy Chairman, Planning Commission, Shri Pranab Mukherjee, in the Preface to the Eighth Plan (1992-93) under the title “The New Role” has stated that “the Planning Commission will play an integrative role and help in the development of a holistic approach to the policy formulation in critical areas of development”. To meet this new role, it is strongly recommended that, at least during the Eighth Plan, the Planning Commission as the highest Policy and Planning Agency, at the National Level, should set up a Standing Committee on Value Orientation of Education under the Chairmanship of a Member dealing with this subject.

5.88 The Standing Committee will have representatives of the Ministry of Human Resource Development, including Departments of Education, Culture and Sports, Ministry of Information and Broadcasting, University Grants Commission, National Council of Educational Research and Training, National Institute of Educational Planning and Administration, State Education Departments and well-known pioneering educational institutions, like Navodaya Vidyalayas etc., and eminent Educationists working in this specific area.

5.89 The broad objectives of the Standing Committee, as commended, should be the following :

- (i) to focus attention on the need for promoting the core programme of Value Orientation of Education;
- (ii) to provide an overall view of several issues, programmes and projects—not segmented according to specific areas of different operational agencies—both at the Centre and the States;
- (iii) to draw up comprehensive Plans and Projects, at the macro and micro levels, in collaboration with various implementation agencies;

- (iv) to coordinate the activities of several organisations,
- (v) to promote the development of specific projects in this area through dissemination and discussions;
- (vi) to advise on planning and monitoring of the programmes being implemented by various agencies at all levels; and
- (vii) to mobilise necessary resources to promote the programme at different levels.

The Core Group urges that this important recommendation should be implemented with all seriousness and within minimum possible time.

5.90 In view of the very important objectives of the proposed Standing Committee, it is recommended that a small unit with a Senior Consultant with usual professional and administrative support, should be set up to provide necessary support to the Standing Committee.

5.91 The Planning Commission, in the Eighth Five Year Plan (1992-97), has identified several salient features of the Plan, One of these of "human development" as the Core of all development efforts. The Core Group would like to urge that the Eighth Five Year Plan be remembered for having initiated this extraordinary process of providing solid support to the right kind of "Human Resource Development", which is an important objective of our Planning leading to "National Development" in the right sense of the term. While there is a feeling that education could not, by itself, promote values of the right kind, the Core Group does not fully share this view. We strongly believe that, while the nation, by and large, is caught in a maze of strains and tensions of various kinds, the educational system should give a sense of direction to achieve the desired goals.

Epilogue

5.92 Let it not be said that yet another Report on Value Orientation of Education was published, shelved and respectful inattention given to it. An intensive study of this Report will unmistakably indicate that the setting up of Commissions and Committees has always been an alternative to action. Planning Commission, in view of its urgency, should itself initiate necessary

action in this area and pilot the project, with various inputs, as recommended in the Report, so that it establishes its solid and meaningful identity.

5.93 Finally, the Core Group would like to reiterate that the urgent need for Value Orientation of Education should not be merely a matter of brave declarations. We feel that the programme needs patience, careful and comprehensive planning. It needs to be built into our educational system, our media institutions, our cultural organisations, in the teaching of sciences and humanities, in all kinds of educational, social and political endeavours so that they have cumulative impact on the minds of our children and youth when they are receptive and uncorrupted by cynicism. If we have the necessary determination and firm commitment then "we shall overcome". Now or never. This is crucial for our survival.

APPENDIX—I
PLANNING COMMISSION CORE GROUP
ON
VALUE ORIENTATION OF EDUCATION

Terms of Reference of the Group

- (i) To consider the role of value education in the entire education system.
- (ii) To review the existing arrangements for imparting value Education and to examine and recommend readjustment, if any, required in the content and process of education.
- (iii) To review the on-going programmes for value orientation and suggest various models and modalities suited to different circumstances for adoption and adaptation during the Eighth Plan.
- (iv) To make any other recommendation designed for enhancing the role of Education as a tool for fostering universal and eternal values conducive to national integration and development.

Members of the Group

1. Dr. D. Swaminadhan, Member,
Planning Commission —Chairman
2. Dr. (Mrs.) Chitra Naik, Member,
Planning Commission —Special Invitee.
3. Dr. G. Ram Reddy, Chairman University Grant
Commission, New Delhi-110002 —Member
4. Shri S.V. Giri, Secretary,
Department of Education, Ministry of Human
Resources Development, Shastri Bhavan,
New Delhi —Member
5. Dr. K. Gopalan, Director,
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6. Prof. S.K. Aggarwal, Secretary,
Association of Indian Universities,
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7. Dr. Jagdish Narain, Ex-Secretary, — Member
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- Shri M.R. Kolhatkar, Adviser (Education), — Member-Convenor
Planning Commission

The following officers of U.G.C., N.C.E.R.T., Ministry of Human Resource Development, A.I.U., and Planning Commission attended some meetings of the Group :—

1. Dr. N.K. Sengupta, Former Secretary, Planning Commission.
2. Dr. (Mrs.) D.N.D. Rebello, Joint Secretary, Department of Education, Ministry of Human Resource Development.
3. Shri P. Thakur, Joint Secretary, Department of Education Ministry of Human Resource Development.
4. Prof. A.K. Sharma, Joint Director, N.C.E.R.T.
5. Dr. M.R. Chilana, Professor of Education, N.C.E.R.T.
6. Ms. Sipre Mukhopadhyay, Senior Consultant (I.E. Division), Planning Commission.
7. Dr. S.Y. Shah, Joint Adviser (Education), Planning Commission.
8. Dr. V.K. Arora, Deputy Adviser (Education), Planning Commission.
9. Dr. M.M. Ansari, Joint Director, A.I.U., New Delhi.
10. Dr. P.B. Tripathy, Joint Director, U.G.C., New Delhi.
11. Dr. S.K. Narang, Joint Director, Navodaya Vidyalaya Samiti.
12. Smt. Usha Srivastava, Senior Research Officer (Education), Planning Commission.
13. Dr. M.K. Salooja, Senior Research Officer (Education), Planning Commission.

PART II
ANNEXURES

PART II

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ANNEXURE I

EDUCATION ON SOCIAL MORAL AND SPIRITUAL VALUES* EDUCATION COMMISSION (1964-66)

8.94 A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivation force and is intimately bound up with the formation of character and the inculcation of ethical values. A national system of education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend, therefore, that conscious and organised attempts be made for imparting education in social, moral and spiritual, values with the help wherever possible, of the ethical teachings of great religions.

8.95 Education through Indirect Methods.—This education, we believe, should be provided both by direct and indirect methods, by suggestion as well as by discussion and teaching. We attach great importance to the role of indirect influence in building up good character. The school atmosphere, the personality behaviour of the teachers, the facilities provided in the school will have a large say in developing a sense of values. We would like to emphasise that the consciousness of values must permeate the whole curriculum and the programme of activities in the school. It is not only the teachers in charge of moral instruction who are responsible for building character. Every teacher, whatever be the subject he teaches, must necessarily accept this responsibility. He must ensure that, in the teaching of his particular subject and in his dealings with his pupils, fundamental values such as integrity and social responsibility are brought out. The teacher need not, we can even say that he should not, try to draw out the underlying moral all the time, but if he has given some thought to the values underlying the scope of his subject and his

*Report of the Education Commission—1964-66 on "Education and National Development, Government of India, Ministry of Education 1966, Extracts—pp 187-189—Chapter : School Curriculum.

work as a teacher, they will imperceptibly pass into the teaching and make an impact on the minds of his students. Moreover a sense of purpose should inspire all school activities and must be reflected in the life tone and atmosphere of the school. The school assembly, the curricular and cocurricular activities, the celebration of religious festivals of all religions, work experience, team games and sports, subject clubs, social service programmes—all these can 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, when young men and women are passing through a crisis of character.

8.96 Direct Instruction of Moral Values.—In addition to this indirect approach for inculcating moral and spiritual values, we consider that specific provision for direct moral instruction in the school programmes is highly desirable. We agree with the recommendation of the Sri Prakasa Committee that one or two periods a week should be set aside in the school time-table for instruction in moral and spiritual values. At the primary stage, all instruction will generally be imparted through interesting stories, including stories drawn from the great religions of the world. At the secondary stage, there may be frequent discussions between the teacher and the pupils on the values sought to be inculcated. Whatever be the method of teaching, it should not lead to moral instruction being divorced from the rest of the curriculum or being confined to a single period. If the values are to become a part of the student's character, an all-embracing treatment of the moral way of life is needed.

8.97 Relation Between Moral values and Religion.—There will be natural points of correlation between the moral values sought to be inculcated and the teachings of the great religions. Stories drawn from the great religions of the world will be most appropriate in a discussion of moral values and of problems in life. All religions stress certain fundamental qualities of character, such as honesty and truthfulness, consideration for others, reverence for old age, kindness to animals, and compassion for the needy and the suffering. In the literature of every religion, the story or parable figures prominently as a means of impressing an ethical value on the followers. The narration of such stories by the teachers at the right moment in the programme of moral

education would be most effective, particularly in the lower classes.

8.98 At a later stage, accounts of the lives of great religions and spiritual leaders will find a natural place. Some of these may be included in the study of social studies or literature, but it is essential that all important religions are represented properly in the programme. Similarly, the celebrations of the festivals of different religions will afford opportunities for the narration of incidents from the life history of the leaders of these religions. In the last two years of the secondary school, a place should be found for the study of the essential teachings of the great religions.

Creative Activities

8.99 We have given some attention in the preceding discussion to the subject areas of languages, science and mathematics, social studies, work-experience, social service, physical education and moral and spiritual values, since we feel they require a new orientation in the school curriculum. There are two other subject areas—arts and co-curricular activities—which we shall now consider very briefly to round off the discussion.

8.100 **Art Education.**—In an age which values discovery and invention, education for creative repression acquires added significance. Unfortunately, the fine arts are too often regarded as frills added to 'real' education and are neglected because they are not examination subjects. Adequate facilities for the training of teachers in music and the visual arts do not exist. The neglect of the arts in education impoverishes the educational process and leads to a decline of aesthetic tests and values. We recommend that the Government of India should appoint a committee of experts to survey the present situation of art education and explore all possibilities for its extension and systematic development. In this connection, we commend the establishment of Bal Bhavans in all parts of the country with substantial support from the local community. Art departments at the university level should be strengthened at a few selected centres and research in these fields should be encouraged.

8.101 **Co-curricular Activities.**—With regard to co-curricular activities, some of them have already been referred to in our discussion of programmes of work-experience, social service and

physical education. We conceive of the school curriculum as the totality of learning experience that the school provides for the pupils through all the manifold activities in the school or outside, that are carried on under its supervision. From this point of view, the distinction between curricular and extra-curricular work ceases to exist, and a school camp and games and sports are curricular or rather co-curricular activities. There are, however, certain activities of this type such as hobbies of different kinds, debates, dramas which have more of the quality of play than of work and which give greater opportunities for creative self-expression. Every school should organise a variety of such programmes so that every child in it may be able to take up something suited to his tastes and interests.

ANNEXURE II

NATIONAL POLICY ON EDUCATION*, 1967

1. Education is a powerful instrument of national development—social, economic and cultural. The highest priority should, therefore, be accorded to the development of a national system of education which will ---

- accelerate the transformation of the existing social system into a new one based on the principles of justice, equality, liberty and dignity of the individual, enshrined in the Constitution of India;
- provide adequate and equal opportunity to every child and help him to develop his personality to its fullest;
- make the rising generation conscious of the fundamental unity of the country in the midst of her rich diversity, proud of her cultural heritage and confident of her great future; and
- emphasize science and technology and the cultivation of moral, social and spiritual values.

Transformation of the Education System

2. From this point of view, the most important and urgent reform needed is to transform the existing system of education in order to strengthen national unity, promote social integration, accelerate economic growth and generate moral, social and spiritual values.

Strengthening National Unity

3. Education should deepen national consciousness, promote a proper understanding and appreciation of our cultural heritage

*Report of the Committee of Members of Parliament of Education, 1967, Ministry of Education, Government of India.

and inspire a faith and confidence in the great future which we can forge for ourselves. These objectives should be achieved by a carefully planned study of Indian languages, literature, philosophy and history and by introducing students to India's achievements, in the positive science, architecture, sculpture, painting, music, dance and drama.

4. All students should be given appropriate courses in citizenship which emphasise the fundamental unity of India in the midst of her rich diversity. These should include a study of the Freedom Struggle, the Constitution, the noble principles enshrined in its Preamble and the problems and programmes of national development.

5. **National and Social Service**, including participation in meaningful and challenging programmes of community service or national reconstruction, should be made an integral part of education at all stages ; and suitable projects for this purpose should be designed and carried out in the context of local conditions and available resources.

6. Efforts should be made to promote greater knowledge, understanding and appreciation of the different regions of India by including their study in the curricula ; by the exchange of students and teachers and by giving them opportunities and facilities for educational and study tours; and by the maintenance of all India institutions which bring together students from different regions.

7. Curricular and co-curricular programmes should include the study of humanism based on mutual appreciation of international cultural values and the **growing solidarity of mankind**.

ANNEXURE III

**Text of 42nd Amendment—Article 51-A—Fundamental Duties
incorporated in the Constitution, 1976.**

PART IV A

FUNDAMENTAL DUTIES

51. A. It shall be the duty of every citizen of India—

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired out national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lake, rivers and wild life, and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;

ANNEXURE IV

Section III—Content and Process of Education : Chapter 12* **(Ramamurti Committee, 1991).**

Culture Content

12.3.1 N.P.E. and P.O.A. have dealt with the question of enrichment of the curriculum by culture content etc., at two levels. At one level, India's common cultural heritage has been identified as one of the elements of core-curriculum. The NCERT while preparing the model syllabi and exemplary instructional packages is to appropriately include this core in the content of education. At another level (Para 8.1 to 8.3 of N.P.E.), a synthesis has been envisaged between change oriented technologies and cultural traditions through education and establishment of linkages between the university system and institutions of higher learning in art, archaeology and oriental traditions. So far as cultural content of education is concerned, apart from the common cultural heritage, diversities of the cultural traditions in India are as important. The oral and folk traditions also symbolise the vibrance of Indian culture as distinct from text book culture.

12.3.2 Following up on NPE stipulation for synthesis between change oriented technologies and cultural traditions, the Department of Culture formed two committees and also prepared certain schemes such as production of cultural resources and software for education ; review of text books ; introduction of cultural components in schools under minimum cultural content programme ; introduction of courses in colleges and universities ; courses on archaeological engineering etc. These schemes involved coordination with agencies like Centre for Cultural Resources and Training (CCRT), NCERT (CIET), Archaeological Survey of India, etc. However, the Planning Commission was unable to allocate resources and advised the

*Extracts from the Report of the Ramamurti Committee entitled : "Towards an Enlightened and Human Society", December, 16, 1991—Chapter 12, pages 275—277.

Department of Culture to secure the resources from the Department of Education. The Department of Education was also unable to provide resource support, apparently on account of inadequacy of resources for its own priority areas.

Recommendations

- (i) The cultural content of education should include not merely the common cultural heritage of India as a whole but also diversities of cultural traditions of all parts of India, particularly those symbolised by the oral and folk traditions.
- (ii) In conveying to the student community, through the content of education, the cultural traditions of the country, the need for acceptance/rejection of the same based on critical analysis should also be inculcated.
- (iii) The Department of Education should take upon itself the primary responsibility of linkages between the university system and institutions of higher learning as envisaged in the NPE instead of leaving it as a sectoral responsibility of the Department of Culture.

Value Education

12.4.0 The modality envisaged in the POA for value education is also the inclusion of the same in the core-curriculum to be followed up by production of exemplary instructional packages by the NCERT. In the same way as unity of culture has been sought to be projected, in the area of value education also the emphasis on unity, that is, on unity and integration of the people (para 8.5 of NPE). This is indeed appropriate so. However, value education should be much more broad-based. The modality of imparting education on these values cannot also be confined to the translation of the core-curriculum into instructional packages.

Recommendations

- (i) Democracy, secularism, socialism, scientific temper, equality of sexes, honesty, integrity, courage and justice (fairness), respect for all life forms, different cultures and languages (including tribal) etc.,

constitute mosaic of values which is vital to the unity and integrity of the country. The content and process of education should be all pervasively informed by these basic values.

(ii) Imparting of value education should be an integral part of the entire educational process and school climate, as distinct from dissemination of values through special classes or lectures in morality or through mechanical text book-based learning methods. Some of the specific activities that could be promoted in this context are :

- Establishment of linkage between the school and the community to stress the harmony and interdependence between human being and nature ;
- Narrating stories, including folk tales depicting heroism, of martyrdom and supreme self-sacrifice on the part of great personalities belonging to different religions and regions etc. ;
- Community singing of folk songs ;
- Study of classical traditions of India as part of social sciences ;
- Systematic and greater exchange of students within a region and between regions ;
- Encouraging schools and colleges to take up projects on States or regions of the country other than their own.

(iii) In value education, importance should also be given to 'hidden—curriculum', whether it be inside the class room situation or outside. Subtle inculcation of values contributing to the development of total personality of the individual should be organised. These values would encompass a wide range of attributes such as courtesy in person to person interface, a result oriented behaviour, personal and intellectual integrity, magnetic conduct etc. In other words, the overall output of hidden curriculum shall be what is normally understood by the use of the expression 'Tehzeel'.

ANNEXURE V

NATIONAL INTEGRATION*

66. The success of economic planning in India will largely depend upon our capacity to hold together as a nation in the midst of diversity of language, region, caste and religion. Unity in a democracy must be based on the consciousness of a common cultural heritage and commonly accepted future goals and on an constant effort to realise them. India has a rich and composite culture to which every section of the community has contributed and of which it has every reason to be proud. The essentials of this culture are broad-mindedness and mutual tolerance, balance between the material and the spiritual ; and the cooperative way of life in which various individuals in a group are bound together by commonly accepted rights and obligations. India's future goals are embodied in the Constitution and her development plans are among the principal means for realising them.

67. Educational institutions have a vital role to play in bringing about national integration and social cohesion among the younger generation. The school programme should be designed to awaken in the pupils an awareness of national oneness and for this purpose, includes community living based on cooperative self-help and democratic principles, the study of India's history and culture in the curriculum at various stages of education and suitable text books to inculcate moral and social values among students. The school programme has to be supplemented by other activities such as programmes for bringing students together on a common platform and enabling them to gain first-hand knowledge of the diversified culture of the country through educational tours, the development of modern Indian and classical languages and making their rich store-house of literature available to larger numbers in different parts of the country through translations and the revival and development of India's composite cultural heritage through fine

*Third Five Year Plan—Planning Commission, 1961—Pages 692-693.

arts, dance, drama, music and literature. Various steps taken to create more widespread understanding of the Plan among students are intended to strengthen the forces of integration and national unity in a positive and constructive manner. One State Government has recently approved a scheme of 100 scholarships a year to be given to graduate and post-graduate students from different States with provision for residential facilities. Proposals on these lines can be of great value in promoting national integration.

The question of achieving emotional integration and promoting national consciousness is at present being studied by a special committee, with reference to the system of education and educational policies and programmes will need to be reviewed further in the light of such recommendations as it may offer.

ANNEXURE VI

List of Values in Alphabetical Order*

1. Abstinence.
2. Appreciation of Cultural Values of others.
3. Anti-Untouchability.
4. Citizenship.
5. Consideration for others.
6. Concern for others.
7. Cooperation.
8. Cleanliness.
9. Compassion.
10. Common cause.
11. Common good.
12. Courage.
13. Courtesy.
14. Curiosity.
15. Democratic decision-making.
16. Devotion.
17. Dignity of the individual.
18. Dignity of manual work.
19. Duty.
20. Discipline.
21. Endurance.
22. Equality.
23. Friendship.
24. Faithfulness.

*This list is given in the NCER & T publication : Documents on Social, Moral and Spiritual Values in Education, 1979.

25. Fellow-feeling.
26. Freedom.
27. Forward look.
28. Good manners.
29. Gentlemanliness.
30. Gratitude.
31. Honesty.
32. Humanism.
33. Hygienic living.
34. Initiative.
35. Integrity.
36. Justice.
37. Kindness.
38. Kindness to animals.
39. Loyalty to duty.
40. Leadership.
41. National unity.
42. National consciousness.
43. Non-violence.
44. National integration.
45. Obedience.
46. Peace.
47. Proper utilisation of time
48. Punctuality
49. Patriotism
50. Purity
51. Quest for knowledge
52. Resourcefulness
53. Regularity
54. Respect for others
55. Reverence for Old age

56. Sincerity
57. Simple living
58. Social justice
59. Self-discipline
60. Self-help
61. Self-respect
62. Self-confidence
63. Self-support
64. Self-study
65. Self-reliance
66. Self-control
67. Self-restraint
68. Social Service
69. Solidarity of mankind
70. Sense of social responsibility
71. Sense of discrimination between good and bad
72. Socialism
73. Sympathy
74. Secularism and respect for all religions
75. Spirit of enquiry
76. Team work
77. Team spirit
78. Truthfulness
79. Tolerance
80. Universal truth
81. Universal love
82. Value for national and civic property

ANNEXURE VII

Summary of Recommendations of the High Level Scheme on Value Oriented Education (Shimla, May 27-28, 1981).

During the two-day discussion on the basic concepts, issues and principles of moral education and the needed action in this field, the following points emerged as consensus :—

1. Provision for value-oriented education should be made throughout the country with due regard for flexibility of approach.
2. Value-oriented education should be regarded essentially as an education for becoming and self-exceeding. It will not only provide information on values to students, but also for enabling them to grow into beings and transcend narrowness, selfishness and partial ideas and attitudes. It should be viewed in the context of the present situation of man and the evolutionary process going on within him and his society.
3. Value-orientation should be the main focus of education.
4. This value-orientation should be not only for the children who are in the schools but also for those who are outside. Even parents should be involved in it. In fact, the whole society has to be involved in the programme of value-oriented education.
5. The learning process itself has a great bearing on the value-orientation of children. All activities in the school-curriculum making, instructional techniques and evaluation, etc., should be so designed that they lead to the spontaneous development of desirable values.
6. There is a need for producing literature especially designed for the value-orientation of education.

7. All teachers in the schools should be regarded as teachers of value-education and all subjects including physical education can be used for inculcation of right values.
8. There should be an integrated approach in the value-oriented education programme. Instead of tackling piece-meal areas such as awareness of ecology, environmental protection, community development, productivity, population stabilisation, aesthetic education, national integration and international understanding etc., they should be handled in a comprehensive manner under the broad spectrum of social responsibility and inner development of human personality. Concerned Ministries of the Government should cooperate with one another in this building task.
9. There should be foundation courses both at the secondary schools and universities, aiming at giving the children basic knowledge about India, its people and cultural tradition. The course should also aim at making students feel proud of their country and responsible for the upliftment.
10. Some pilot projects for school improvement should be taken up and the Government of India should constitute a Steering Committee for this purpose.
11. There is a need for establishing a resource centre for literature on value-oriented education. Besides printed matter, this centre should also produce 35 mm films emphasising desirable values. An effective distribution system for making these materials available in all corners of the country should be developed.
12. Special schools, designed for value-oriented education should be established. Every State should have at least one institution which may impart value-oriented education for nursery to the post-graduate level.
13. Special teacher-orientation programmes should be taken up at the State level to train teachers in the

effective methods of development of value among students and teachers.

14. Some case-studies of schools, where value-education is being imparted successfully, should be taken up.
15. There should be a national council for discipline consisting of people who would have moral authority in their own right, and who could guide development of value-education programmes. Members of this Council could be invited by State educational authorities and other agencies concerned with education for guidance and advice.
16. There should be an education for the enforcement of law. A code of conduct for every class of persons should be developed and value-education programme for the whole society should be so designed that everybody learns to respect the social order.

ANNEXURE VIII

Sri Sathya Sai Bal Vikas and Education in Human Values Programmes*

I

Bal Vikas Programme

As an operational measure to incorporate human values in educational activities, the programme : Sri Sathya Sai Bal Vikas (Child Development Movement) was started in 1968. It synchronised with the publication of the Government of India National Policy on Education, 1968.

2. While several Reports and Policy documents were available in large numbers suggesting the need for taking concrete measures to implement value orientation programme at various stages of education, necessary initiatives were not forthcoming.

3. Revered Sathya Sai Baba, after considerable experimentation, concretised and operationalized the programme known as Bal Vikas Programme. In this programme, perfect synthesis has been evolved in developing linkages of the five human values namely Truth, Right Conduct, Peace, Love and Non-violence with their counterpart traits of human personality and ideals of education through suitable instructional materials, adequate teaching devices and exemplary behaviour of teachers who are the kingpins of the programmes.

4. During the past 24 years, this movement has been fast spreading in India and abroad. It is an informal kind of programme conducted outside the schools. As the name itself implies, it is the expansion and development of the faculties and personality of the child. The main objective of the programme is to make children, in their early, impressionable and formative years of life, aware of their divine nature and potentialities, while

*Paper prepared by Prof. S.N. Saraf, Former Vice-Chancellor, Sri Sathya Sai Institute of Higher Learning (Deemed University), Prasanthi Nilayam, Andhra Pradesh—515 134.

living a life of righteous conduct and selfless service to others. The intention is that the children should acquire and imbibe right values of life, cultivate disciplined habits and start developing into integrated personalities blossoming mentally, emotionally, intellectually, ethically and spiritually. This is one of Revered Baba's concept of evolution of man from that of the animal stage to the divine stage and the conviction that man can, through proper guidance, rise to divinity which is inherent in him.

5. The methodology adopted to put across the message is through community prayers, group singing, story telling, group activities and silent sitting. It is an integrated approach. The salient features are summarised briefly.

- (a) Community prayers promote faith and devotion, improve memory and concentration, sharpen intuition and instil a humble and spiritual conception of the fatherhood of God and brotherhood of man. Group singing promotes devotion and reverence, develops a musical sense and harmonious development of body, mind and spirit. It also helps control of outer senses and further concentration and meditation.
- (b) Story telling and study of lives of great men and scriptures kindles the spirit of enquiry, promotes clearer, sharper and purer ideals, encourages feelings of oneness with the world, widens horizons of knowledge and understanding.
- (c) Group activities promote discipline, abstract thinking, discriminative power, increases adjustment level, help understanding of environment and facilitate smooth and better learning of social rules and obligations.
- (d) Silent sitting helps in increasing attention span by control of outer senses, improve memory and concentration power, encourages introspection and spirit of enquiry and sharpens both intellect and intuitive powers.

6. The programme runs informally outside the school hours. The Bal Vikas Programme has spread to almost every district in India and a large number of overseas countries. Detailed

guidelines for the training of teachers and preparation of learning materials has been undertaken according to different age-groups attending the Bal Vikas Programme. The role of parents and teachers has been very well defined.

7. The evaluation of this programme carried out so far indicates that it promotes Deha Vikas (Physical Development), Mano Vikas (Mental Development), Budhi Vikas (Intelligence Development), Bhav Vikas (Emotional Development) and Atma Vikas (Spiritual Development) among the children in a substantial manner. Researches carried out to find out the impact of this programme has conclusively proved that the experimental group of students, who had undergone the course, have shown a more positive attitude towards their parents and teachers, a better adjustment level, a greater rise in moral development and an increasing trend towards introversion, significantly greater aesthetic values and less moneymindedness.

8. The young students who have attended the Bal Vikas classes and their parents all over the world have paid glowing tributes to the richness of the programme and its impact. It has helped the students to discover their real identity, improve their behaviour, intellect and intuition. For them it has been a complete transformation. The parents equally have expressed their gratitude to the programme for making their homes vibrant and worth living. Bal Vikas children have brought about a complete transformation in their homes and in their neighbourhood. Their homes have become sweet homes where nothing but love vibrates. The children are always guided by Revered Baba's message :

“Begin like a lamp at home, carry the light outside, become a street light serving as an example and guiding others. Emulate the Pole Star which is a light unto the whole world”.

II

Education in Human Values Programme

9. Yet another broad based programme of Education in Human Values (E.H.V.) has emerged from the success in the implementation of Bal Vikas Programme. A model curriculum and methodology has been designed, developed and tested. The
3058 PC '92—10.

focus, in this programme, is on the teacher who can convert the school into a virtual nursery of virtues and values. The emphasis is on development of character. The programme involves the orientation of teachers to use a combination of various teaching methodologies for value orientation. The teachers are also encouraged to bring out values inherent in the text books so that all curricular opportunities are optimally utilised. As in the case of Bal Vikas Programme, training programme for E.H.V. Teachers have been designed along with the necessary learning and evaluation materials.

10. At present, the programme is becoming popular in overseas countries and creating an awareness among the young boys and girls of their potential to become ideal human beings. Within India, all the institutions run by Sri Sathya Sai Organisation in different States are implementing the programme of Education in Human Values with great success.

III

Summation

11. A word about Bal Vikas and E.H.V. Teachers, who are volunteers belonging to various professions. They are the embodiments of ideal teachers. Their happiness lies in what they are doing. They like the children. Teacher's role is pre-eminent. He effects those "inner processes which", as Hegel made clear, "cannot in principle be made subject to external control, for they are just in essence, processes germane to independence, to autonomy, to self-control". Apart from the inspiring materials used in the classes, the creative instructional techniques utilised to put across, the message of human values, the Bal Vikas and E.H.V. Teachers have, through their personal touch, made the programmes what they are today. They are truly the instruments being used by Revered Baba for converting the E.H.V. and Bal Vikas movements (Child Development Programme) into Lok Vikas movement (Peoples Development Movement). For, is it not true that Child is the Father of Man.

ANNEXURE IX

SRI SATHYA SAI INSTITUTE OF HIGHER LEARNING

(Deemed University)*

Profile and Schedule of Work

I

Profile

1. Sri Sathya Sai Institute of Higher Learning, founded by Revered Sri Sathya Sai Baba, was inaugurated on November 22, 1981. It is an autonomous body recognised as a Deemed University by the Ministry of Education of the Government of India. The Institute has been admitted as a regular member of the Association of Indian Universities.

2. The Institute is a non-profit autonomous Institution having three separate residential campuses at present. Its two campuses for men are at Prasanthi Nilayam, Andhra Pradesh and at Whitefield, Karnataka (near Bangalore). The third campus for women is located at Anantapur, Andhra Pradesh.

3. The Institute subscribes wholly to the concept and practice of national integration and has adopted an open admission policy, based on merit, encouraging the enrolment of boys and girls irrespective of parental income, class, creed, religion or region.

4. The Institute has dedicated itself to the imparting of a form and style of Education, described as 'Integral', which encompasses the pursuit of knowledge paving the way to the imbibing of Wisdom, inculcation of the traits of duty and devotion and the virtue of simple living, illumination of the mind

*Paper prepared by Prof. S.N. Saraf, Former Vice-Chancellor, Sri Sathya Sai Institute of Higher Learning (Deemed University), Prasanthi Nilayam, Andhra Pradesh—515 134.

through meditation, development of health through games and yoga practice, participation in social service and field work in selected areas and cultivation of a sense of unity with all fellow beings irrespective of individual religious faith.

Value Orientation

5. In addition to formal instruction in Languages and Core subjects belonging to various Disciplines, the students get, through a Course spread over two years and designed as 'Awareness', an exposure to Indian culture and spirituality as well as Thoughts that underpin unity of all faiths the cultural heritage of mankind, Inspirational Literature of the world, the work of eminent men and women in the world of science and the imperative of the synthesis of science with spirituality.

6. Students, both at the under-graduate and postgraduate levels, are exempted from payment of all fees such as tuition fees, and special fees for laboratories, library, reading room, sports, games, audio-visual facilities, extra-curricular activities and internal assessment.

7. The Institute has placed in position a band of highly competent and motivated Faculty Members engaged in scholarly endeavours in their areas of expertise together with an intense interest in training the students entrusted to their care to pick up knowledge and skills so as to become good citizens and worthy representatives of the System of Education that shapes their character and talents.

Integrated Curricula

8. The Institute has, from the outset, been offering the five-year Integrated programmes of studies, enabling the students enrolled in the B.A./B. Sc./B. Com. Courses to continue at the Master's Degree. At the Prasanthi Nilayam Campus, besides the B.A./B. Sc./B. Com. courses, the Institute provides for the M.A. Degree in English Language and Literature, M.Sc. Degree in Science Subjects viz. Mathematics, Physics, Chemistry and Bio-Sciences, the M. Com. Degree and, in addition, a two-year course leading to the award of the Master's Degree

Business Administration. The Brindavan Campus has provision for the B. Sc. and B. Com. courses. The Anantapur Campus also offers the B.A./B. Sc./B. Com. Courses, besides M.A. in Philosophy, English Language and Literature and Telugu Language and Literature and M. Sc. in Home Science and B. Ed. Degree Course. The Institute has initiated steps to start the M.A. Degree Course in Economics.

9. The Prasanthi nilayam Campus has research scholars working for the Ph. D. Degree in all its Faculties. The thrust-areas in the Faculty of Science are : Artificial Intelligence ; Parallel Processing and Pattern Recognition ; Optics and Laser Systems ; Medicinal Chemistry and Natural Products ; and Microbiology and Genetics.

Special Facilities

I. Centre for Computer Science

10. The Sri Sathya Sai Centre for Computer Science in the Prasanthi Nilayam Campus was inaugurated by the Revered Chancellor in June, 1988. The chief objective of the Centre is to provide sound and durable base for imparting training in the use of computing to scholars of the Institute in areas of relevance.

11. A useful range of hardware facilities, inclusive of a Super-Mini System with a numbers of terminals attached to it and several IBM-Compatible Personal Computers (PCs, PC-ATs : 286, 386 & 486 Systems) and associated peripherals, has been established and is in day-to-day use at the Centre. Several Software Packages, duly licensed, have been acquired and a few more have been locally developed.

II. Planetarium

12. A modern Planetarium has been set up in the Prasanthi Nilayam Campus. The Spitz Space System 512 employed in the Theatre provides a Star-field on 4054 images including 88 recognised Constellations and 57 Navigational Stars, besides Globular Clusters and Open Clusters, the Milky Way Galaxy, the Magellanic Clouds and several Nebulae of different types. With Computer control and over 30 special-effect projects, almost any celestial or meteorological observation can be reproduced on the indoor sky.

III. Museum of Eternal Heritage

13. Inaugurated by Revered Sri Sathya Sai Baba on November 19, 1990, the Museum of Eternal Heritage in the Prasanthi Nilayam Campus is a treasure-house of priceless items that speak eloquently of the many facets of man's culture as it has evolved over the centuries. The focus is on the Unity that binds all the Faiths in the World.

Games and Cultural Activities

14. In consonance with the dictum that a healthy mind resides in a healthy body, the Institute provides facilities for sports and athletics. The students and the faculty are encouraged to organize and take part in a variety of cultural programmes. A highlight of the annual activities is a week-long celebration in the month of January in which the Students and Staff of the three Campuses come together and hold contests in Sports and Cultural Programmes. The Chancellor presides over the activity and gives away prizes to those who excel.

Evaluation

15. All the students are continually evaluated, periodically examined and awarded grades not only in respect of their academic performance but also on the basis of their attendance at classes, prayer and meditation sessions, behaviour, social work and participation in Games and Athletics. This constitutes an important feature of the Scheme of Integral Education.

Statutory Bodies

16. To fulfil its responsibilities as a Deemed University, the Institute has set up the required Statutory Bodies; the Governing Body, the Academic Council and the Boards of Studies pertaining to the disciplines in which instruction is offered. The Governing Body has distinguished educationists, Vice-Chancellors and a representative of the Government of India as its members. The Academic Council and the Boards of Studies have academicians of repute from prestigious Indian educational institutions and eminent leaders from Industries.

Recognition by various Universities

17. The degrees awarded by the Sri Sathya Institute of Higher Learning (Deemed University) have been recognised by various Universities in the country. The graduate of this Institute have been admitted for advanced specialized Courses of Study by Universities both in India and abroad. They have been recruited for service in Government and R & D Institutions in the country. Several M.B.A. Graduates have been selected for responsible positions in Companies/Industrial Enterprises all over India.

Annual Convocation

18. The Convocation, a glittering ceremony held in the Prasanthi Nilayam Campus of the Institute takes place every year on 22nd November. The venue is usually the Poornachandra Hall where an audience exceeding 50,000 is present; and on special occasions, in the Hill-View Stadium, where more than 5 lakhs of people attend. The Chancellor presides over the function and delivers a Divine Discourse. Ten Convocations have been held since the inception of the University. A galaxy of distinguished citizens and eminent personalities in the public life of the country have been the Chief Guests who delivered the Convocation Addresses. Among these are Hon'ble Sri P. V. Narasimha Rao, Prime Minister of India, Hon'ble Shri R. Venkataraman, the then President of India, Hon'ble Dr. Shankar Daval Sharma, the then Vice President and presently President of India, Hon'ble Shri K. Brahmananda Reddy, the then Governor of Maharashtra, Hon'ble Shri S. B. Chavan, the then Chief Minister of Maharashtra, Dr. (Mrs.) Madhuri R. Shah, the then Chairperson of University Grants Commission, Shri Maharaj Krishan Rasgotra, the then India's High Commissioner in the United Kingdom and Shri N. A. Palkhivala, the eminent jurist.

19. Right from its inception in 1981, the Sri Sathya Sai Institute of Higher Learning (Deemed University), has been evolving scientific methodology and implementing operational model of Value Orientation Programmes as part of its regular curricular and co-curricular actions. The kinds of activities—daily, year-round and special—in the Campuses and hostels have been briefly stated below.

II

Schedule of Work in the Institute Campuses

20. **Daily Schedule.**—Being a residential University, the students programme in the three campuses at Prasanthi Nilayam, Anantapur, A.P. (for girls), Brindavan, Karnataka (for boys) is packed from 5.00 a.m. in the morning till 10.00 p.m. in the evening with a variety of curricular and co-curricular activities. Participation in these activities develops in them the correct perspective and a balanced view of achieving physical, emotional, psychic, intellectual and spiritual perfection. Time is so judiciously distributed between different activities that the students, even though busy, feel relaxed. It is emphasised that rest is when there is change in work. It is on the basis of this cardinal principle that the activities are organised.

21. In every activity, both in the hostels and the Campuses, students participate to their full capacity. There is minimum dependence on hired labour in the laboratories, hostel, maintenance of lawns and campus sites which are largely maintained by the students under the overall supervision of faculty members. Revered Chancellor's Observation : "Hands that help are holier than lips that pray" are always the motivating force".

22. **Self-Reliance.**—The daily programme of self-reliance in the hostel revolves around such activities like catering of food in the dining hall, gardening, operation and maintenance of audio-visual aids, managing stationery stores and fruit stalls, organising health care in the dispensary, looking after office upkeep, guest reception, maintenance of telephones, looking after work connected with plumbing and repair and maintenance of library and reading room.

23. Other activities relating to self-reliance and co-curricular programmes, which are undertaken once a week in the Prasanthi Nilayam Campus, are maintenance of Vidyagiri Stadium, lawns, quadrangle, gardens, auditorium, prayer hall (foyer), plants and fences, electric installation and plumbing, audio-visual equipment and development of horticulture around library building, organisation of dramatics, photography, painting, video films, slides of educational, cultural and inspiring topics. The Vidyagiri Stadium in the Prasanthi Nilayam Campus took its form in 1983 mainly because of the efforts of students. They cleared

up the thorns, bushes and all that within a fortnight's time. The stadium was a plane below a hill and it was built with steps carved out of the hill. In November 1983, it was possible for six thousand children, who came from all over India and overseas alongwith one thousand teachers, to stage a wonderful educational and cultural rally round the theme of "Education in Human Values". More than fifty thousand persons, coming from all over the world, watched the rally in the stadium.

24. Social Service Weeks.—During social service weeks, students get an opportunity of repairing roads, buildings, cleaning, white washing, organising medical camps, tree plantation, etc. During festivals and other functions, the management of stage, including electric installation, audio-visual equipment and other aspects of dramas are looked after by the students. The students are also available on special occasions for serving the poor in terms of distribution of clothes, food, maintenance of general traffic, orderly movement of crowds, catering, seating etc.

25. In the hostels, the life beings at 5.00 a.m. with devotional music and assembly in the prayer hall. Likewise, in the Campuses, the academic work begins at 8.35 a.m. with silent sitting of five minutes following by talks;addresses. The students sit in regular rows at least five minutes before 8.45 a.m. The journey from the hostels to the campuses is orderly, perfect and in absolute silence.

26. Thought for the Day.—On arrival in the Campuses, the students and Faculty members are greeted and warmly welcomed with "Thought for the Day" written on a black board in legible handwriting. This is a regular feature. Quotations from the sayings, books, and talks of Revered Chancellor and other sages, saints, seers, scientists and leaders relevant to the occasion are written. These thoughts are deeply inspiring and create the appropriate atmosphere. Quotations are designed to develop memory, to promote analytical thinking, to establish high ideals and enable the students and the faculty to relate to the highest in themselves. Besides, most of the Faculties have their own Boards where quotations, brief articles and biographic sketches of men of eminence are exhibited for some period of time and are changed at regular periodic intervals. These thoughts, quotations, brief articles and biographic sketches introduce the students subtly to the world of learning and real life. Among other things, it

develops self-awareness, clarity about many imponderable issues and self-motivation. A record of the Thoughts is maintained in a regular form.

27. Silent Sitting.—One of the most important features of the morning community prayer meetings is observing silent sitting for five minutes. This is emphasised because it gives to those assembled in the prayer hall some time to look inwards and reflect on the reality of life. In silent sitting, one can realise a perfection, especially since noise is so polluting. Silence literally means absence of all sounds and noise, stillness, noiselessness. The inner astral sense is a perfect rest. Inner silence is also necessary for attaining wisdom. The University Education Commission, 1948-49 set up by the Ministry of Education, Government of India, strongly commended silent meditation in educational institutions.

28. Morning Assembly Address.—In order to encourage meaningful participation of the students, they are encouraged to address the morning assembly sessions daily for about 15 to 20 minutes on important themes relating to unity of faiths, great leaders of the world, eminent scientists, sages, saints, patriots, thinkers, philosophers and their own personal experiences. An illustrative list of the topics presented in Morning Assembly may be seen in Annexure XII. Talks about sages, saints, apostles, public men, social workers, etc., are not only confined to India but to other parts of the world which proves that, even though geographically men of eminence may belong to different parts of the world, they have in fact one goal and philosophy in common which is to serve man and world. These talks are based on an in-depth study of the lives of great men in various spheres of human activity with a view to bringing out the good qualities and values actually lived by them which contributed to their greatness as inspiring leaders. The personalities covered have been eminent leaders and, therefore, a source of inspiration. Instead of dwindling into a daily ritual, this active participation of students in the daily morning assembly gives them an occasion to search in the library and elsewhere for books and materials, not containing moral lessons, but lives of great men given as things of supreme interest—lives which exemplify the living of great thoughts and noble emotions. It makes them reflect on various aspects of the lives of great men, select and sift what is relevant for the occasion, collect their thoughts and present these

in a coherent manner before the mixed audience of Faculty members, students and sometimes outside guests. Apart from the fact that opportunities are given in public speaking on topics of human values, participation in the morning assembly stimulates intellectual excellence and promotes intuitive abilities both among the speakers and the listeners. The subjects covered in these talks are organised in such a way that they not only inspire and instruct but enable one to reflect on the imperatives of abiding human values. The students who participate in the morning talks feel inspired and accept it both as a challenge and an opportunity. It is a delight to watch the young boys and girls to express themselves on subjects which have ethical values and have universal appeal.

29. Thursday Assemblies.—On Thursday, which is generally observed as the day of the Guru, duration of the Morning Assembly sessions is one hour. Apart from silent sitting, some devotional songs in appreciation of the glory of the God and Sarva Dharma prayers are sung. It is believed that songs, especially devotional, speak the language of the heart. Singing together removes barriers and promotes peace and love. Songs flow from creative silence of the spirit. The general experience is that music and group singing are the most powerful weapons to put the human system in harmony and rhythm. Thereafter, a distinguished speaker is requested to talk on his thrilling personal experiences, messages from our sacred scriptures, the service rendered by noble persons which make our lives worthy of living and of service to the common man. The speakers on Thursday, includes not only learned scholars from various educational institutions but people of all ranks including eminent educationists, judges, engineers, doctors, business managers, administrators, diplomats, scientists, social workers, etc., not only from within the country but from all over the world who visit the Campuses from time to time.

30. Another successful innovation recently introduced is that, on Thursday, the students, themselves organise symposia on themes relating to science and spirituality, tradition and modernity, role of ethical values in blossoming human excellence; discipline and duty indispensable for perfection. Four to five students take part in the Symposia and place their point of view before the Faculty, students and distinguished guests.

31. The talks in the daily morning prayer sessions and on Thursdays are generally of a high level and inspiring. Words flow from the hearts permeated with conviction and transmit the message from heart to heart—speech being “heartificial” rather than “artificial”.

32. Revered Chancellor graciously agrees to deliver discourses on themes appropriate to specific occasions to the Faculty members, students and distinguished guests hailing from various parts of the world. His messages have the greatest impact—these not only inform and instruct but transmute and transform bringing about a metamorphosis in human character and behaviour. His talks relate to the importance of education, qualities of leadership, role of teachers, students and society and the purpose of life in the wider context. His addresses broadly cover the spiritual and philosophical basis of human values, their implication for day to day life and their incorporation in our thinking, feeling and action. He also gives benedictory addresses on special occasions. For instance on Gurupoornima, the need for paying our homage to great teachers is spelt out. The Revered Chancellor also addresses on such occasions as Vinayaka Chaturthi, Muharram, Dasara, Christmas, Mahasivrathi, Ugadi, Onam, Bhogi, Sri Ram Navami, Krishna Janamashtami, Milad-un-Nabi, etc., when the accent is on fully grasping the significance of these festivals on achieving excellence, in secular and spiritual spheres of our life and follow, in spite of various attractions and distractions, the footsteps of great seers and sages.

33. On Republic and Independence Days, qualities of the true leaders are explained by the Vice-Chancellor and members of Faculties. Invariably in the evenings students present cultural programmes.

34. Sarva Dharma Prayer : The morning assembly addresses are followed by Sarva Dharma Prayer. Sarva Dharma Prayer itself is a reminder of the essential unity of different faiths despite apparent differences in the details of rituals, worship, etc. It is firmly believed, like our old sages and saints and even our modern leaders like Mahatma Gandhi, Vinoba Bhave, etc., that prayers and hymns elevate the mind, illumine the intellect, sublimate the senses, purify the heart, awaken

the soul and help in establishing rapport with ourselves. Tennyson has said : "More things are wrought by prayer than this world dreams of". When the heart is soaked in pure love it cannot be contaminated by egoism and its evil consequences. When we pray for the welfare of the humanity without bringing ourselves in, we offer ourselves for selfless service. This is expressed in the prayer "Loka Samastha Sukhino Bhavanthu", which means "May all denizens of all the world be happy". One has to pray for all. This is what the Revered Chancellor emphasises in His Discourses.

35. The important prayer which is daily sung by our students, apart from the Sarva Dharma Prayer, is :

Asathoma Satgamaya —Lead me from untruth to truth
 Thamasoma Jyotigramay —Lead me from darkness to light
 Mrithioma Amritamgamaya — Lead me from death to
 immortality

And it is sung with deep conviction and reverence.

36. The Institute Campuses have a special meeting place or what is generally called Foyer where the atmosphere is conducive for introspection and generating internal vibrations.

37. The Morning Assembly Sessions are invariably looked forward by the Faculty and students alike with great eagerness as these provide an extremely serene and vibrant atmosphere, ever remembered and a very good augury for the daily curricular and co-curricular programme in and outside the campus.

38. National Science, National Teachers and National Integration, Independence and Republic Days are observed in a befitting manner. Everything is organised by the students themselves. Dramas and plays about the lives of great men and their messages, debates and quizzes on current issues, practical projects depicting the importance of values, exhibition on important themes, musical evenings, cultural events, sports and games are regularly organised jointly by the students and staff in all the campuses.

39. Annual Sports of the Institute, regularly held from 11th to 14th January, is always an important event when

students from all the campuses congregate in the Prasanthi-nilayam Campus for four days. Students of all Faculties take active part in important sports and games.

40. The most outstanding features of life in the three campuses is discipline at all stages and in every activity.

Awareness Programme

41. **Overall Purpose.**—One of the unique features of the Institute is the Awareness Course. Students in the Institute come from different places and different regional, cultural and social backgrounds. The Awareness Programme serves as equalising and blending process that brings them all to an Institute known for its highest and noblest philosophy. This means bringing them to a high level of awareness of the important fields of human understanding—the humanities, sciences and human values. Awareness Course constitutes an essential component of integrated curricula against a background of comprehensive and general education. This programme is based on the true needs of the students, exposing them to great spiritual, inspirational, cultural and scientific ideas and developments of mankind and also acquainting them with the realities of this global village we all live in. The student advanced from general principles, concepts and theories to advanced learning processes of individual research, independent study and area of specialisation. It is also linked with the theory and practice of Total Education, which has recently emerged as an innovation of great educational potential. The Awareness Programme tries to highlight the importance of five basic human values and their relationship with the development and blossoming of the human personality.

42. **Duration and Content.**—These Awareness Course cover the first four semesters, i.e., under graduate programme. The important departure in these Awareness Courses, from other Foundation Courses elsewhere, is purposeful cultivation in the student of a very broad view of the human condition, this view is inter-disciplinary, in that it cuts across all academic lines. It is cross-cultural in that it includes the great contributions of cultures spanning a vast range of space and time. It is inter-faith in that it brings out the unity of all the great world religions. It is trans-personal in that it provides a link of understanding that reaches upto the highest plane of spiritual

experience. At the same time, it is practical in that it fosters the development skills that are directly applicable to relieving human misery and distress wherever they may be found. It is a non-credit Course but there is continuous internal evaluation. Bulk of the programme evaluation is done through debates, symposia, discussions, simulation exercises, quizzes and free-essay, spontaneous creative expressions. Two periods in a week are allocated to this work. The Course work is handed on an inter-disciplinary basis and subjects are taken by various staff members with relevant background. Audio-visual aids are frequently used.

43. The emphasis is on the simultaneous development of head, heart and hand. The classes are characterised by spontaneity and free flow of ideas and students are encouraged to express themselves in a number of creative ways. Students' interest is stimulated through the presentation of films, special lectures, seminars, dramatic presentations, poetry readings, etc.

Foundation Courses in Professional Studies

44. **Need.**—The Awareness Course is an integral component of studies in the five-year integrated programme, covering under-graduate studies. General Foundation Courses have been included in the syllabi of professional courses, namely the Faculties of Business Management and Education. This has been done partly because a number of students, who seek and get admission into professional course, have not gone through Awareness Course of the Institute, and partly because of the need to give solid basic grounding in fundamental values and appreciation of the cultural heritage and challenges ahead.

45. **M.B.A. Programme.**—In the Foundation Courses of the MBA Programme, emphasis is on the role of Indian ethos and values, great Indian leaders, biographical and case studies, self-awareness and personal growth, group dynamics, strategy, structure and management of change.

46. **B. Ed. Programme.**—In the Foundation Course of the B. Ed. Programme, students are exposed to an overall knowledge about our land and people, Indian Culture and Constitution, world perspective covering physical, commercial and geographical features, world races, major religions of the world,

literature and arts, land-marks in the study of science, spirituality and science, nature of man, Indian and Western view points, transformation of man, self-fulfilment, national system of education, Sri Sathya Sai Model of Education, insights into the personal philosophy of life, etc.

47. In the B. Ed. Programme, in addition to Foundation Course, there is one important course relating to "Education in Human Values", which introduces the students to the concepts of values, need for value-based education, unity of faith, values enshrined in the Constitution, organisation of values under five core sectors of Truth, Righteous Conduct, Peace, Love and Non-violence, methods and techniques of teaching human values in the schools and their evaluation. There are practical exercises as well. Some Universities have introduced this course in their B. Ed. Programmes.

48. In the course leading to Master's Degree in Commerce, a specific course in "Business Environment and Ethics" has been included with the objective of introducing the students to get an insight into the concept and significance of business environment, socio-economic environment, state policies, business and ethics.

Integral Items of Education

49. The philosophy of education of the Institute is based on the appreciation of the need to provide full scope for the development of mind and heart. Discipline, duty and adherence to basic human values as the best qualities of students in the Institute, are deeply appreciated. These are being observed in various situations in the hostel, in the playground and in the campuses and during the organisation of festivals and other important functions. It is precisely because of the importance of these activities for the overall development of personality that the Institute attaches great importance to integral items of education like Yogasanas, games and sports, attendance in morning prayers and meditation, attendance in universal prayers and participation in morning assembly talks, attendance in classes and social work/self-reliance programmes. These are incorporated in the total system of education in the Institute.

50. **Sports and Games.**—Students are encouraged to play sports and games both in the mornings and evenings on the play

fields. Students form themselves into house teams and conduct tournaments between the teams. An annual tournament and athletic meet is organised every year from 11th to 14th January and students who distinguish themselves are awarded certificates of merit.

51. Yoga Classes.—The Institute provides lessons in the Philosophy of Yogasanas and physical fitness exercises. Students are welcome to join these classes to improve their health and physical fitness and advance further in Yoga.

52. Social work & Self-Reliance Programme.—The Institute seeks to shape students who are sensitive to and aware of the problems of the people living around them in society. Through the social work and extension programmes, students learn to help the poor, the unfortunate, the disabled and the sick. Under self-reliance programme, kitchen and catering service is efficiently operated by students themselves. It is amazing to find that nearly 500 students finish their dinner within one hour, leaving the dining floor and steel plates on which food is served spick and span. Seniormost students, post-graduate and research scholars can be seen serving students in the junior classes. Each one, during his stay, has to take his turn in all the self-reliance programme.

53. Extra-Curricular Activities

(a) **Music & Drama.**—Appreciation of fine arts, music and drama plays an important role in the development of a cultured personality. Several cultural programmes are organised at the Institute during the course of the year. Talented students are encouraged to participate and give performances. These functions are organised and managed by students themselves. The Institute's social and cultural events teach many essential facts such as shouldering a variety of responsibilities, an attitude of willingness to work as a team and a spirit of cooperation.

(b) **Elocution, Debate and Quiz.**—Students interested in public speaking participate in elocution and debate contests. The inter-campus competition is organised every year in all these items. Good speakers are chosen to address large gatherings on important occasions and festivals.

54. Students are continuously assessed on these items. While 75 per cent marks are reserved for academic items, 25 per cent marks are earmarked for integral items which help in promoting institution. The Institute has adopted items and devices which can reasonably be combined with academic side. The intuitive items can be summed up by describing them as Discipline, Duty and Devotion. The components of the integral items, particularly for social services/self-reliance programmes, which are assessed, are punctuality, regularity, courtesy, enthusiasm in mastering skills, initiative, willingness and promptness in serving, efficiency and quantum of service. Under games, sports and yogasanas, the components assessed are punctuality, learning of skills, practice of skills, fair play discipline, self-control, team work. Attendance in morning prayers, universal prayers and class attendance are also assessed.

55. The grades awarded for these items are taken into account and figure separately in the final grade statement report of the student. Integral education connotes the cultivation of both secular and spiritual values which make the students evolve into good citizens with a high sense of social responsibility.

56. **Sri Sathya Sai All-Rounder Awards.**—To give recognition to students who have achieved excellence in the academic field and are known for exemplary behaviour, the University has instituted Sri Sathya Sai All-Rounder Award in the form of Gold Medal and a cash prize. Criteria laid down for this prestigious Award are : devotion and discipline, attendance at morning prayers, campus prayers, meditation etc., behaviour, towards teachers, elders and fellow students, participation in social work and self-reliance programme, proficiency in sports or election or such other extra-curricular activities. Every year, three students are eligible for the Sri Sathya Sai All-Rounder Award—two boys and one girl from the Women's Campus at Anantapur

Summation

57. A number of eminent dignitaries have visited the Institute on a number of occasions since its inception. The appreciation of some of the eminent personalities about the entire work ethos and philosophy of the Institute, given below, needs reflection.

58. Dr. Shankar Dayal Sharma, the then Hon'ble Vice-President of India delivering the Sixth Annual Convocation Address of the Institute on November 22, 1987, mentioned :

"The Sri Sathya Sai Institute of Higher Learning is a unique institution. Under the guidance of the Revered Chaucellor, true education is provided here, education that ensures absorption of knowledge, accumulation of wisdom and appreciation of the experience or ancient ideals of Sathya, Dharma, Shanti, Prema and Ahimsa".

Dr. Sharma observed that true education is provided by living through the experiences of ancient ideals of Truth, Righteous Conduct, Peace, Love and Non-violence.

59. Shri R. Venkataraman, the then Hon'ble President of India, delivering the Ninth Convocation Address of the Institute on November 22, 1990, observed :

"I find that the best advice that can be given has already been made available in the shape of five great ideals which Sri Sathya Sai Baba has described as Sathya, Dharma, Shanthi, Prema and Ahimsa. These five ideals are the foundation of this Institute and the secret of its success. If they were to become the foundation of our society, what wonders could be wrought !"

60. Shri P. V. Narasimha Rao, Hon'ble Prime Minister of India, delivering the Tenth Convocation Address on November 22, 1991 referred to the five human values, as the major bed-rock of all the religions of the world in the following words :

"This hallowed Institute, Sri Sathya Sai Institute of Higher Learning, is a pioneering and unique Seat of Learning. Bhagwan's emphasis on five universal values of Sathya, Drama, Shanti, Prema and Ahimsa is truly secular in character, and these constitute the major bed-rock of all the religions of the world".

The Hon'ble Prime Minister further stated that the social, ethical and spiritual values can best be pursued by the adoption

and practice of five human values which are truly secular in character and can be universal. He pleaded :

“We must preserve the traditional values which we have but assimilate them with the developments in modern science and technology. Preoccupation with modern technology cannot be allowed to sever our new generation. There are roots in Indian history and culture. I am glad that this Institute is trying to achieve this blend between traditional values and modern scientific knowledge”.

61. Commending the all-round progress of the Institute, and to the immensity of the task, in view of large number of institutions throughout the country, Shri P. V. Narasimha Rao wondered how the massive structure can be transformed from one where values are completely lost to one where values are completely cherished. He observed :

“The task is an absolutely stupendous one and, if there is a small glimmer of hope, it comes from an Institution like this. We would like to glimmer from here. . . . There is no other way. This then is the magnitude of task before us and there is no use getting daunted by the magnitude. We have to make a beginning somewhere; and that somewhere is here”.

The Hon'ble Prime Minister, it is evident, fully understood the immensity of the task.

ANNEXURE X

Extracts from the Brief Report on important Features of Value-Based Education in Sri Sathya Sai Institute of Higher Learning, Prasanthi Nilayam by Prof. M. R. Chilana, Professor, N.C.E.R.T. and Dr. P. H. Sethumadhava Rao, Joint Secretary, University Grants Commission, submitted to the Ministry of Human Resource Development, Government of India, New Delhi on March 13, 1992.

The Institute believes in promoting national integration in the best possible way. As such it follows the policy of open admission and attracts students to join their studies from all parts of the country. The admission is made purely on the basis of merit irrespective of income, class, creed and religion.

Sri Sathya Sai Institute of Higher Learning accords very high priority to the programme of value education. The students have unique opportunity to live in a wholesome community life and pursue the academic excellence, knowledge and wisdom combined with values like duty and devotion. They also learn meditation, yoga, games and service to the community along with other seekers of truth.

Many special features of the Institute contribute to make the campus atmosphere conducive for intellectual growth and value development among the students. The Institute is unique indeed for having excellent laboratories. The Centre for Computer Science is comparable with the best of such centres in other parts of the country. The Institute has a modern Planetarium which helps in increasing understanding of the basic concepts of astronomy, mathematics, science and other related disciplines. The Spiritual Museum on the campus imparts knowledge of human values inherited from vedic times. The Institute has highly dedicated, competent and motivated teachers drawn from different parts of the country. What makes the institution most unique is its focus, in addition to academic excellence, on the development of correct attitudes and values among the students

in order to shape them as leaders in scientific, civic and professional enterprises.

The Committee Members discovered that the programmes of value education in the Institute are not sporadic; but they stem from the fundamental Sai Philosophy of Education which is known as "INTEGRAL EDUCATION". The major goal of the system is transformation of both the individual and the society, truly emerging from the general philosophy of life, the theory of integral education stands for full blossoming of human excellence so as to nurture human personality in all aspects—physical, mental, emotional, psychic and spiritual. This experiment in integral education places human values at the forefront. The envisioned goal of Sri Sathya Sai system of education is all-round development of individual so that he may be able to play a dynamic role in service of the society.

The Institute provides a very befitting answer to an important question as to what should constitute the 'CONTENT' of value education for our secular society with diverse background of many religions and cultures. Based on research and long experimentation, Sathya Sai organisation has evolved a framework of five basic values of 'TRUTH, RIGHTEOUS CONDUCT, PEACE, LOVE AND NON-VIOLENCE'. Named as 'EDUCATION FOR HUMAN VALUES', the programme aims at harmonious development of an individual at cognitive, effective and conative levels. The assimilation of these values assures best possible nurturing of a human personality resulting in the resolution of inner and outer conflicts. This full vision of human potential and social needs provides prodigious foundation for further work in other parts of the country.

While the programme broadly encompasses the above stated basic values, sincerity for the cause in the Institute is evident from the course content which lists 'sub-values' under each of the five major values. The sub-values are also truly secular and universal in character. For instance, sub-values for developing 'LOVE' include caring, compassion, generosity, sharing, patience, tolerance, kindness, forgiveness and many others. Under 'PEACE' some values are humility, self-discipline, patience, contentment and endurance. Similarly, sub-values of honesty, integrity, self-knowledge, self-analysis and synthesis under 'TRUTH'; of duty, ethics, gratitude, sacrifice and simplicity

under 'RIGHT CONDUCT' and concern for life, brotherhood, social justice and service to others are identified under 'NON-VIOLENCE'. These are only examples of the sub-values which have been developed after intensive work of more than a decade. Discussion with teachers revealed that any list of values could in no way be claimed as exhaustive. Teachers are supposed to develop their own values as per needs of the students and the circumstances in which instructions are conducted.

Another very significant aspect of the programme is 'HOW' of value education. This includes both the curricular revision and the co-curricular aspects of the instructional programme. In an ideal condition value education should constitute an integral part of the educational curriculum. However, the common core components may be emphasised in some separate sessions also. The Committee was informed that teachers in the Institute follow all the three methods of direct instructions, indirect teaching and mixed techniques of both while dealing with the nature of values to be imbibed by the students. The maximum impact was of the personal example of the teachers. The methods followed by the teachers for value education are reported to be stories, role play, dramas, skits, silent sitting, national and devotional aspects and other such activities. The students also hold discussions on the lives of eminent personalities like prophets and scientists as well as social workers. Sarva Dharma Prayer is conducted in the Institute with great sanctity. As far as the college students are concerned, the faculty members informed that lectures, round table conferences, formal and informal seminars and extension lectures are organised.

The Institute recognised that the teacher is the kingpin of the value education programme. In addition to his knowledge and understanding, his feelings, actions and personal life influence the students great deal. Thus, teacher is recognised as the most important in the programme. In the Sai Philosophy of Education, a teacher has been described as 'Creator, Preserver and Destroyer of virtues of wisdom and of faith in the hearts of the children. High priority is, therefore, given to the training of teachers at pre-service level in value education. The syllabus for B.Ed. includes a full paper on value-based education. The paper is devoted to understanding the meaning, scope and organisation of values. It also includes meaning and scope of five basic human values and methods and techniques of teaching human values. Tools for evaluation in human values include oral, written and

observation forms. Students are expected to understand evaluation at cognitive, affective and conative levels. Besides the full paper, general foundation courses are prescribed in both the semesters. These courses provide the background of Indian culture, Indian Constitution, World Perspective and relationship of spirituality and science. Another elective paper is on moral and spiritual education. Major themes in the paper are yoga, the system of Indian philosophy, the sacred texts of Hindus, unity of religion and spiritual leaders of the world.

In order to facilitate the work of teachers for imparting value education, Sri Sathya Sai Society has prepared manuals for teachers. The publications include introduction to the basic values, methodology for teaching-learning interactions and evaluation of the outcomes. They include illustrations, quotations, poems and drawings. Similarly, lesson plans have been developed at different places of experimentation by the society.

Daily routine of the students is one of the striking aspects of the work of the Institute. Since the Institute is residential, the students get up early in the morning. In fact, their day starts at 5.00 A.M., commencing with 'Suprabhat'. The students are taught yoga asanas. They have breakfast in the dining hall at 8.00 A.M. in the morning. The activities of the schools and colleges commence with a prayer followed by a talk given by a student for about 10 minutes. Thereafter they go to different classes. There is a lunch break from 11.30 A.M. to 12.15 P.M. The afternoon classes start at 2.15 P.M. There are games during the day. In the evening, students assemble in the 'Mandir' to have the blessings of Sri Sai Baba. The students take their seats silently and are seen engaged in their studies even while they are in the premises of the Mandir. Thus, they do not waste time in any way. After the dinner, they go to bed by 9.00 P.M. Students are allowed to meet their parents/guardians only on Sundays. They can go out with their parents only after seeking permission from their respective wardens. Everyday there is a 'Thought for the Day' which proves as a source of inspiration. The Institute has many other good practices like silent sitting, community prayer and occasional addresses by eminent persons. Special programmes of longer duration are held on Thursdays, including quizzes, debates, dramatic presentations and symposia etc.

Another salient feature of the Institute is semester system of studies with continuous and comprehensive internal evaluation.

Laudable work has been done in the Institute for development of question banks. Adoption of grading system ensures higher degree of objectivity in the evaluation of performance of the students. The Institute has always held examination reforms as an integral part of educational initiative and innovations. An important point in this regard is that students are tested not only in their academic achievements but they are also tested in integral items such as yoga, asanas, games and sports, attendance at universal prayer, meditation, readings on unity of religions, attendance in classes and contribution in self-reliance programmes. Statement of grades clearly indicates the grade secured in these items as well as in the academic areas. This enables the employers to select appropriate candidates for their jobs.

Another very significant yearly feature of the Institute of Higher Learning is organisation of a summer course attended by the faculty members and the students, including those newly admitted, of all the three campuses. The course is held in Brindavan Campus and it is addressed by prominent experts, guest speakers and selected teachers. It may be worthwhile to have an intensive study of the summer course during the period when it is organised. This study will have a great potential for drawing lessons for organisation of similar courses at other places.

A course on Awareness Programme is also an important feature of the education system of Sri Sathya Sai Institute of Higher Learning. This course is spread over two years. It is an excellent exposure to Indian culture as well as an opportunity for bringing better understanding of cultural heritage of mankind. The first semester is devoted to the Indian spiritual experiences. The second semester intends to acquaint the students with the cultural heritage of mankind. The third semester is devoted to the themes related literature of the world. The fourth semester revives the fundamental concepts in physical sciences and life sciences. An intensive study of this programme will provide many ideas for developing a suggested programme for college students as well as for students of higher secondary classes.

Important events of the Institute are another source from where a lot of implications can be drawn for spreading the message to other institutions. Through these programmes, the Institute provides to the students experiences of the ideals of higher values which are essential in life. An impressive feature in this

regard is annual festival of sports, games and cultural activities organised in the second week of January every year. In this programme, students of all the three campuses assemble at Prasanthi Nilayam to participate in various activities and to exhibit their talents. This is another important occasion when the Reverend Chancellor presides over the function and blesses the students and the staff. Bakrid, Muharram and Milad-un-Nabi are the Muslim festivals celebrated on the campus. Christmas is celebrated with great zeal and fervour. Maha Shivratri, Ram Navami, Sri Krishna Janmashtami are also celebrated. The major national events are the celebration of Independence Day and Republic Day. The attempt, therefore, is to turn the holidays into holy days.

The work of Sri Sathya Sai Society in value education extends beyond the portals of schools and colleges. Their educational programmes extend value education activities to the special needs of the youth, women, parents and other such groups. The Sai Education Philosophy lays special stress on the role of the youth in improvement of the society as also to help them make the fullest use of their precious years. Social service by the youth in villages is considered a significant spiritual exercise. Similarly, vital role is expected to be played by the women. In order to recognise the prominence given to women, a special campus has been established so that girls may develop desirable qualities for meeting their sacred task of establishing better homes. Similarly, unique role of parents has been visualised, especially for their help to their children to grow in amity and brotherly understanding of one another. Deeper studies may be made of the programme of value education for such sectors which fall under the arena of non-formal education.

Keeping in view the magnitude of the task of value education undertaken by Sri Sathya Sai Institute, there are many implications for extending the influence of these programmes to schools of all categories in the country. The programme of value education of the Institute at primary level is really pioneering because of the intensive nature of the activities undertaken such as types of values and sub-values, methodology of teaching and learning, evaluation, teachers' hand books and lesson plants etc. Detailed write-ups of these may be made and disseminated far and wide in the country. Navodaya Vidyalayas may perhaps be the best beneficiaries to learn from these programmes. National level

institutions like the N.C.E.R.T. may also have conducted experiments to try out some of their programmes as educational interventions in the area of value education. Similarly, programme of value education in secondary and senior secondary sections of the Institute may be studied. It will be of special significance for the schools to study the programme of daily routine of the students as well as the impact of the celebration of important yearly events in the Institute. Many lessons can be drawn from the Awareness programme as well as summer course for different types of schools in the country.

There are also many implications of the findings for the education system at the college and post-Graduate levels. The University Grants Commission has taken two important steps for implementing value education: (i) requesting universities to introduce a foundation course, and (ii) to request the universities to have a minimum of 180 work days. However, the Committee observed that the Sri Sathya Sai Institute has more than 200 working days and the examinations are conducted regularly on the dates announced by the Institute. The results are also declared on the scheduled dates. If a holiday has to be observed in the Institute for any reason, it is made up by making Sunday as a working day. The Institute continues to work with the semester and grading system, though some of the universities have reverted back to the old system. Other unique features of the Institute such as imparting an Awareness programme in the form of Foundation Courses, the examination reforms, integration of science and spirituality can be followed by other colleges and universities with suitable adaptations to their own conditions.

NAVODAYA VIDYALAYA
Promotion of Value Education*

INTRODUCTION

Schemes and its Objectives

1. The National Policy on Education, 1986 envisaged establishment of pace-setting schools to provide opportunities to children with special talent or aptitude to proceed at a faster pace, by making good quality education available to them, irrespective of their capacity to pay for. In pursuance of this objective, it was decided to set up on an average one Navodaya Vidyalaya in each district of the country during the Seventh Five Year Plan period. The objectives of the scheme are to provide good quality modern education to the talented children predominantly from rural areas, without regard to their family's socio-economic condition to ensure that the students of Navodaya Vidyalaya attain a reasonable level of competence in three languages as envisaged in the Three-Language Formula and to serve in each district as focal point for improvement of quality of school education in general through sharing of experiences and facilities. The main features of the Navodaya Vidyalaya Scheme are :

- Establishment of one Navodaya Vidyalaya on an average in each district ;
- Reservation of seats in favour of children belonging to Scheduled Castes and Scheduled Tribes in proportion to their population in the concerned district, subject to a minimum of the national average ;
- Admission primarily of children from rural areas with restriction of admission of children from urban areas to a maximum of one fourth ;

*Paper prepared by the Navodaya Vidyalaya Samiti.

- Efforts to ensure that at least one-third of the students in the Vidyalayas are girls ;
- Admission by a test conducted in the concerned district that would largely be non-verbal and class-neutral ;
- Free education including boarding and lodging as well as expenses on uniforms, text-books, stationery etc. ;
- Migration of 30 per cent students from one Navodaya Vidyalaya to another Navodaya Vidyalaya in a different linguistic region for a period of two years at Class IX level ;
- Fully residential, co-educational and to have all the four streams—Humanities, Commerce, Science and Vocational.

2. An autonomous organisation was set up in February, 1986 to establish and manage Navodaya Vidyalayas. Minister for Human Resource Development is the Chairman of the organisation. So far 280 Navodaya Vidyalayas have been sanctioned in 29 States and Union Territories i.e., upto 1991-92. Fifty more Navodaya Vidyalayas are proposed to be opened during 1992-93 and sanction order in respect of 16 have already been issued.

3. Admission in Navodaya Vidyalayas is at the level of Class VI and the basis of admission is a test conducted by the National Council of Educational Research and Training. The medium of the test is mother-tongue or the regional language of the child. The test is conducted in 18 Indian languages, is objective in nature and is so designed to ensure that talented children from rural areas are able to compete without suffering a disadvantage. All children who have studied in and passed Class V from any recognised school of that district are eligible to appear. Admission of 5 per cent children talented in sports is provided through a scheme formulated by Sports Authority of India.

4. At present, 78,149 students are studying in 280 Navodaya Vidyalayas and about 16,000 more are likely to join in the current academic session. Out of these, 77.45 per cent of the

students are rural ; 20.35 per cent are Scheduled Castes ; 10.76 per cent Scheduled Tribes and 28.44 are girls. A study of 200 Vidyalayas has revealed that 40 per cent of the students belong to families with income below poverty line and 10 per cent of them are first generation learners.

5. National Integration is one of the important features of the scheme and it initially provided for migration of 20 per cent of the students for a period of four years at the level of Class IX from a Navodaya Vidyalaya located in a Hindi-speaking area to a Vidyalaya in a non-Hindi speaking area and vice versa.

6. The success of the scheme shall depend to a large extent on the high academic standard and on the output of the students. For this, a system of continuous comprehensive evaluation, remedial classes for slow learners, extra reading material in the libraries, bridge course to cover the gap between State and NCERT Syllabi and activity based enrichment material are prepared by the Samiti. Pre-service and in-service courses for teachers is a regular feature of Navodaya Vidyalaya Samiti and generally the teachers have to undergo the in-service courses after a period of three years. The duration of the pre-service courses for teachers is generally three weeks and the duration of in-service course is two weeks. Pre-service and in-service courses are also, organised for the Principals on the same lines. Resource persons for these courses are generally drawn from the organisations like NCERT, CCRT, CBSE, SAI, KVS, Universities, Colleges, besides the resource persons of the Samiti.

7. One of the important objectives of the Navodaya Vidyalayas "is to serve in each district as focal points for improvements in quality of school education in general through sharing of experiences and facilities".

For the fulfilment of this objective, the following activities have been introduced :

- (a) Eradication of illiteracy within a radius of one-and-a-half kilometer to begin with.
- (b) Mobile library scheme to distribute books to the children and the villagers on loan for a few days.

- (c) Deployment of video and audio cassettes and other equipment for the benefit of the children and teachers of local schools.
- (d) Coaching of the children of other schools for entry into Navodaya Vidyalayas.
- (e) Inviting children of other schools on the occasion of exhibitions and other functions.

II

Promotion of Value Education

8. In a world rankling with dehumanisation, destruction and violence, the role of education to promote values in social life is of utmost importance. Values imbibed in the early days of the education of a child, make him disciplined, balanced and a law abiding citizen. There is today, as never before, an upsurge in favour of the national integration and adherence to certain national values. This is visible in things such as introduction of national curriculum, emphasis on the observance of secular, scientific and moral values, inculcation of an understanding of our composite culture, ancient heritage and its rich diversity. Of late, it is being realised that the awareness to protect the planet earth, its flora and fauna and its rich environment is directly linked with the question of the survival of human race. The observance of small family norms and stress on the commitment of our youth to manual work and social services are other important areas which deserve immediate attention in a country like ours. Since education is an effective means of converting ideas, concepts and values into reality, the reorganisation of the content and process of education in order to focus on the above lines has to be given the highest priority.

Board Tenets of Value Education

9. All values can be broadly classified into five basic values viz., **TRUTH, RIGHTEOUS CONDUCT, PEACE, LOVE and NON-VIOLENCE.** The other values associated with these five basic values are given below:

TRUTH.—Honesty, Integrity, Self-Knowledge, Self-analysis and Synthesis.

RIGHTEOUS CONDUCT.—Duty, Ethics, Gratitude, Sacrifice and Simplicity.

PEACE.—Humility, Self-discipline, Patience, Contentment and Endurance.

LOVE.—Caring, Compassion, Generosity, Sharing, Patience, Tolerance, Kindness, Forgiveness etc.

NON-VIOLENCE.—Concern for life, Brotherhood, Social Justice, Service to others etc.

Some thinkers have classified the values as moral, social and spiritual. Whatever the classification may be, these values certainly promote freedom, truth, honesty, hard work, fraternity, self-discipline (punctuality), responsibility, devotion to duty, love for one's country, liberty of thought and expression, justice, non-violence (including non-retaliation), secularism, care for public property, consideration for others, scientific temper, team spirit, cleanliness, cooperativeness, service to the people, environmental awareness and small family norms etc.

Value Education in Navodaya Vidyalayas

10. In Navodaya Vidyalayas, there is no formal curriculum for the implementation of value education but the academic, curricular and co-curricular programmes have an inbuilt system to promote value education in day-to-day life. The basic thinking behind this is that values are imbibed through the activities and cannot be learnt in a formal way. They are caught and not taught.

11. **Academic Programmes and Value Education in Navodaya Vidyalayas.**—Children in Navodaya Vidyalayas have an opportunity to live in a wholesome community life. The 24 hour contact of the students with the teachers and fellow students have a driving force of promoting academic excellence and environmental understanding in them. This residential set up of life also enriches values like duty, obedience, responsibility and devotion in day-to-day work of the students in their houses. The daily routine is highly disciplined which normally starts at 5.30 A.M. and goes upto 9.30 P.M. Children wash their own clothes, clean their own utensils and are responsible for the cleanliness of their dormitories and surrounding areas, which definitely promote the value of dignity of labour and self reliance.

Morning assembly in Navodaya Vidyalayas provides an opportunity to children to blossom in physical, mental and emotional realms. P.T., Yoga, evening games, Scout|Guide activities, N.C.C., and programmes of social service definitely carry them a long way to build a strong value system. Co-curricular activities like debates, declamations, singing, dancing, music, quiz competitions etc., have a strong impact in promoting the social values in Navodaya Vidyalaya children.

12. Social Service in Navodaya Vidyalayas.—Navodaya Vidyalaya children have been participating in the activities of the neighbouring villages, interacting with the people and going forward for social services such as plantation, cleanliness, Adult Literacy Programmes, Education of the girl child etc.

13. Education of Values through celebration of important days.—Navodaya Vidyalayas celebrate all important days, national days and festivals in the Vidyalaya itself. Celebration of these days fosters love for the country among the students. They develop great respect for the national heroes who fought during the freedom movement. Celebration of these days also promotes sense of national integration and feeling of oneness and fraternity, secularism and respect for other religions.

14. Navodaya Vidyalayas and National Integration.—Promotion of national integration has been a very important aspect of the philosophy of Navodaya Vidyalayas. There is a system of the migration of 30 per cent students for a period of two years at Class IX level from Hindi speaking areas to non-Hindi speaking areas and vice-versa. These children stay in Navodaya Vidyalayas and interact with their peer groups in particular and social environment in general. This definitely strengthens in them love and affection for the people of other States and brings them closer to national unity. The narrow walls of creed, religion, and language are also demolished through this integrated living.

15. Inculcation of values through NCC|Scout|PT|Yoga| Evening Games.—These activities are a powerful medium for character building, self-reliance, social service and leadership. Sports and games help in truth, punctuality, promoteness, attentiveness, alertness, cooperation, coordination, discipline, tolerance and togetherness. They also teach children to bear defeat with dignity and celebrate victory with grace.

16. **Inculcation of values through creative writings.**—Creative writing in the Vidyalaya magazine, periodicals, news bulletin, news letter, display boards etc., trains the young minds to express themselves freely and encourage the art of writing among the students.

17. **Education Tours.**—Navodaya Vidyalaya children are being provided the facilities for visiting historical monuments, museum of national history, zoological and botanical gardens, wild forests, temples, mosques, churches and other places of social and cultural importance. This has an impact on their value education. They are exposed to the environment which helps them to come closer to the society. They take interest in the people and the problems of the community and society. They get the opportunity to learn and appreciate the gifts and beauty of nature. This also promotes qualities of leadership and fellowship among Navodaya Vidyalaya children.

18. A Committee is being constituted to study the different aspects of value education in Navodaya Vidyalayas which will suggest ways and means to design a curriculum for the promotion of these values in a systematic manner in the curricular and co-curricular programmes of Navodaya Vidyalayas.

ANNEXURE XII

List of Topics presented in Morning Assembly Sessions at Sri Sathya Sai Institute of Higher Learning

For illustrative purposes, a list of topics on which presentation were made in the Daily Morning Assembly during the Academic Session—1987-88, mostly by students, is given below.

Eminent Scientists.—Srinivas Ramannjam, G. W. Leiburz, J. B. S. Haldane, T. R. Sheshadari, C. V. Raman, J. C. Bose, Albert Einstein, Charles Darwin, Issac Newton.

Great Prophets, Seers and Saints.—Lord Rama, Lord Krishna, Mahavir Jain, Mahatma Budhha, Lord Jesus Christ, Prophet Mohammad, Guru Nanak, Zorostra, St. Peters, Swami Vivekananda, Sri Aurobindo, Yogananda Paramahansa, Bhakta Ramdas, Saintless Lalleswari, Poothana, Narsi Mehta, Bharatha, Bhishma, Vidura, Dharamraja, Yogi Vemani, Chaitanya Mahaprabhu, Sant Tulsidas, Sait Francis of Assissi, Kalidas, Saint Tukaram, Sri Ramana Maharishi, Angada.

Great Leaders.—Mahatma Gandhi, Abraham Lincoln, Winston Churchill, Lala Lajpat Rai, Bal Gangadhar Tilak, B. C. Paul, Shivaji, Sarojini Naidu, Netaji Subhas Chander Bose, Sardar Bhagat Singh, Maulana Abdul Kalam Azad, Khan Abdul Gaffar Khan, Munshi Prem Chand, Pandit Jawaharlal Nehru, Sardar Patel, Dr. S. Radhakrishnan, Dr. Zakir Hussain.

Holy Scriptures.—Geeta, Vedas, Puranas, Ramayana, Quran, Bible, Granth Sahib.

Festivals.—Janmashtami, Ramanavami, Christmas, Holi, Shivaratri, Onam, Guru Nanak Jayanti, Deepavali, Dussehra, Easter, Gandhi Jayanti, Milad-un-Nabi, Guru Purnima, Republic and Independence Days etc.

General Themes.—Patriotism Unity of Religion; Hard work and not luck brings success; Love for all, Cleanliness; Charity; Self-Reliance; Sublimation of Ego; Concentration; Silent Sitting, Democracy and Spirituality; Intuition and Faith; Human Values in Daily Life; Human Values through Literature; Physics; Chemistry, Bio-Sciences; Mathematics; Youth and Non-Formal Education; National Character and Crisis; Service to Man is Service to God; Silence; Faith; Power of Prayers; Spirituality in Daily Life; Efficiency; Feeling in Action; Right Attitude towards Duty etc.

This programme of Morning Assembly Talks, mostly by students, relates to the Prasauthinilayam Campus of the Institute. The other two Campuses have almost similar Morning Assembly Programmes.

ANNEXURE XIII

Recommendation of Report of Working Group To Review Teachers' Training Programme

(In the Light of the Need for Value Orientation, 1983)

1. The curriculum relating to value education and to the study of Indian culture, recommended in earlier chapters should be immediately implemented in all the teacher's training institutions.

2. Until the training institutions are remodelled on new lines, as suggested in the Report, an interim measure is recommended, under which the teacher's training institution should offer three new papers related to (1) and (2) Philosophy and Psychology of value-oriented education, and (3) India and Indian values as optional papers in place of any other three papers which are at present prescribed in the teachers' training programme. In addition, teachers' training institutions may be recommended to incorporate in their total programme of teachers' education as many elements as possible from amongst all the various suggestions that have been made in his report in regard to value-education.

3. Simultaneously, efforts should be initiated, without delay to introduce two streams of teacher training programmes : (i) five-year teacher-education programmes, after Senior Secondary, leading to Master's Degree in Education, and (ii) Two-Year Teacher Education Programme, after the first three-year Graduation of Five-Year Post-Graduation, leading to Master's Degree in Education. These programmes would be designed on the basis of the pedagogical ideas and value-oriented curricula suggested in this Report.

4. A provision may also be made on an optional basis for the two-year teacher-training programme in such a way that a

teacher-trainee could complete the full programme in two phases, the first phase being of one-year duration, and the second phase of not more than five-year duration through summer courses or year programme could be covered through summer courses or other short-term courses. Those who have completed the first year programme could have the possibility of appointment as teachers on probation.

5. Pioneering and pace-setting value-oriented institutions should be established, preferably one in each State, which should be utilised as centres for training teachers on the basis of the new ideas and value recommended in the Report.

6. A few national institutes of teacher education should be designed and established, especially to educate the staff of the colleges of teacher education in India.

7. An All-India Public Examination for the evaluation of teacher trainees should be instituted, which would have novel features such as the combination of the written test with oral test and submission of a project report, all of which would have a special thrust towards the promotion of excellence, value-education and a sound acquaintance with Indian and Indian values.

8. Measure should be taken to eliminate various evils and deficiencies which are growing alarmingly in teachers' training institutions.

9. The above recommendations can be effectively implemented if a further proposal is implemented. The proposal is that the Central Government should, by the exercise of its power under concurrency, create a national organisation, which would have the following objectives :

- (a) To keep under review the institutions and programmes of teacher education in the country at all levels and to maintain high standards of teaching, research and examination in the field of teacher education with a view to developing attitudes, skills and personality which would reflect the image of the teacher embodied in this report.
- (b) To establish and to maintain, (i) Institute of Teacher Education—designed especially to educate

the staff of the colleges of teacher education in India; and (ii) pace-setting model institutions of teacher education, preferably one in each State which should be utilised as centres for training and radiating new ideas and values in the region on the lines recommended in this Report.

- (c) To provide aid—financial, material and human—and advice necessary for coordination and maintenance of high standards of teaching, examination and research and to stimulate thinking on problems of teacher-education.
- (d) To function as an accrediting authority with powers to recognise or derecognise teacher training institutions and degree awarded by them.
- (e) To conceive of and implement programmes of strategic importance for bringing the existing teacher education institutions to conform to the aims and objects laid down by the Council.
- (f) To organise preparation and publication of variety of resource material including material for audio-visual aids and use of educational technology necessary for promoting high standards of work in teacher training institutions.
- (g) To organise or support seminars, conferences, symposia as also to set up committees and panels for the promotion of the objectives, functions and activities of the Council.
- (h) To perform such other functions as may be conducive to the realisation of the aims objectives of teacher education visualised by the Council on the lines recommended in this report.

10. It is further recommended that the present National Council of Teacher Education may itself be constituted as the above-mentioned national organisation with these differences in its constitution that it should have, in addition to present composition which consists of Union Minister of Education as President and 40 other members, an Executive Body consisting of a full-time Chairman and five full time Members to be appointed

by the Central Government, which should have the power to appoint standing committees and other committees for carrying out various functions and responsibilities. The Member-Secretary of the Council will also be the Member-Secretary of the Executive Body. The Chairman and Members should be eminent educationists, teachers and educational administrators.

Considering the fact that teachers are destined to play a major role in the shaping of the future, and considering the fact that value-oriented education is indispensable in shaping this future on those lines which will ensure the survival and progressive realisation of the most cherished ideals of mankind, a special appeal is made to the government to take urgent steps to implement the recommendations made in the report.

National Council of Educational Research & Training

Follow-up Action on Development of Values

Implementation of National Policy on Education, 1986

Apart from its regular activities and programmes aimed at the qualitative improvement of school education like reform of curricula, development of instructional materials, teacher training, extension and research activities to facilitate implementation of value education in schools, actions at various levels and of different kinds have been taken by the N.C.E.R.T. A brief resume of major actions is given below :

- (i) Towards the implementation of the recommendations of the National Policy on Education, 1986, NCERT has developed the Framework of National Curriculum for Elementary and Secondary Education. This Framework, apart from presenting detailed curriculum, guidelines on general education areas pertaining to all stages of school education, has particularly emphasised the policy thrust on the development of values in school education. The idea of common core outlined in the policy has been developed further and the core values that should inform the content and process of education through the general education stage, have been elaborated. Objectives specific to the development of character values have also been included under general objectives of school education. **Alternative suggestions** on the incorporation of core elements in general content have been given with reference to primary, elementary and secondary levels. The value dimension has been brought out clearly in the statement of objectives of different school subjects constituting the general education programme and suitable

activities and methods for the different stages have also been indicated.

- (ii) Primarily through its regional and national seminars on school curricula, NCERT has been able to overcome much of the contentiousness surrounding value education issues especially the issue of the actual values to be transmitted through school education and develop a national consensus on the core elements of the national curriculum.
- (iii) The National Curriculum Framework was designed by the NCERT to provide guidelines and indicate directions towards the qualitative reform of school curricula covering all aspects including value education throughout the country. The different state school system and the Central Board of Secondary Education have either revised their school curricula or are at various stages of the revising exercise aided by the N.C.F. guidelines. Although approaches to value education in different state school systems still differ, they reflect in varying degrees the National Policy on Education and NCF thinking on the concept and practice of value education.
- (iv) NCERT has stimulated national thinking and articulation of national concerns on the various aspects of value education in schools like the concept and objectives of value education, its content and methods, role of the teacher etc., through various forms involving teachers, teacher trainers, educational thinkers, planners and administrators.
- (v) NCERT has undertaken several actions aimed at the enhancement of state level capabilities to carry out various actions involved in the institutionalisation of value education in schools. In the area of teacher training, NCERT has carried out for the National Council for Teacher Education (NCTE) several activities like renewal of teacher education curricula both at the elementary and secondary levels incorporating value education components, development of courses and text books. It has

worked with the different universities in the country to incorporate the NCTE thinking in their teacher education programmes.

- (vi) NCERT has carried out national level screening of text books and other instructional materials produced by the different states in the country to remove gender bias, and other distortions that come in the way of promotion of secularism, social cohesion and national unity.
- (vii) NCERT has produced prototype instructional resource support material in the area of value education for the use of educational planners and administrators, teachers teacher trainers, and students in the form of reading materials, exemplar units, source books, audio-visual material etc. It is expected that these materials will enthuse the States to develop their own materials or modify/adapt them to suit their specific needs and requirements.
- (viii) The Central Institute of Educational Technology (C.I.E.T.), a constituent unit of the NCERT has produced a wide range of educational technology material—films, video programmes, charts slides, film-strips pertaining to different areas of learning in the general curriculum, including Value Education.
- (ix) NCERT has produced recorded cassettes of 15 community songs in 12 different Indian languages to instil in children the spirit of unity and love for the country. Teachers are trained in specially organised camps in teaching children to sing these songs as part of their curricular programme. The songs are chosen for their message of universal love, unity and patriotism.

ANNEXURE XV

TEACHER EDUCATION PROGRAMME Advance Planning by N. C. E. R. & T.

Intensive Programmes requiring advance planning before implementation

I. Teacher Orientation and Training

- (i) Identification existing training materials for teachers, heads of institutions and other key-level functionaries, their adaptation or adoption and preparation of additional appropriate learning and instructional materials for Orientation and Training Courses for various levels of personnel. These will have to be produced in appropriate modules and guide books.
- (ii) Orientation and Training of key-level personnel, e.g., administrators, policy planners, teacher educators of State Departments of Education at Regional levels. Regional Orientation and Training Courses to be followed by State level programmes.
- (iii) Selection of existing institutions fully conversant with this kind of work, setting up of new institutions to undertake activities at (i) and (ii).
- (iv) Developing guidelines for orientation of subject teachers as to how to utilise the existing curricula for inculcating important human values.
- (v) Organising short training programmes for the production of non-traditional instructional materials like charts, picture, books, slides, documentaries, films, skits, dramas, audio-visual aids, videos, tapes, radio programmes, programme learning materials on themes relevant to value orientation, specifically

for State level functionaries working in SCER & Ts| SIEs and leading Teacher Education Institutions etc.

- (vi) Preparation of suitable orientation programmes and modules for in-service training of teachers.
- (vii) Modification and revision of the existing curricula and courses of studies and programme of activities of over 1000 teachers education institutions in the country to incorporate* both theory of value-oriented education and effective techniques of its introduction in educational institutions and preparation of standard reading materials covering both theory and practice.
- (viii) Designing various kinds of measurement techniques and tools to assess the impact of the programme on general behaviour pattern of the students and teachers within and outside the schools after the programme is initiated.

II. Curricula Revision and Learning Materials

- (ix) Identification and finding out the suitability of existing reading and learning materials, text books, supplementary readers about the biographies of prophets, saints, national and spiritual leaders and men of eminence in all walks of life for the use of students at different stages of education and preparation of new materials. The production/printing of these materials will have to be done by the state Governments and other implementing agencies.
- (x) Working out model integrated curricula incorporating appropriate themes relating to values in different subjects of sciences, humanities, languages and in co-curricular programmes.
- (xi) Preparing guide books for use of schools spelling out various kinds of extension activities, manual work, community service which can be organised

*The Government of Karnataka and the University of Himachal Pradesh have introduced an additional subject entitled "Education in Human Values" in the curriculum of Teacher education Institutions covering both practical and the oretical of the theme.

by students, according to their educational levels, interest and abilities, as part of value orientation of educational system and presenting these in the form of small publications and demonstration. The guide books, to be practical, could be based on the actual experiments being carried out with success by some institutions.

- (xii) Drafting booklets about comparative study of world religious relevant to the mental abilities of students at different stages of education in simple understandable language to be made as supplementary reading materials.
- (xiii) Writing pamphlets on the value of parent-teacher cooperation, the kinds of programmes which can be taken up to promote character development, better learning milieu at home, ensuring public participation in educational programme, preparation of guide books for parents. These pamphlets should draw upon some of the successful experiments within and outside India.

III. Media

- (xiv) Developing collaboration with organisations and agencies dealing with mass media, radio, television, press, newspapers, with a view to exploring various kinds of programmes of value education within and outside educational institutions and providing appropriate software materials to these agencies.

IV. General Awareness

- (xv) Commissioning case studies of such institutions where value education is imparted in a successful manner. Findings of such studies can be made available to the administrators, planners, heads of institutions and teachers appropriate forms. This would throw up valuable material in regard to specific techniques and procedures which have been found useful.
- (xvi) Collection of information about value orientation of education in different countries and their dissemination in appropriate forms.

ANNEXURE XVI

BANASTHALI VIDYAPEETH*

(Deemed University)

Value Oriented Education Programme

Basis for Values

Banasthali Vidyapeeth is a unique institution for education and training of girls. It was started in 1927 by Pt. Hira Lal Shastri, a distinguished social reformer and educationist. The Vidyapeeth aims at full and balanced development of the personality of every student. Its goal is named as "Panchmukhi Shikshan". From the very beginning, the institution started experimentation for balanced development of five aspects of education, viz., physical, intellectual, moral, aesthetic and practical. The Vidyapeeth has students from primary classes to post-graduate classes. Its School Section was earlier affiliated to the Board of Secondary Education, Rajasthan and the College Section was attached to the University of Rajasthan. However, effort of the Vidyapeeth succeeded for getting autonomy as it got the status of Deemed University on October 25, 1983. This provided an opportunity to the institution for having freedom to experiment and innovate.

Major Institutional Objectives

The Constitution of the Vidyapeeth lays down that one of its premier aims is the synthesis of science and spirituality. This includes striking of a balance between material and spiritual values. By spiritual aim, the interpretation of Vidyapeeth is not attaining the Moksha. Rather it focuses on developing a moral sense which can be derived by emphasising the spirit of universal oneness. Thus universal oneness is considered as "behavioural spirituality". They recognise that over emphasis on

*This paper has been written by Dr. Mulk Raj Chitana, Professor of education, N.C.E.R.T., New Delhi.

science and technology in the modern world is posing a great problem for value education. The Vidyapeeth aims at inculcating values among students by developing particular ethos in all its activities in the classroom, during the co-curricular activities, in the hostel life and in other such programmes outside the class room. The emphasis is on the ethos of peace, mutual love and consideration, proper behaviour and such moral values as lead to realisation of the spirit embodied in "Simple Living and High Thinking".

Value Education Approaches

The Vidyapeeth is of the view that value orientation should not primarily be a separate activity like any other content. It should form an integral part of one's personality. They believe that development of values will generally depend on two things ; first is the ethos in which one lives and the second is the persons with whom one comes into contact with. They feel that value orientation is affected by four factors i.e., one's "Samskaras", Family Ethos, Social Ethos and Ethos of the Educational Institution where one is getting education. Thus, role of the educational institution is to provide proper atmosphere for the growth and development of an individual who is eager to receive the total ethos of the institution in conformity with the aforesaid views on values. The teachers take due care for planning of the programme of celebrating festivals and other activities like games, cultural programmes and dramas, besides normal instruction in the classroom. They don't consider value orientation as a separate programme like any other content, but an integral part of education. This enables the Institution to exhort the teachers to themselves practice the values in their thoughts, speech, actions and emotions.

Major Content Areas

From the very beginning, Banasthali Vidyapeeth has stressed the need for study of Indian culture and nationalism. They have been of firm view that for the country to become truly free, it is necessary to acquaint the students with Indian culture. They consider nationalism as an attitude of oneness, a sense of belongingness to the nation and affinity to the country. They consider nation not only as a geo-political concept, but essentially a cultural concept. The Indian view of life is also given due importance as far as the content of value orientation programme

is concerned. In this connection, they give due consideration to cultural roots of the nation in the Hindu view of life. They do give importance to the study of the development in the country through centuries which has been dynamic and open. Thus, they give ample regards to the Hindu spirit of adaptation and assimilation. The five characteristics of Indian culture emphasised by the Vidyapeeth are 'Totality', 'Depth', 'Tolerance or Generosity', 'Receptivity to Learn' and 'Avoiding extremes to maintain balance'. This balanced view of life has been accepted as expressed in the four 'Purusharthas', i.e., 'Dharma', 'Artha', 'Kama' and 'Moksha'. The Vidyapeeth considers it equally important to include value system which is characterised by the aspiration of modern society. These values include admiration for modern science and technology, egalitarianism, economic justice, socio-religious and cultural freedom and secularism.

Specific Methods Followed

The methodology of value orientation includes activities for students with emphasis on model behaviour. The teachers and students have to be vigilant to ensure that general behaviour of the students is intelligent and based on mutual cooperation. It is emphasised that students should be able to discriminate as to what is the right and what is the wrong behaviour. The Vidyapeeth considers that the role of teacher is very important in this regard. The teacher should set an example for the students to emulate. Prayers constitute a very vital programme in the Vidyapeeth. They consider education essentially as a human process for development of values. They feel that values have to be based on moral norms. They also consider that religious and spiritual values are very important. Therefore, the emphasis is on such prayers which refer to all important religions. Thus students follow 'Sarva Dharma Prarthana' on the lines advocated by Gandhiji. Similarly, students and teachers explain quotations from almost all religions. Obviously, these prayers and quotations show respect for all and offend none. The staff and students take utmost care that religious sentiments of others are not hurt. In activities like prayers and cultural programmes, the Institution encourages voluntary participation rather than compulsion to attend.

Informal Integral Evaluation

The methods of evaluation are informal and integral rather than formal and limited to the end-of-the-year summative evaluation.

luation. The behaviour of students is watched by teachers and they are corrected whenever deviation from the norm is found. The emphasis is on helping students to be good individuals and good citizens. Efforts are made to check such tendencies which disturb the family life and social ethos. However, the course on Indian heritage is examined through written tests.

Not Education Alone

Development of integrated and balanced personality is the main aim of education in Banasthali Vidyapeeth. So, in the development of five-fold education, moral education occupies a very significant place. Since education is the development of total personality, it is evident that right development implies 'Right Values'. The Vidyapeeth system accepts that values arise from one's attitude. This attitude is, in turn, the result of one's efforts, one's environment and one's inherited 'samskaras'. They have strong belief that one's efforts and environment can definitely modify an individual's inherited 'Samskaras'. Therefore, role of education is considered significant in the formation of values. Apart from the role of value education, the university authorities believe that there is need for substantial change in the society. They are of the opinion that looking at the broad social situation, there is a lot of deterioration. The indiscreet multiplication of wants is the basic cause for increase in the desires. This has happened because of the misuse of modern technology in producing a large variety of unnecessary goods and services. They are, therefore, of the opinion that unless this social background is taken care of and properly regulated, substantial change in the society may not be possible only through education.

DAYALBAGH EDUCATIONAL INSTITUTE

(Deemed University)

Basic Education

Dayalbagh Educational Institute is now a Deemed University. It was started as a Middle School in 1917 by Sir Sahib Ji Maharaj and the Fifth Guru of Radhaswami Faith. The school was raised to the level of High School within six months. It became an intermediate college in 1922 and a Degree college in 1947. In the year 1981, the Institute was notified as a Deemed University. The Institute is a good example of dedicated and sincere efforts in building up an integrated educational complex consisting of Faculty of Art, Faculty of Commerce and Management, Faculty of Education, Faculty of Engineering and Faculty of Science.

The Institute has the unique distinction of combining academic excellence with human values and principles related with our modern times. The Institute is a fine example of dedicated and sincere effort in building up an integrated educational complex. Their programme of Work, Experience, service to the community and combining education with values of all teachings related with 'Sant Mat' are well known to the people in India and abroad.

Distinctive Programmes

Besides different faculties, as stated above, various components of the programmes at undergraduate level include academic study of two major subjects and two courses to be selected from inter-disciplinary and ancillary electives. Work-based

*This paper has been written by Cr. Mulk Raj Chitana, Professor of Education, N.C.E.R.T., New-Delhi.

training includes a Work Experience course related to one of the major subjects opted by the students. This enables students to work with their own hands and to develop skills as well as generate a spirit of self-reliance. The core-courses studied compulsorily by all undergraduate students include Indian culture, comparative study of religions, scientific methodology and rural development. The pursuit of co-curricular activities aims at building of an all-round personality of students through cultural and literary activities, games and sports, and social service. The other programmes in the Institute are P.G. Diploma in Computer Science and Application and P.G. Diploma in Textile Designing and Printing. A significant feature in all these programmes is inculcation of values among students so that they can become complete men and bring about physical, intellectual, emotional and ethical integration. They are supposed to develop the basic values of humanism, secularism and democracy.

Major Objectives

The objectives of the Dayalbagh Educational Institute (DEI) are development of the complete man irrespective of caste, creed, race, religion, economic position or social status. Specific objectives of the DEI in terms of value education are imparting of education of excellence with ethical values for contemporary relevance. This includes nurturing of scientific temper, and training a person to live in technology-oriented society. It is also an important objective to provide human touch among the students so that they can mellow down the harshness of the mechanical work. This is done through the study of Humanities and Social Sciences. Promotion of cultural heritage of the country is an important objective of the Institute so that students may develop pride for the national ethos and may be saved from losing their moorings. A special attempt is made in the Institute to cultivate an understanding of various beliefs so that students may develop an attitude of tolerance. National integration is one of the important goals of instructions in that Institute. 'Ahimsa' is another objective and teachers are encouraged to promote principles of temperance and non-violence. Last, though not the least, the Institute aims at getting the students interested in understanding the problems of rural areas so that they can contribute to the village economy and help the people in the backward areas.

Value Content

The Institute does not make any direct attempt to teach the ethical and moral values to the students. The spirit of these values is ingrained in all activities of the students under the guidance of their teachers. Thus, the values are more lived than talked about. In many cases, students discover ethical values and social goals with the help of their teachers. The core courses provide the major pace for promoting value education. They include cultural education, comparative study of religions, understanding of scientific methodology, general knowledge, current affairs and rural development. These courses bring about general awareness about the Indian culture. The students are also acquainted with basic tenets of major religions and underlying fundamental unity among them. In understanding these aspects, scientific methods are made use of another important feature in the content is Work Experience Programme. This programme is related to major subjects and it is focused on developing skills both for self-employment as well as for better employability. In this area, knowledge is also related to practical life. In order to understand rural development, the theoretical study as well as practical work is undertaken by the students through cultural operations, national adult educational programme, national service scheme, extension activities and research programmes. The students attempt to take technology to the villages through regular activities as well as through special camps. Another way to learn values is by participation of students in cultural activities like debates, essay writing, story writing, poetry recitation, celebration of national days and organisation of music, sports and games.

Methods Followed

The methods of learning value education are varied and both direct as well as indirect. The major emphasis is on work culture of students who lead an austere, disciplined, dedicated and productive life. They live in a harmonious atmosphere. Cooperative community life is a significant feature. Since the Institute provides opportunities for mixing up of students of different ages, as well as different disciplines, there are opportunities of living like in a family. The infrastructure of agriculture, industry, education, technical institutions, art and culture and such types of other subjects provides an excellent opportunity for inter-linking of resources which ultimately leads to development of complete personality of the individuals.

It is heartening to find that there are no student unions or staff associations which lead to strikes and halting of work. Of course, there are representatives of staff as well as students on the Academic Council, the Governing Bodies and various other committees. Though there has been seldom any strike by the students, they are free to put up their grievances. They are very cooperative in extending all help to the Institute authorities. It may be mentioned in this regard that this type of discipline flows down from the excellent management. It may be relevant to mention that the key posts of Director, Registrar and Treasurer are honorary. So, only those persons are appointed who are committed to the objectives of the Institute. Non-denominational prayers are also an important source of learning values. The other learning processes include group discussions, seminars, home and library assignments, practical work in the field and extension lectures by experts.

Evaluation Procedures

It is realised by the Institute that intangible human qualities like values are difficult to be assessed; but there are attempts to follow integrated evaluation procedures. This type of evaluation is more formative than its being summative alone. All the components of learning are evaluated. The evaluation is continuous with varied modes of testing spread over in every semester. There are two semesters in a year. It may also be mentioned that the students attend for more than 200 working days in a year with an average of six hours daily schedule. It may be pertinent to mention that overall evaluation of the university is very high in the eyes of society in general and employers in particular. It has been reported several times that students are selected only because of the personal qualities which they have imbibed during their student days. Their qualities of being sincere workers and committed professional endear the employers and so they are preferred for selection to jobs.

General Observations

The Dayalbagh Educational Institute has earned a unique name for its contribution to produce men with academic excellence and who have sound base in human values. The Institute, however, experiences some difficulties in keeping its position as it is. The major difficulty in this regard is the selection of

right type of teachers. This difficulty is specially felt while selecting teachers for non-traditional subjects like Comparative Study of Religions. The difficulties are also created by other sister Universities who refuse to provide equivalence to the Degree of this Deemed University. The University authorities also find that their programmes of studies appear more tough to those students who come from traditional schools and colleges and enrol for further studies. This difficulty is further increased because the students in DEI come not only from local areas but also from other parts of the country. The University authorities also feel constraints with regard to getting sufficient fund from the UGC both for Plan and Non-Plan grants. This is reported to be the common difficulty of most of the Deemed Universities. In spite of these difficulties, the work of the University has been highly appreciated. It has been generally accepted that the tranquil atmosphere of the Institute keeps the people not only free from tension but it also paves the way for innovative work and blossoming of creative ideas. The discipline and work ethos of the Institute are really striking. It is a unique education institution as it integrates instructions with work experience. The task of the Institution appears to be exalting of human spirit.

ANNEXURE XVIII

RAMAKRISHNA INSTITUTE OF MORAL AND SPIRITUAL EDUCATION*, MYSORE

(Value Orientation is the Mission)

A Unique Institute

The Ramakrishna Institute of Moral and Spiritual Education, Mysore is unique for its being solely dedicated to the cause of moral and spiritual values. Because of its pioneering and valuable work in this field, it has earned the distinction for singular devotion to help in the development of ideal human beings. Founded on the philosophy of Sri Ramakrishna Paramhans, the twin goals of self-realisation and service to mankind appear to be major guidelines for the organisation. Of course, the Institute undertakes a variety of services such as education, medical assistance, cultural and religious programmes, rural development and relief work and helping people suffering from natural calamities like earthquakes, floods and epidemics. An important consideration in all its activities is to respond to the clarion call of Swami Vivekananda who wanted to rebuild the nation on the laudable values of ancient Indian culture mixed with the relevant need of today, which is characterised by scientific and technological advancement. Thus the lofty principles of Swami Vivekananda are a blend of the ancient wisdom as well as the modern needs of the country. In order to carry out the work on the aforesaid lines, the Ramakrishna Mission realised that education is the most appropriate medium. Further, the Institution feels that training of teachers is the most important need for effective value education. In pursuance of this goal, the foundation stone of Ramakrishna Institute of Moral and Spiritual Education (RIMSE) was laid in 1968 and the building was ready in

*This paper has been written by Dr. Mulk Raj Chilana, Professor of Education, N.C.E.R.T., New Delhi.

1974. This Institution has an all-India character for the purpose of giving moral and spiritual education to teachers, both at pre-service and in-service levels. In addition to training of teachers, students at school and college levels are also covered. They also undertake activities like training of public in general and organisation of seminars and other such activities which lead to intensive thinking and research in order to promote value orientation.

Experiences and Experiments

The Ramakrishna Ashram, Mysore, which guides the activities of RIMSE has a very long experience in organising varied activities including special experiments and extension work in the field of moral and spiritual education. Their programme of 'Retreats' attracts men of great repute for upgrading their consciousness. 'Retreat' means to withdraw the mind from the outer world, to look within in order to understand one's nature, to dwell on different aspects of divinity, to introspect of one's role in the world and to prepare oneself for discharging one's responsibilities. The duration of these retreats varies from 3 to 10 days to meet the needs and demands of different groups of participants. The success of these programmes also attracts a large number of teachers. This has led to requests from many schools and other educational institutions to arrange similar programmes for their students as well as teachers. Some national and State level educationists as well as eminent people from the areas of science, technology, humanities and arts have also gone through this experiment. They evince great interest in the programme and offer support and cooperation for similar activities. The experience of Ramakrishna Ashram shows similar results in the field of medical health and relief work. As far as moral and spiritual development is concerned, the Ashram organised direct activities in their own schools as well as extends help to all others who approach them.

Value Related Activities

Since the formal operationalisation of RIMSE on 1st July, 1974, the Institute engages in organisation of several courses and pursues a number of related activities. The courses include a 10-month B. Ed. Course affiliated to the University of Mysore with compulsory content-sum-methodology in moral and spiritual education and a diploma in moral and spiritual

education of two months duration for in-service teachers of secondary schools of the State of Karnataka. 'Retreats' for general public are organised twice a year for the duration of five days each. National Integration camps for boys are held for the duration of ten days. 'Retreat' for the Ramakrishna Vidya-shala is regular feature of RIMSE. Their extension activities are organised through Vivekananda Tarun Sangh which is a Sunday School for local, primary and secondary school students. They also go to local communities for extending help and assistance and to provide relief work. All the courses mentioned above are fully residential. Among the most prominent principles promoted during the activities are religious tolerance, dignity of labour individual discipline, inner peace, self-reliance and social harmony.

B. Ed. Values

RIMSE has the distinction of being one of the Institutions in the country which has introduced in its curriculum, compulsory instruction for moral and spiritual education, both in the content and methodology. The major objective of the B.Ed. Course is to provide value education in theory and practice to those who opt for the teaching profession. This programme is being truly followed as recommended by Kothari Commission. The course also impresses upon the young teacher-trainees the importance of national unity and it goads them to get interested in the rich cultural heritage of the country. They also get to know the problems of Indian Society such as social barriers, environmental destruction, hampering prejudices and devastating effect of caste consideration and self-interest at the cost of social development. Besides, they work in positive directions to develop among the trainees, healthy attitude towards life, sensitivity towards environment and spirit of service to the community. In fact, the course endeavours to develop global outlook and sense of belonging to the whole humanity. The B.Ed. Course is affiliated to the University of Mysore and it differs from other colleges as far as compulsory study of the major religions of the world and stresses on the essential unity in all these religions so as to foster a sense of brotherhood of man and fatherhood of God. Due focus is given on the social problems which hinder moral education such as drug addiction, drinking, corruption, environmental pollution and decline in moral values. The students are given special training in preparation of suitable

instructional materials. Daily routine of the course starts with a morning prayer and it includes many activities like meditation, yoga classes, 'sharamdan', class lectures, independent studies, music and bhajans and sports and games. These activities promote desire for excellence, spirit of patriotism, sense of equality, dignity of labour and spiritual upliftment.

For in-service Teachers

The success of B.Ed. Course in RIMSE has moved the Education Department of Karnataka State to seek their help in in-service education of teachers. The Government of Karnataka deputs 200 teachers every year for a two month Diploma Course in Moral and Spiritual Education. In each of these four courses of two months duration, the purpose is to enlarge the outlook of teachers and to stimulate them for thinking on different dimensions of moral and spiritual training of students. The training programmes include regular discourses and discussions on prominent world religions and their common universal teachings regarding the moral and spiritual path to be followed for the well-being and progress of mankind. India's cultural heritage is given special importance so that glorious past of the country is properly understood by students. Similarly, biographies of great men include saints and scientists as well as philosophers and statesmen to provide inspiration to students to emulate their examples.

Methodology of moral education is also given due importance. Special lectures are arranged by expert guest speakers, Periodical screening of films of moral and spiritual values is also done. There is a very close coordination of in-service teachers with the faculty and students of the B.Ed. wing of RIMSE.

Covering the Youth

Apart from the teachers at the pre-service and in-service levels, RIMSE organises programmes for college and school students from different parts of the country through 'Retreats' and 'National Integration Camps'. The duration of these courses and camps varies from 8 to 10 days. These programmes aim to impress upon the young minds the greatness of all religions and the need for tolerance and acceptance of the views of others. The importance of moral values and character is also

stressed during the programmes. The young students engage in social service and go to villages to serve the community and the poor at the time of natural calamities. The youth is also helped in understanding important needs of the country like national integration, preservation of environment and promotion of human rights. The teaching and learning methods followed during these summer 'Retreats' and 'National Integration Camps' include class room lectures, discussion on subject of national importance and cultural heritage of India. They are also provided training in yogasanas.

Other related activities

The other activities of the Institute include extension activities, organisation of national seminars and provision of help to the community in the event of natural calamities. The RIMSE also provides extension services to school children of several other institutions. The children from primary and high schools visit the Institute on Sundays to participate in the Community prayer and to get instructions on moral education. The Institute has a special section in their library devoted to children of different age groups. They are also shown films and given opportunities for social service. A national seminar on Value Orientation was also held by RIMSE. It discussed several important issues related to value-orientation in teacher education, elementary education, secondary and higher secondary education, higher education and technical education. It also discussed basic aims of value oriented education and research in value oriented education. The Institute undoubtedly has men of talent and experience with a high sense of service. They are quite competent to work for the cause of value education in the country.

ANNEXURE XIX

RISHI VALLEY SCHOOL*

(Experimental Approach to Value Education)

Philosophical Basis

The Rishi Valley School (RVS) is a residential institution affiliated to the ISC Board. Its activities reflect philosophy of education of Jiddu Krishnamurti (JK) of Theosophical Society of India. The students of the school take SLC Examination at Standard X and the Plus Two Examination at Standard XII based on the curricula set by the Board. The programmes and activities of the school are inspired by the educational philosophy of JK, a well known thinker and philosopher of our times. According to JK, "Education is not merely a matter of training the mind; its purpose is not to produce mere scholars...but integrated men and women". Freedom is the major key to achieve the objectives of JK's philosophy through education. He holds, "There must be absolute freedom, from all sense of nationalities, racial prejudices, religious beliefs and faiths, if one is not capable of doing this with honesty and integrity, it is better to keep away from this place. Essentially, one has the insight to see that 'knowledge is the enemy of man'. The intention of the school obviously is to awaken the intelligence of the child. The school environment and teacher must help the child to flower in goodness. It is also the intention of the school to develop global outlook of the child rather than limiting him to narrower consideration. This naturally requires 'an atmosphere of freedom and responsibility, a spirit of enquiry without bias and a concern for man and environment being integral to the scheme of education'. The significant features of JK's educational philosophy therefore, emerge to be education of the total human

*This paper has been written by Dr. Mulk Raj Chilana, Professor of Education, N.C.E.R.T., New Delhi.

being; inculcation among children a love for nature and respect for all forms of life; creation of an atmosphere of love, order, freedom without fear of licence, avoidance from conditioning the child in any type of religious dogma or political or social prejudices and teaching without the motive of reward or comparison.

Main Objectives

The major aim of education is 'Freedom from the Self'. JK considers this as the true function of every man. In order to achieve this objective, it is expected that a school shapes the child a good human being capable of thinking objectively in contrast to thinking emotionally and subjectively. The system of education also emphasises search for the truth in the real sense. JK recommends to the students to read the book of life. The book he stresses, is 'YOU', i.e., the child himself. He says " 'YOU' are that Book. It is not printed by any publisher. It is not for sale. You can't go to any analyst because his book is the same as yours". In order to achieve this objective, JK advises 'Look into Yourself'. This means that apart from the physical existence, one has to see the contradictions also in oneself. This will lead to understanding of conflicts in the self. This will lead to understanding of the order. For achieving this objective, JK advises the development of 'Religious Mind'. To develop this mind, one has to take care that this is not the ritualistic mind but it is the mind which is free. This mind does not undertake practices as suggested by others. With this mind the book of self is to be studied. The objective of this education is, also to abhor his dependence on any type of 'authority', may it be a priest or a philosopher or a group. JK also suggests an understanding of the relationships in action. He mentions about the significance of seeing in you how fears arise. He also emphasises that it is possible to be free from fears. For this, it is necessary not to run away; but to observe, to look, to listen and to understand what the book is saying. At this juncture, he considers time as a very significant dimension of life. The relation of time and thought must also be determined. Emphasising the significance of meditation, he defines it as stopping of time. His advice is 'not to be caught in time'. This will lead to freedom from self.

Value Education

The School does not believe in any sort of prescription of values. It strongly goes against conditioning of any type. However, among the values emerging in the philosophy of JK, the most important is "knowing the self. He emphasises reading of the book of life. He is of the view that without reading that book carefully, patiently, hesitantly, one can never be able to do anything. JK also reiterates the need for an individual to change the society. According to him Society is corrupt, immoral. There is a great deal of poverty, injustice and so on. Any serious man would be concerned with things as they are in the world at present, with all the chaos, corruption, war...". The society in which we live is brought about by each one of us, by our parents, grand parents and so on. JK also mentions the need for peace in the world. War, in his opinion, is the greatest crime. Removal of the fear is, according to him, the most needed value. He feels that in order to bring change in the society, first of all, a student must be able to read the book i.e., himself. But student must also be able to understand the society to which he and his parents have the responsibility for its development in the present form. In order to do so, the school must be able to develop a student into a 'First-Hand Person', and not a second-hand human being who is influenced by the thoughts of others. Thus the value frame of JK, though not specifically elaborated, includes a search for truth, peace, good conduct, love and non-violence.

Learning Methods

The school practises experimental approach to the realisation of values of life in an open learning climate. In order to achieve the objectives of value education, methods of open discussions and dialogues are encouraged. There is no prescription for students to follow and every one is encouraged to question, to investigate in order to realise the values. This is done to make students free from emotional thinking and producing human minds that are objective, honest and have integrity in words and deeds. An open and frank dialogue between the teacher and student serves as a means of value inculcation. The dialogue is taken as a form of communication in which questions and answers continue till a question is left without an answer. Thus, the question is suspended between two persons involved in the process of questioning and answering. This is, in fact, a form of

dialogue in which an investigation reaches a certain point of intensity and depth which then has a quality which taught can never reach. Another strategy which is adopted for value inculcation is the cooperation among individuals for sharing of ideas, information and perspectives. Thus the academic involvement provided in the school is conducive to value realisation rather than value prescription and direct teaching. In order to practise the cooperative methods of learning and self-introspection, JK stresses the importance of the art of listening, the art of observation and the art of learning. According to him, "Listening implies not to interpret what the book is saying. Just observe it as you would observe a cloud, about palm leaves swaying in the wind, or the beauty of the sunset; you can't alter it". He also stresses the cultivation of mind which is aware and awake. About the art of learning, he says, "Man is never free from the known—so our learning becomes mechanical. The art of learning implies something totally different. Learning means enquiry into the limits of knowledge and moving". Thus the learning methods should revolve around the active participation of students and teachers. There is emphasis on objective thinking and conditioning is avoided. There is no consideration for ready made answers. Students are encouraged to be creators of values and discoverers of truth rather than being passive recipients and blind followers.

Major Activities

Besides providing a learning environment conducive to realisation of values and use of strategies like dialogues and discussions, RVS conducts experimental sessions for students to create an awareness about self and the world around them. There is emphasis on objective thinking and sharing of experiences. The RVS also has a study centre in which there is ample literature by J. Krishnamurti. There is also multi-media learning material. The study centre is regarded as a place of learning, austere living and inward discipline. The students have to work without a Guru, without a leader and without a formal system of education. All this is done through questioning, doubting, investigating and drawing one's own conclusions about the realities of life. Besides the students, the study centre is open for the common people of the society. The atmosphere of the school also provides a unique opportunity for development of self. The Institution is full of trees, birds and the beauty of nature. There is quietness all round, external beauty, tranquillity and silence. Apart from the external silence, emphasis is laid on inner beauty and love.

Love and compassion are pursued as means for the flowering of goodness in an individual. The school environment discourages cramming which leads to captivity of the mind. Competition is completely avoided. There is continuous emphasis on awakening of the mind.

Teacher's Role

In order to impart value education the teacher's role is that of mediator and facilitator rather than the dispenser of knowledge. He has to develop himself not only as a good questioner, but he should also learn to give explanations which are open-ended. This will enable the students to get an opportunity to explore and find out. In this way, the teacher has to assume the role of a co-learner in the class room. For dialogue, the teacher has to be a good communicator. More than his questions his answers should lead to further questioning by students. He will be a successful teacher if he can encourage the spirit of enquiry among students by questioning answers more rather by answering the questions. In the RVS, teachers make deliberate efforts to create a facilitative and participative learning environment. The teacher is a sort of manager of a variety of learning resources rather than himself being the sole resource of learning. Thus, the teacher helps and guides the students in their search for the mission life through exploration and enquiry rather than by providing ready made answers. JK condemns mere acquisition of knowledge which leads the mind to become dull. Such acquisition dictates conduct of life and, therefore, limits experience : whereas learning is limitless.

Some Implications

In the Rishi Valley School, realisation rather than preaching of values is given more importance. There is more emphasis on value-charged school environment which is created by providing a lot of functional autonomy to teachers and learning autonomy to students. This enables students to discover their values instead of being indoctrinated into the same. Some universal values like truth, love, peace and non-violence are considered essential part of education, but the emphasis is more on experiencing these values by the students, rather than those being prescribed in the curriculum and reinforced through the lectures of teachers. Similarly, proper behaviour by students is considered very impor-

tant for creating a good society. The teacher in such a school atmosphere assumes the role of manager of learning environment. He is the mediator as well as facilitator of learning. An atmosphere of free dialogues between students and teachers is praiseworthy, but this requires exposure of the teachers to better interactive learning strategies. For success of value realisation strategies as practised in RVS, there is a need for special creed of teachers who can assume the roles of being educators, guides, co-learners with students, contingency managers and objective thinkers. This would require teachers who are continuously growing in their profession and are fully vigilant about the needs of students. They have to be fully aware of the individual needs as well as social problems of the human beings. Their skill lies in successfully fulfilling both the objectives, and not accomplishing one at the cost of the other. Thus, experimental approach to value education is an admirable way to develop universal values which will become an integral part of the life of an individual.

ANNEXURE XX

ASSOCIATION OF INDIAN UNIVERSITIES

"Education in Human Values"

I. In 1986-87, on a grave concern being expressed by members about declining moral values in every sphere of human activity, the Association of Indian Universities (AIU) constituted a sub-committee on Education and Human Values. A background paper was prepared by the AIU Secretariat for the consideration of this committee. The following tentative conclusions emerged in the sub-committee meeting :

- (i) A foundation course in moral and value education should be provided in all universities and colleges. The course content should cover such aspects as History of Indian Freedom Movement, Indian Cultural Ethos, Scientific Outlook to Life and Environment etc.;
- (ii) Training cells in institutions of higher education should be set up and workshops/seminars should be organised on continuing basis;
- (iii) Curriculum for moral education should be developed such that the needs of all the sections are satisfied;
- (iv) In our pluralistic society, there is an urgent need to develop proper understanding between the people from different social and cultural backgrounds. To this end in view, it is imperative to impart education on all the major religions of the country. The ritual aspects should however be separated and avoided. The promotion of common and vital elements of all the religions of the country would hopefully lead to national integration.

These recommendations of the sub-committee were approved by the AIU Standing Committee meeting on September 23, 1987 and the need for good foundation course at undergraduate and postgraduate levels was emphasised for education and human values.

II. The AIU also collaborated in a UGC sponsored National Symposium on Value Orientation of Higher Education organised by Sri Sathya Sai Institute of Higher Learning during September 24–26, 1987.

III. In a seminar organised by the AIU on the monitoring and Implementation of the National Policy on Education, 1986 held at Madurai Kamraj University from July 25–27, 1988, the following was recommended on Education in Human Values :
Value Orientation for Teachers

1. Immediate steps have to be taken to give both pre-service and periodical in-service training to teachers with special reference to value oriented education.
2. At the time of selection of teachers due importance must be given to candidates who are value oriented.
3. In the programmes of academic staff colleges value education should be an important component.

Co-curricular and Extra Curricular Activities for Value Orientation

1. Co-curricular and extra-curricular activities like NCC and NSS as well as sports and games and cultural programmes should be encouraged.
2. These programmes should be further expanded to cover larger number of students and should be made more effective. Credit system may be introduced for participating in these activities, as was done during the initial period of N.C.C.

IV. The question was again raised in 1991 in the AIU Standing Committee in its meeting held on April 19, 1991. It

resolved that the President be authorised to constitute a Committee to consider the question in all its details and make recommendations thereon. It was also suggested that the Committee should :

- (i) attempt to identify the core activities which ought to be covered in the curriculum in any university. The curriculum should be extremely flexible.
- (ii) Consider the desirability of making it a part of the teachers training programme under the Academic Staff Colleges.
- (iii) Should also consider the proposal for establishing a Centre for Education in Human Values and National Integration.

Ultimately the question of 'education in human values' was considered at a National Seminar in September, 1991. The Seminar made the following recommendations :

Strategies and Modalities for Change

1. It is true that no societal environment for upholding morality or care values exists in our society today. There is total breakdown of the socializing function of 'family'. Society by itself cannot give any training. With institutionalization of religion, religion has lost most of its appeal and purpose and religious education its proselyting influence. In politics, there is very little choice, they can neither provide precept nor example.
2. In such an environment, an appropriate pedagogy kit is most essential for transmitting values; Personal contacts and relationship of the student with the teacher needs to be drastically re-shaped and the quality of intellectual dialogue improved. As such, teacher-student ratio may have to be reviewed. Teacher is the best text book. Teacher-student interface, therefore, requires to be resurrected.
3. Foundation course with a heavy input of Indian tradition and culture ought to be introduced.

4. Pedagogy for conveying it to the students in an effective manner would, however, have to be changed with greater emphasis on example than on precepts.
5. The pedagogy in our education at all levels ought to nurture an attitude of dissent and questioning when political leadership has miserably failed. The double standards need to be exposed without any compromise.
6. The capacity to distinguish between good and bad has to be developed either through religious education or otherwise. In fact, professional ethics also requires a judgement between good and bad. Each profession and vocation must, therefore, have its code of ethics.
7. Popular, extra-curricular lectures with ethical content ought to be organised for the benefit of adolescent students.
8. The teachers ought to be exposed through training as to what and how have the moral values to be inculcated. Appropriate pedagogy for the same ought to be developed.
9. N.S.S. could be a good training forum and it ought to be shaped accordingly.
10. Small residential institutes and schools guided by dedicated and motivated people who enjoy public life have been founded to be veneration the best places for initiating change.
11. It requires an in-depth study as to what makes certain better-operating institutions do better than the rest. What is there in their pedagogy course content, environment, teachers and management which accounts for their better performance and if it could be emulated by other institutes ?
12. The right time to inculcate values and culture is early teens (say upto seventeen years of age) in homes and schools. This has been established by psychologists and educationists all over the world.

13. Accountability of teachers must be established through appropriate modalities. An unworthy teacher cannot be expected to transmit values to the students.
14. It does not work to put up impractical and too high ideals which cannot be attained by the common man.
15. The promotion of culture and values should not be overt, otherwise it would lose its appeal.

Some specific values were also identified

1. Equality : The Constitutional value of equality i.e., removal of discrimination in all aspects of life and as between groups and groups and man and man found unanimous approval with the Seminarists.

2. Liberty and Liberation : Similarly, the value of liberty and liberation was supported by all as something basic.

However, it was emphasized that the process and sense of liberation has to take into account the hold of tradition on our minds, attitudes and behaviour. Down-right condemnation of tradition would be difficult. But if the process of liberation and removal of discrimination, tradition comes as a constraint, modalities will have to be evolved to get over them, as our social reformers did.

3. Attitude towards women : Traditions die hard. Three to four generations are required for change if ingrained attitudes towards certain values.

A partial solution to initiate change may be in exposing women to different situations in the society to enable them to face people, succeed and gain confidence in the process. Side by side, the boys should be taught as to how to behave with the opposite sex, in various situations.

4. Work ethics : A view was expressed that a proper harmony between cultural and academic activities in an institution was necessary. Culture without basic work by a person in whatever field of activity, could hardly be commended. It has also to be noted that marketing (consumerist) culture which is around us devalues culture itself.

The correlation between skill and work ethics was also highlighted during the discussions. It was also noted that there could be grades of skill. Work and learning should go together to inculcate work ethics. In the two-fold function of education 'individual acquisition of knowledge and skills' form one important component.

5. Sportsman spirit.—It is necessary to develop a sportsman spirit amongst our youth—healthy competition, losing gracefully, to observe discipline of the body and the mind, to strictly observe the rules of the game.

6. Emphasis on Duty.—All rights flow from duties. One has a right to the fruits of one's duty. Hence duties are of primordial importance.

7. Truth and search for truth—as an objective to attain excellence.

8. Tolerance—to enable man to understand another.

9. Harmony within society and the God's creation.

10. Compassion for all, particularly for the disadvantaged.

11. Fulfilment of constitutional obligations.

12. Perpetuation of life and its creativity.

13. One should not stand 'prejudice and the related moral impoverishment that accompanies it. However, shedding away of prejudice from our minds cannot be possible through a yearly youth festival or similar programmes. An entire pedagogic curriculum spread over an academic calendar is necessary for the purpose, festival being its culmination.

The values which the Constitution of India emphasizes are the following :

- (i) to uphold and protect the sovereignty, unity and integrity of India ;
- (ii) to defend the country and render national service when called upon to do so ;

- (iii) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending all divisive factors and forces ;
- (iv) to renounce practices derogatory to the dignity of women ;
- (v) to value and preserve the rich heritage of our composite culture ; to protect the monuments and places of artistic and historic interest ;
- (vi) to protect and improve the natural environment and to have compassion for living creatures ;
- (vii) to develop the scientific temper, humanism and the spirit of enquiry and reform ;
- (viii) to safeguard public property and to abjure violence ;
- (ix) to strive towards excellence in all spheres of individual and collective activity ;
- (x) equality and absence of all discrimination ;
- (xi) freedom of assembly, speech, movement, forming associations, religions, life and personal liberty etc.
- (xii) protection of interests of minorities ;
- (xiii) promotion of justice on the basis of equal opportunity ;
- (xiv) promotion of educational and economic interest of SC, ST and weaker sections ;
- (xv) promotion of international peace and security.

These recommendations were subsequently considered by the Standing Committee and approved on 20-12-1991.