The Lok Sevak Sangh is a list of the People Society (Lok), situated in the State according to its Constitution. It was founded by Dr. Kalpna Prasad, a Ph.D. in English from Lucknow University, in 1942. It is one of the oldest and most active associations in India. It was founded in 1942 by Dr. Kalpna Prasad, a Ph.D. in English from Lucknow University, and has been active since then.

The Book is Divided Into Seven Parts.

**Part I:**
- Introduction: The book begins with an introduction to the concept of Education for Values, Character & Integrity. It defines the terms 'Values, Ethics, Integrity and Character' and presents guidelines for parents and teachers.

**Part II:**
- 'Implementation': This section focuses on the role of teachers, home, and school in promoting moral and ethical education. It discusses the importance of integrating values education into the curriculum.

**Part III:**
- 'Specific Education': This part is about education for peace, democracy, and citizenship, and excludes corruption. It includes studies and publications.

**Part IV:**
- 'Values and Education in Values': A few schools implementing the values program are highlighted.

**Part V:**
- 'Education in Values': This section discusses the importance of integrating values education into the curriculum and provides guidelines for parents and teachers.

**Part VI:**
- 'Inter-religious Friendship & Education', and Indian Secularism.

**Part VII:**
- 'Notable Contributions from Abroad' looks at programs of education in values being implemented in other countries.

**Appendix:**
- Includes Students & Media; Recommendations; Series of Books for Class Teaching; Some 'Notable Contributions from Abroad'; and What our Indian Contemporaries Say: Why & What of Education in Values.

**Books:**
- Education for Values, Character & Integrity
- The National Education Policy 1986 of the Ministry of Human Resource Development, Govt. of India, states in Chapter 8 - Transparency International India and the Gandhian Heritage Society have brought to focus the need for readjustments in the curriculum to make education a tool for the elevation of social and moral values.

**Editors:**
- Shambhu Dutta, B Sc., LL.B.
- Dr. Kalpna Prasad, Ph. D.

**Project Sponsored by:**
- Transparency International India

**Implemented by:**
- Lok Sevak Sangh of Servants of the People Society (Delhi)
EDUCATION FOR VALUES, CHARACTER & INTEGRITY

for

Students, their Teachers & Parents
(In the Indian Context, with Notable Contributions from Abroad)

Project Sponsored by Transparency International India
and
Implemented by Lok Sevak Sangh of Servants of the People Society (Delhi)

Editors: Shambhu Dutta, B.Sc., LL.B., Working Chairman, Lok Sevak Sangh
Dr. Kalpna Prasad, Ph.D., Reader in English (retd.),
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Foreword

High levels of corruption in our great country have resulted in considerable dilution in values and integrity among our citizens. The great sages in India have always preached simplicity and a spirit of service and sacrifice as being the most desirable characteristics of a good human being. Our electoral process which requires large sums of illicit funds by our Netas, have only confirmed the old adage “Yatha Raja tatha Praja”. People have come to believe that corruption is something which one has to live with. This bodes ill for a great and ancient country like ours.

This volume “Education for Values, Character and Integrity” for students, teachers and parents is a timely compilation and reminder of all that is noble in our heritage. It is a magnum opus prepared by the editors, Shri Shambhu Dutta Sharma of the Lok Sevak Sangh and Dr. Kalpna Prasad.

I commend this to parents, teachers and students. Going through the contents carefully, they will imbibe the tenets which will enrich their lives and lead to greater happiness for themselves and their near and dear ones. The benefits to society and our great country including our electoral process would be substantial and highly rewarding.

R.H. Tahiliani
Chairman, Transparency International India
PREFACE

We should begin with a disclaimer. We are not the authors of this book, only its compilers; as for editing, we have confined our role only to abridging, summarizing, excerpting and selecting the best available writings from the voluminous literature in India and abroad on the subject of moral and ethical education and allied matters. Character education, education in human values, moral education, value oriented education, ethical education etc all mean the same education for us, minor differences of emphasis notwithstanding.

We may well be asked, if there is voluminous literature already available in India on the subject covered herein, what is the justification for adding one more book to that literature. The reasons which led us to undertake this assignment are:

(i) While meaningful recommendations have been made in various seminars and conferences and in the reports of Governmental Commissions from 1952 onwards, their implementation is woefully lacking. Had there been sincere implementation of what was being repeatedly said by experts, the steep moral decline in the life of school and college students would not have taken place. While mathematics, physics, chemistry, computers and business administration etc., were receiving adequate attention, something critical was missing from our education. The few honourable exceptions apart, there was none to teach/impart what is character, what is integrity, what are the basic human values and what is the significance of good human relations. Busy parents left this important task to the schools and vice versa. The result: crime, violence, unethical and undignified conduct in politics, bureaucracy, commerce and industry, and society in general increased by leaps and bounds. There have been a few murders of teachers and invigilators, sexual abuse of children, copying in examinations, mounting corruption— for factual details please see newspaper clippings reproduced in Appendix V. Therefore the task of the Editors and the esteemed NGOs connected with us shall not end with the publication of this book but commence immediately thereafter, for ensuring implementation of what has been said in this book, no matter how long and arduous our journey may be.

(ii) We are not aware of any book published in India, which gives details of what is happening regarding character education in other developed and developing nations. About 60 pages of this book contain our selections from the vast literature published abroad. We were pleasantly surprised to find that western democracies as well as the communist countries in denial of God and religion, were making considerable efforts

(iii)
to promote character education. In this respect some of these foreign countries are far in advance of us in India, while all the time we are acclaiming our glorious spiritual heritage and culture. We have tried to cover about ten countries, region-wise.

We have recorded our grateful acknowledgements to the authors and publishers from whom we have profusely borrowed the matter included in this book. Our thanks go to Shri M.L. Verma and Lt. Col. (retd.) K.R. Dharmadhikary and other colleagues who helped us in this work as well as the support provided by our Computer Operators, Shri Pukhraj Singh and Shri Dhirendra Singh Tewatia and the digitalized copiers and book printers.

Finally we are extremely grateful to our fraternal NGOs, Transparency International India for having funded the initial cost of this book and to our Servants of the People Society (founded by the patriot – martyr Lala Lajpat Rai in 1921 at Lahore and inaugurated by Mahatma Gandhi.) The SOPS (Delhi Branch) have adopted and agreed to provide further financial support to our project for promoting character education in all schools of Delhi and contiguous States, and we hope this will trigger similar work in other States of our country.

We shall not claim any copy-right for any part of this book as it is not a commercial venture. It is a labour of love dedicated to the school and under-graduate students of India. We also desire that this book should be sold at cost without charging any profit.

Shambhu Dutta
Kalpana Prasad
GRATEFUL ACKNOWLEDGEMENTS

We have profusely borrowed from the writings/speeches/letters of the following persons and institutions for compiling this book and we cannot repay the debt of gratitude we owe to them. This also includes the names of those who are no longer with us now: -

Mahatma Gandhi
Sri Aurobindo
Swami Vivekananda
Abraham Lincoln
Dr. Annie Besant
Dr. Sarvepalli Radhakrishnan
Rabindranath Tagore
Quazi Nazarul Islam
Swami Budhananda
Shri Sri Prakash
Dr. Karan Singh
Dr. Kireet Joshi
Fr. T.V. Kunnunkal
Mrs. S. Chona
Prof. H.S. Srivastava
Group Capt.(retd) A.G.Bendre
Swami Ranganathananda
Dr. K. Subrahmanyam
Prof. S.N. Saraf
Prof. J.N. Sharma
Prof. C. Seshadri
Prof. D.R. Vij
Dr. S.P. Ruhela
Shri Sudhakar Dixit
Prof. A.S. Sethi
Usha Goela
Dr. Qamaruddin
N.A. Palkhivala
Rev. Dr. Zaihmingthanga
Prof. C.L. Anand
Pravrajika Bhavaprana
Shri Jagdish Gandhi
Smt. Anjali Jaipuria
Dr. Thomas Lickona
Michael Josephson
Christopher Drake
Antonio Craxi
Robert Beebe
Dr. Laura Schlessinger
William Bennet
Maria Teresa Brassiolo
Teresa Ogrodzinska
Taku Ikemato
Dr. Beongwan Chu
Dr. Jangho Park
Dr. John D. Hoge
Scoot D. Herrington
Cindy C. Emmans
We have profusely borrowed also from the proceedings of various National seminars and conferences on Value Education, specially from:

(1) National Seminar-cum-workshop on *Value Education* (Sept. 7, 8 & 9, 1995), organised by CBSE & Bharatiya Vidya Bhavan, Delhi Kendra.


### ABBREVIATIONS USED

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<td>NCERT</td>
<td>National Council of Educational Research &amp; Training</td>
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<td>NCTE</td>
<td>National Council of Teachers Education</td>
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<tr>
<td>CIET</td>
<td>Central Institute of Educational Training</td>
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<td>CFSI</td>
<td>Children’s Film Society, India</td>
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<td>UNESCO</td>
<td>United Nations Educational, Scientific &amp; Cultural Organization</td>
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<td>UNICEF</td>
<td>United Nations International Children Fund</td>
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<td>TI</td>
<td>Transparency International</td>
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<td>SOPS</td>
<td>Servants of the People Society</td>
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<td>LVEP</td>
<td>Living Values Educational Programme</td>
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<td>EHV</td>
<td>Education in Human Values</td>
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EDUCATION FOR VALUES, CHARACTER & INTEGRITY

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Selected Bibliography and Audio/Video Aids.
PREAMBLE TO THE CONSTITUTION OF INDIA

We, the people of India, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.
The Constitution of India
Part IVA
Fundamental Duties

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

(a) to abide by the Constitution and respect its ideal and institutions, the National Flag and the National Anthem;

(b) to cherish and follow the noble ideals which inspired our 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, lakes, 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.
Prayer

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

– Rabindranath Tagore

(Translated by the poet himself from his Bengali poem in *Gitanjali*)
Extract from the National Education Policy 1986 (Chapter 8) of the Ministry of Human Resource Development, Government of India

“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 and universal perceptions. It should lay primary emphasis on this aspect.”
Part-I
Basic Considerations

Chapter 1: A Few Inspiring Thoughts

Chapter 2: Call of the Sages-Ancient & Modern

Chapter 3: What our Indian Contemporaries say: Why & What of Education in Values
Dr. Karan Singh
Dr. Kireet Joshi
Fr. T.V. Kunnunkal
Mrs. S. Chona
Chapter One
A FEW INSPIRING THOUGHTS

Will Durant

“In the ultimate analysis, the greatness, strength, worth and the respect of a country is largely determined not by the might of its armed forces, its high-rise beautiful sky scrapers, glittering theatres and show-pieces, posh hotels and efficient airports, huge factories and gigantic dams, industrial and financial complexes, not by the number of its Research and Development laboratories covering the latest fields of science and technology, and not even by the type of its government, judiciary, legislature, press and other institutions, but by the calibre, character, moral strength and conviction, and the level of education of its citizens.”

Lord Buddha

“Believe nothing merely because you have been told it or because it is traditional or because you yourself have imagined it.

Do not believe what your teacher tells you merely out of respect for the teacher.

But whatever after due examination and analysis you find to be conducive to the good, the benefit, the welfare of all beings,

That doctrine believe and cling to, and take it as your guide.”

Mahatma Gandhi

“Be the change you wish to see in the world.”

“I don’t want my house to be walled in all sides and my windows to be stuffed. I want cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. Mine is not a religion of the prison house. It has room for the least of God’s creation but it is proof against insolent pride of race, religion, or colour.”

Seven Cardinal Sins:
“Politics without Principles
Wealth without Work
Pleasure without Conscience
Knowledge without Character
Commerce without Morality
Worship without Sacrifice
Science without Humanity”
Swami Vivekananda

“So long as the millions live in hunger and ignorance, I hold everyman a traitor who, having been educated at their expense, pays not the least heed to them.”

“This life is short. The vanities of the world are transient. But they alone live who live for others. The rest are more dead than alive.”

“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—Existence-Knowledge-Bliss.”

Acharya Mahaprajna

“The science of morality is a quest for those principles which will keep man’s behaviour under check. Principles of morality are followed by choice, not under compulsion.”

“One cannot define morality or immorality on the basis of law. Morality is defined by knowledge and amity based on disciplined behaviour. While war is knowledge based on disciplined behaviour, it is not based on amity.”

B. R. Ambedkar

“We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principles of life.”

Gopal Krishna Gokhale

“It is not merely knowledge that will help you or help any class of human beings by itself. Along with that knowledge there is another requisite that you must secure, and that is character. You have to acquire a character which will raise the whole life of the people amidst whom you move and for whom you are expected to work. As character will naturally have to act on those around you, the stronger, the firmer, and the nobler it is the better work you will do for the country.”

Guru Nanak

“Truth is above everything, but higher still is the living of Truth.”
Mrs. Annie Besant

“She (Truth) may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but “She tried to follow Truth”.

Jawaharlal Nehru

“The world is full of conflicts, national, international, and of race, religion, creed and class. It is absurd to deny or ignore these conflicts, but we can approach them not by way of conflict, but by way of peace and thus seek to resolve them.”

“Life with science only as its guide and without a spiritual basis is very likely to lead to disaster for humanity.”

J. Krishnamurti

“Education in the true sense is helping the individual to be mature and free, to flower greatly in love and goodness.”

Rabindranath Tagore

“From the dimmest period of his history, Man has a feeling that the apparent facts of existence are not final; that his supreme welfare depends upon his being able to remain in perfect relationship with some great mystery behind the veil at the threshold of a larger life, which is for ever giving him a far higher value than a mere continuation of his physical life in the material world.”

Dr. S. Radhakrishnan

“We have to train our youth in the consciousness of a common purpose for mankind, in the brotherhood of man. The greatest men of the world are great because of their humanity, fellow feeling, for the love of the ideals of knowledge, love and beauty. They are the sculptors of men.”

Sri Aurobindo

“In the economy of man the mental nature rests upon the moral, and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress.”

Sri Satya Sai Baba

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

Albert Einstein

“The most important human endeavour is the striving for morality in our actions. Our inner balance and even our very existence depend on it. Only morality in our actions can give beauty and dignity to life.”

Albert Schweitzer

“The fundamental idea of good is that it consists in preserving life, in favouring it, in wanting to bring it to its highest value; and evil consists in destroying life, doing it injury, hindering its development.”

Bertrand Russell

“Without civic morality communities perish; without personal morality their survival has no value.”

Edmund Burke

“All that is necessary for the triumph of evil is that enough good men do nothing.”

Mark Twain

“It is curious – curious that physical courage should be so common in the world, and moral courage so rare.”

Noah Webster

“Virtue and vice will not grow together in a great degree, but they will grow where they are planted, and when one has taken roots, it is not easily supplanted by the other. The great art of correcting mankind consists in prepossessing the mind with good principles.”

T.S. Eliot

“Where is the life we have lost in living?
Where is the wisdom that we have lost in knowledge?
Where is the knowledge that we have lost in information?”

Author unknown

If wealth is lost nothing is lost.
If health is lost something is lost.
If character is lost everything is lost.
Patanjali

“When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds. Your mind transcends limitations. Your consciousness expands in every direction, And you find yourself in a new great and wonderful world. Dormant forces, faculties, and talents become alive, and you discover yourself to be greater person by far than you ever dreamed yourself to be.”
Chapter Two

CALL OF THE SAGES - ANCIENT AND MODERN

‘Let us ever be thankful to the sages whom we owe so much’

“I shudder to think of the future of this great nation when the generation we are rearing up, devoid of ethical, spiritual and cultural values, and led solely on material values and aiming at success by any means, comes of age. The real need of the hour is re-communion between us and the sages of our land, so that the future may be built on rock and not on sand.”

C. Rajagopalachari

THE ANCIENTS

The Rig Veda says:

“Samano mantrah samiti samani
Samanam manasah chittamesham
Samani va akuti samani hridayani va
Samanamastu vo mano yatha va susahasati.”

‘Common be your prayer; common be your end; common be your purpose; common be your deliberation; common be your desires; unified be your hearts; united be your intentions, perfect be the union amongst you.’

Sarve bhavantu sukhnah
Sarve santu niramayah
Sarve bhadrani pashyantu
Ma kashchid dukha bhaga bhavet.”

‘May all be happy; may all be free from disease; May all perceive the good, and may no one suffer from sorrow.’

The Upanishads which can be dated from the 7th or 5th century B.C. mark a pleasant break from the ritualism of early Vedic period. In the Taittiriya Upanishad, the teacher, on the completion of his pupils’ education, instructs them in the principles of conduct thus:

“Satyam vada. Dharmam chara. Swadhyayat ma prdamadah...

(Shiksha Valli, Anuvaka 11.1-2)
‘Speak the truth. Do your assigned duties (follow righteous conduct). Shirk not self-studies. Treat your mother with reverence as you would a god. Treat your father with reverence as you would a god. Treat your teacher and your guest with reverence as you would a god. Distinguishing the good from the blame-worthy, avoid the latter and ever do what is good. Follow all that is good in our (the teachers’) life, not any other.’

Further the teacher instructs the pupils on the right spirit of giving as follows:

Hriya deyam. Bhiya deyam. Samvida deyam” (ibid. 11.3)

‘Give (gifts) respectfully with faith. Do not give disrespectfully. Give with joy according to your capacity. Give with humility. Give with fear of God, and give with discretion.’

In case of doubt the pupils should follow the guidance given below:


(ibid. 11.4-5)

‘If your mind is troubled with any doubt as to what is right and what is wrong, follow the example of gentle and pious elders, living in your vicinity, in regard to these matters. This is the rule and this is the teaching.’

The objectives of education could not be described better than those prayed for in

Brihdaranyaka Upanishad:

“Asato ma sadgamaya
Tamso ma jyotirmayaa.
Mrityorma amritam gamaya”

‘Lead us from untruth unto the Truth
Lead us from darkness unto Light
Lead us from death unto Immortality.’

A devoted student of the Upanishads in ancient India was required to say the following prayer before beginning his studies–

“May my limbs (Anga), organs of speech (Vanya), Vitality (Prana), eyes (Chakshus), ears (Shrotra), Strength (Bala), and all other organs (Indriyah) be nourished and perfected; all these are means to the realization of the Infinite. May I not deny
the Great One and may not the Great One forsake me. 
May I acquire those virtues which reside in a 
Person devoted to Upanishad studies.”

Yajnavalkya, the renowned sage, in the Smriti literature enumerates nine moral values – **non-injury, sincerity, honesty, cleanliness, control over the senses, charity, self-restraint, love and forbearance**. Development of these values implies the transcending of the narrow-grooved individual life to a larger and fuller life.

The Gita mentions the following set of values:

“Abhayam sattvasamshuddhih jnanayoga vyavasthitih; 
Danim damscha yajnashca svadhyayastapa arjavan” 

(Chapter 16-1)

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

“Ahimsa satyamakrodhah tyaga shantirapaishunam 
Daya bhuteshvaloluptvam mardavam hrirachapalam” 

(Chapter 16- 2)

‘Non-injury, truth, absence of anger, renunciation, tranquility, absence of malice, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.’

“Tejah kshama dhritih shaucam adroho natimanita; 
Bhavanti sampadam daivam abhijatasya Bhaarata.” 

(Chapter 16-3)

‘Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these (values) belong to one born for the divine state, O descendent of Bharata.’

THE MODERNS

Swami Vivekananda

Indian culture and heritage can be understood in the light and teachings of Swami Vivekananda who has been declared by Government of India (1984/85), as the ideal for the youth and his birthday on 12th January has been declared as the National Youth Day.

In his letter dated 7th June 1896 to Miss Margaret Elizabeth Noble, Swami Ji writes:

“One idea that I see clear as daylight is that misery is caused by ignorance and nothing else. Who will give the world light? What the world wants is character.”
He realized the great role that education for the masses must play in the regeneration of the Indian society. He asks:

“What is education? Is it book learning? No. Is it diverse knowledge? Not even that. True education may be described as a development of faculty, not an accumulation of words, or as a training of individuals to will rightly and efficiently. The ideal of all education, all training should be man-making. Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making and character-making assimilation of ideas.”

“Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, internal and external. Do this either by work or worship, or psychic control, or philosophy- by one or more or all of these – and be free. This is the whole of religion. Doctrines or dogmas or rituals or temples or forms, are but secondary details.”

“The education which does not help the common mass of the people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion- is it worth the name? We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one’s own feet.”

“We are responsible for what we are, and whatever we wish ourselves to be we have the power to make ourselves. We are the makers of our own fate. None else has the blame, none has the praise. One must go on doing good, thinking holy thoughts continuously.”

“No one was really taught by another. The external teacher offers only the suggestion, which rouses the internal teacher to work to understand things. Education does not mean mass of information that is thrust into the heads of unwilling, perhaps disinterested, children but it must result in assimilation of socially acceptable ideas, which build character, and are man-making.”

Rabindranath Tagore

Gurudev Tagore established Shanti Niketan, an experimental institution, for a new aim and mode of education where the beauty and sublimity of Nature could serve as a living partner in teaching and learning, where the values of poetry, music and art vibrate in the rhythms of life and the development of personality, where intermingling of the cultures of India and the other countries would promote true internationalism and world-citizenship; where universal fraternity would transcend all petty divisions of race and creed to evolve in the Religion of Man. Learning through creativity and freedom was the foundation of this
system. It aimed at recreating the ancient Indian spirit that was at once spiritual, intellectual, scientific, artistic and productive.

Rabindranath held the view that the adjustment of our individual life to our social life and of these two with the vast life of man needs for its training the spirit and acceptance of mutual responsibility. But, he regretted that “In our educational institutions training and experience of this type of adjustment hardly find a place. The discipline of self control, and the need for good behaviour is, no doubt, recognized, but that service of society which requires the careful gathering and sifting of accurate information, experience in, as well as the exercise of, a wide variety of our physical, moral and intellectual faculties is ignored. The result of such a deficiency in our adolescent experience we find everywhere in our willingness to accept the appalling conditions of our surroundings, in the form of poverty, disease, ignorance, feebleness of intellect and of will, and also in that aggressive spirit of egotism and self-assertion associated with the cult of sectarianism, of institutionalism.” (Elmhist, Leonard (1961), Rabindranath Tagore: Pioneer in Education, pp 91, 92).

Rabindranath writes “We may become powerful by knowledge but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed. From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of education for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead.”

About spirituality in education he writes, “In India we have the inheritance of this treasure of spiritual wisdom. Let the object of our education be to open it out before us and to give us the power to make use of it in our life, and offer it to the rest of the world, when the time comes, as our contribution to its eternal welfare.”

“What India truly seeks is not a peace which is in negation or in some mechanical adjustment, but that which is in Shivam, in goodness, which is in Advaitam, in the truth of perfect union, that India does not enjoin her children to cease from Karma, but to perform their Karma in the presence of the Eternal, with the pure knowledge of the spiritual meaning of existence.”

**Sri Aurobindo**

Sri Aurobindo’s first principle of education, like Swami Vivekananda’s, was that nothing can be taught and that the teacher must act as a helper and a guide and not as an instructor.
Sri Aurobindo observes: “But it has not been found in experience, whatever might have once been hoped, that education and intellectual training by itself can change man; it only provides the human individual and collective ego with better information and a more efficient machinery for its self-affirmation, but leaves it the same unchanged human ego.” (The Need of a Spiritual Change, The Life Divine, Vol. 20)

In his Preface to National Education (1920) Sri Aurobindo spoke of the three things that had to be taken into account in any true or living education. The first was the individual in his commonness and his uniqueness; the second was the nation or people; and the third was the universal humanity. Education had to take proper account of all these if it wanted to be a living evocation of the powers of the mind and spirit of the human being. Sri Aurobindo writes:

“India has seen always in man the individual a soul, a portion of the Divinity enwrapped in mind and body, a conscious manifestation in Nature of the universal self and spirit. Always she has distinguished and cultivated in him a mental, an intellectual, an ethical, dynamic and practical, an aesthetic and hedonistic, a vital and physical being but all these have been seen as powers of a soul that manifests through them and grows with their growth, and yet they are not all the soul, because at the summit of its ascent it arises to something greater than them all, and it is in this spiritual being that she has found the supreme manifestation of the soul of man and his ultimate divine manhood.”

Sri Aurobindo believed that a free and natural growth is the condition of genuine development. “The past is our foundation, the present our material, the future our aim and summit. Each must have its due and natural place in a national system of education. All we do or create must be consistent with the abiding spirit of India, but framed to fit into a greater harmonized rhythm and plastic to the call of a more luminous future. There cannot be a healthy and victorious survival if we make of the past a fetish instead of an inspiring impulse.”

Mahatma Gandhi

Education was very close to the heart of Gandhi, because he knew that it is the most powerful instrument of human and social transformation. He had very progressive and definite ideas about educational goals and strategies. On being asked as to what was his goal in education, Gandhiji’s answer was ‘character building’. He said “I would try to develop courage, strength, virtue, and the ability to forget oneself in working towards great aims. This is more important than literacy; academic learning is only a means to this greater end.” He believed that “Literary training by itself adds not an inch to one’s moral height, and character building is independent of literary training. (Young India, 1.6.1921)
Modern education creating a sharp dichotomy between mind and matter focuses on the external physical, material world, totally ignoring the ‘inner being’. It breaks up the wholeness of life into two separate compartments—learning and living. Gandhiji believed in the aim of education comprising of human transformation, not merely acquiring information. To him the very essence of education was to practise, to live the higher values in life, not only to learn about them in theory. He, therefore, was critical of modern education, which ignores the culture of the heart and the hand, and confines itself simply to the head. Culture of the heart and development of character was upper-most in his goals of education. Intellectual knowledge without character is valueless. He has spoken about Value-based social order, Value-based life style; values that emphasize duty, which are central to virtue, central to all wisdom. These are values of Truth, Non-violence, Self-control, Non-covetousness and Renunciation.

One of his great insights was the linking of manual work with the value of dignity of labour. He held that “true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g. hands, feet, eyes, ears, nose etc. In other words an intelligent use of bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair. By spiritual training I mean the education of the heart. A proper and all-round development of the mind therefore, can take place only when it proceeds pari passu with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole, therefore it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.” (Basic Education, 1955, p.10)

In his book Hind Swaraj (1904) in the course of a dialogue he lays emphasis on ethical education: “We should abandon the pretension of learning many sciences. Religious, that is ethical, education will occupy the first place.” While he endorses religious or ethical education, he proposes to impart it in a non-fundamental manner. Gandhiji clarified his position to a delegation led by Hindustani Talimi Sangh in June 1938:

“We have left out the teachings of religion from the Wardha scheme of education because we are afraid that religions as they are taught and practiced today lead to conflict rather than unity. But I hold that the truths that are common to all religions can and should be taught to children.”

He had clear views on religious instruction as well “A curriculum of religious instruction should include a study of the tenets of faiths other than one’s own, in a spirit of reverence and broad minded tolerance. There is one rule, however, that one should study
them, through the writings of known votaries of the respective religions. This study will give one a grasp of the rock bottom unity of all religions. Let no one, even for a moment, entertain the fear that a reverent study of other religions is likely to weaken or shake one’s faith in one’s own (religion). It should mean extension of regard to other religions, just as preservation of ones own culture does not mean contempt for that of others, but requires assimilation of the best that there may be in all the cultures, even so should be the case with religion.” (Towards New Education, 1956, pp. 45, 46)

Gandhiji’s autobiography, ‘The Story of My Experiments with Truth’, is full of inspirational accounts. In chapter XXXII entitled, ‘As Schoolmaster’, he says: “But I had given the first place to the culture of the heart or the building of character, and as I felt confident that moral training could be given to all alike, no matter how different their ages and their upbringing, I decided to live amongst them. I regarded character building as the proper foundation for their education and, if the foundation was firmly laid, I was sure that the children could learn all the other things themselves or with the assistance of friends”.
Chapter Three

WHAT OUR CONTEMPORARIES SAY:
WHY AND WHAT OF EDUCATION IN VALUES

Value Orientation to Education: The Basic Issues

Dr. Karan Singh*

(Excerpts from the text of the Inaugural Address delivered on 19 August 2002 at National Consultation on Value Education in Indian Schools, held at Jamia Hamdard, New Delhi)

Education involves transmission to the younger generations of not only information but also some kind of value orientation—whether consciously or unconsciously, whether directly or indirectly. This whole process of transmission of information from one generation to the other involves spoken or unspoken value orientation. When we speak of value education, however, we mean a deliberate effort to impart a positive and desirable value orientation to the educational process. This has been recommended by successive education commissions and committees including the latest one with which I was involved, the UNESCO Report of Education for the 21st Century entitled ‘Learning: The Treasure Within’. In this connection three major issues are important for consideration; why should there be value orientation? What are the values that are to be transmitted? And how the values are to be integrated into the educational system?

The first question is: Why do we need value orientation? I think the answer is clear because, despite considerable progress made since Independence, our society has seen major conflicts, and is shaken by corruption and violence. We find that during the last half-century we have made tremendous breakthroughs in all aspects and yet there is growth of negative forces around this country. There has been distortion in values. Our national motto is ‘Satyameva Jayate’, a value drawn from Mundakopanishada. What do we find in practice? Wherever we look we find the triumph of falsehood and corruption. ‘Vasudhaiva Kutumbakam’ is a value of which we are very proud. When we enter into the Houses of Parliament, on the very first door we find the beautiful shloka written, which conveys ‘This is mine and that is yours is a divisive way of looking at reality’. World is a family, ‘Vasudhaiva Kutumbhakam’. And yet what we observe in practice: kutumbameva vasudhaiva - the family alone is the world. We are interested only in our own families and not interested in fulfilling our responsibilities to society.

‘Ahimsa Paramo Dharma’ is one of the major and key concepts of Indian civilization. We have had Lord Buddha, Lord Mahavira, Emperor Ashoka, Mahatma Gandhi and Vinoba

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Bhave. We have had whole series of people who were committed to non-violence. Yet what do we find in the country today- ‘Himsa Paramo Karma’; wherever there is one spark— that is all that is needed— the whole mohalla will go up in flames, the whole village will go up in flames. It is as if the entire society has become an inflammable material, requiring only a small spark to set it ablaze. ‘Bahujana Sukhaye, Bahujana Hitaye’ – we learnt in the Vedas– ‘Work for the welfare of the others, work for the welfare of the world’. Yet what do we find in actual practice nowadays— Swajana Sukhaye, Swajana Hitaye – work for our party, for our family, for ourselves, for our group and not for the Nation. So the point that I am emphasizing is that there has been major distortion in our value system.

I am not saying that we are to go back to some old-fashioned feudal or pre-feudal value system of some golden age that might or might not have existed. My point is that we cannot accept continuous erosion of values without any positive intervention to counteract it. I think that this makes it clear as to why we need value education. I do not see why people should be unnecessarily negative or frightened with the concept of value education. Because as I have said, our society is experiencing major upheavals: the family system is breaking up, the vast masses of Indian people are on the move, and therefore some kind of broad philosophical framework is needed within which this great experiment in Indian democracy can be carried out.

The second question: What are the values that should be imparted? Here there is a long list: one can literally talk about hundreds of values. But I would like to put just a few major categories before you. There are first of all family values, i.e. values practiced in the home. Can we not practise simple values of courtesy, of compassion, of sensitivity, of caring, of respect to elders? These are not very complicated, theoretical or philosophical values. These are simple values that I think are taught in all the religions of the world. Then you have societal values: for example, cleanliness. As individuals we are very clean, but as a nation we are clutter bugs. We clutter everything up. In fact, we clean up our own apartments, our own houses and throw the kachara (garbage) outside on roads. In fact, by doing that we increase pollution, we increase the slumification of our cities and own towns. Like cleanliness, teamwork and co-operation are important social values. We are very good as individuals. When it comes to teamwork, our system breaks down. But look at Japan and Germany, for example; two countries that were totally shattered during Second World War, which have rebuilt themselves. The people of these two countries are true karmayogis. But in our country there is no sense of team work and there is no quest for excellence.

There are values involved in fundamental duties. We are interested in our rights. You can ask for your rights, but if you do not fulfill your duties, then that is only half of the
obligation. The emphasis upon rights but negligence of duties leads to the sort of distortion
in national ethos that we see in our country today. Therefore, the fundamental duties and
the values that are very clearly laid out in those ten Fundamental Duties are the ones
desirable. These have been highlighted in Indian Constitution.* They need to be included
into our schooling system. Then we have environmental values. Do we teach our children
that the natural environment in which they are born has to be safeguarded? Do we have
young children, boys and girls, students going out and trying to clean up the environment?
We have very dedicated and very committed environmentalists. But I do not see any
movement to save environment in the country. Then we have population-related values—the
values for a small family norm. Our population has crossed one billion mark. Unless we
are able to motivate younger generation about the significance of small family norms,
efforts to limit the families may not be understood properly.

There are values related to national integration. Ours is a multi-cultural and pluralistic
country. ‘Aasetu Himalaya Paryantam’: from Kashmir to Kanyakumari, from Gujarat to
all the way across Arunachal Pradesh people are multi-religious, multi-linguistic, multi-
ethnic; they consume different types of food, use different clothing, and have different
customs and traditions. This diversity signifies the glory of India. In its pluralism, in its
creative pluralism, lies the glory and strength of India and the Indian civilization. Therefore,
national integration is something that is not merely a political concept. We must feel it. If
an Indian anywhere in the country is mistreated, is killed, is tortured, is raped, is misused,
it is a disgrace for the entire country. We cannot divide this country on the basis of
language, religion, caste or creed and assume that these factors are no longer responsible
for what is happening.

We need to cultivate values for global society as well, because India itself is a part of
the global society; we are part of the developing world. Therefore, while we promote
national integration and nationalism, we do not want to develop a negative nationalism that
makes the rest of the world hostile to us. Indian heritage has never propagated such a
negative nationalism. We are proud to be Indians. We are also proud to be global citizens.
We have to play our part in the emerging global order. We are not a small country, which is
going to be dragged willy nilly into the future. We should lead the world, and we can lead
only if we become a part of the global system by imbibing global values. Finally, inter-
faith values. Inter-faith values have all the essence. I think it was Swami Vivekananda who
had said that every nation has its own genius in different fields. India had genius in the area

*Please see Article 51 A of the Indian Constitution, page 2.
of religion. The inter-faith movement therefore needs to become an integral part of our education system.

**The Third question: How it can be done?** Why value education is necessary, I have tried to answer. What values are desirable, I have tried to point out. How it can be done? Should we introduce some periods for value education? Should there be periods for inter-faith prayers or for meditation? How can you blend these values creatively with various subjects that you teach and also how do you link these values with vocational education? I think these are the issues that deserve attention. If people join together and go to community surroundings to clean them up or undertake a *yatra* to different places of worship, it to my mind will have a deeper impact on children than any number of lectures in the classroom. The dignity of labour is a great value. When we work with our hands, we are not dreaming. On the contrary, we are indulging in a creative ‘*karmayoga*’. These attitudes need to be inculcated, particularly in urban children. They must not look upon themselves as some kind of a privileged elite to go around on scooters and cars while the rest of the children residing in villages move on foot or on bullock carts. This was one of Gandhiji’s major insights. You had to link work with values, and then only you could move towards creative education.

Today the younger generation looks around and observes corruption, nepotism, violence and hatred everywhere. We are bombarded by hyper consumerism and ultra-promiscuicy on many of the television channels. In a situation like this, we have to revive the vision of great India- a vision that the seers and the rishis of the past had seen- a vision that the great educators had seen. We have to develop our inner spiritual values. That is the final goal. ‘*Vedagamegam purusham mahantam, aditva varnam tamasas parastat*’: The capacity to see glory of the divine in every grain of sand and within us needs to be the ultimate goal of human life on this planet Earth.
Value Education in Schools: Strategies and Implementation

Prof. Kireet Joshi*

(Excerpts from the text of the address delivered on 20 August 2002 at National Consultation on Value Education in Indian Schools: Experiences and Strategies of Implementation, held at Jamia Hamdard, New Delhi)

There is unmistakably, a cry among our students to bring about a radical change in our system of education, so as to make it more meaningful, more purposive, more value oriented, more skill-oriented, more interesting and less burdensome. There is a cry of the soul of India, it appears, which wants to communicate itself with the coming generations so that its wisdom and its value system can be nourished, strengthened and developed further in the light of the needs of the critical conditions through which humanity as a whole is passing today. This is not a new cry; this cry was reflected throughout the freedom struggle, when the greatest educationists of India proposed and inspired experiments in education to combat the Macaulayan system of education that had come to be imposed under assumptions entirely antagonistic to the national system of values and national system of education. What is, however, new at present is the cry of the students, and we need to discern in it a deep call to educationists to undertake a fresh journey of research-research in objectives of education, research in contents of education and research in methods of education. It seems inevitable that if we are allowed to go up to the logical conclusion of this effort, we shall be obliged to arrive at a radical formulation of the entire school curriculum that will be in consonance with what the students of our country are demanding implicitly or explicitly.

Problem of Teaching-Learning Material: Suggestions

It has been argued that values cannot be taught. This is, however, not entirely valid. But it is true that values are best fostered, not merely by listening to discourses or lectures, but mainly by example and influence as also by disciplined practice. Example of a living teacher has the greatest power, when the teacher himself is value-oriented. But examples can also be imparted through biographies, stories and inspiring passages of literature.

To sum up: The suggestions that have been made here include the following:

(a) Education that is oriented towards dimension of values should employ the methods of exploration and discovery of the value dimension and its expression through internal

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and external activities of life. It is better to use the expression ‘value-oriented education’ rather than value education.

(b) There are three foundations of value-oriented education, and they need to be supported by the development of the capacity of concentration.

(i) Widening of consciousness can be promoted through the help of a joint laboratory for astronomy, geography and mathematics;

(ii) Deepening of consciousness as also the process of concentration can be aided through introspection and through the aid of Room of Silence, which should be set up in all the schools in the country.

(iii) Exercises in poetry, art and music can be promoted through the study of languages, and the language laboratories in the schools should provide facilities for an integrated development of values that can be imparted through language, music, art and poetry.

(c) Heightening of consciousness can be aided through demonstrations, dramas and exhibitions. Quest for the higher heights should be emphasized in the programmes of value-oriented education.

(d) Need to underline the values of Indian culture. Exploration should be conducted in Indian system of values and it should be fostered through a true national system of education.

(e) Four fundamentals of Indian values are:

(i) Physical health as an instrument for the development and realization of ideals of perfection;

(ii) Robust intellectuality and critical inquiry: values of scientific thought and philosophical thought;

(iii) Restraint and refinement of life-force through ethics and aesthetics;

(iv) Synthesis of values of scientific thought, philosophical thought, ethical practice and aesthetic creative expression- all guided by value of spiritual quest for immortality through the scientific process of exploration of the highest levels of consciousness.

(f) There is need to enlarge the canvas of the present value-oriented education so as to integrate value-orientation not only through language, mathematics, history, geography and natural sciences but also through astronomy, poetry, art, music, dance, drama, study of dharma (as distinguished from religion), philosophy and yoga.
(g) There is need to reframe the curriculum in such a way that the canvas is wider but approach is less burdensome, so that the load of teaching-learning material is drastically reduced.

(h) Value-oriented education should promote development of skills of various kinds—those of art and craft as also of harmonious relationship with nature as well as among all creation.

(i) It is also necessary to undertake a large programme of production of teaching-learning material for value-oriented education. In particular a programme should be undertaken to produce monographs, booklets and other audio-visuals as also albums related to:

   (i) biographies; (ii) good and inspiring stories; and (iii) fine arts.

(j) Development of new programmes of training of teachers, to generate enthusiasm amongst them for value-oriented integral education.

As can be seen, much work awaits us. This is a national task and has to be shouldered on a national scale.

Values in Education
Fr. T. V. Kunnunkal S J*

(Excerpts from the text of his Paper included in Report of National Seminar-cum-Workshop on Value Education organized by Central Board of Secondary Education).

Let me present my thoughts, posing three questions: WHY Values? Secondly, WHAT Values? And thirdly, a word on the HOW of Value Education.

I. To begin with the first question: Why Values? We are well aware of the role of values in life. They provide a framework, a guide, and the rails of purposeful, quick and efficient movement through life. They give a reason to live and if needed, a reason to die. They bring the element of meaning into life. A value-driven person’s life is neither a see-saw nor does its movement resemble driftwood.

Home is the primary value educator and the most effective. But that needs to be continued and strengthened. Besides counter values between home, school and society often exist. Quality Education cannot be neutral, value-free that is to say, providing just techno-informative education. If you do, as many are doing, in India and outside, you have created an animal farm.

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Values have their source in Culture and are rooted in it. Hence a word about culture is relevant. Culture is perhaps best defined as a whole way of life of a people, from birth to the grave, at work and at rest, in life’s serious moments and in lighter moments, and in all areas of human endeavour. And that way of life also includes a system of beliefs, namely their religion. We can also say it in reverse that religion is a whole way of life of a people. Without the support of faith or beliefs or ‘myths’, the pathos of human life often becomes unbearable. Religion plays a critical part in this supporting role, by giving life a meaningful structure. However, without man’s continuing search of current meaning and without his raising questions, we would quickly return to fundamentalism, namely an unquestioned holding on to the past patterns of beliefs and practices, which is what we see happening in the major religions of the world.

Religion (as does culture) gives meaning to people, to their life and actions. If a culture (and if the religion that goes with culture) ceases to do that, then a process of critical and constructive re-thinking becomes imperative. Or, we lapse into mindless fundamentalism, a clinging to a past, to a set of beliefs that do not quicken life any more. More than 20 centuries ago, Herodotus, the perceptive Greek philosopher, had observed that ‘an unexamined life is not worth living.’ Not only individuals but also religions and cultures tend to live unexamined lives, and so many, particularly the young lose all interest in such a culture or such a religion. Hence the disenchantment of the youth in this regard.

I mention three features of Indian culture, which are of direct relevance in our discussion. There was the concept of bhoot daya or Universal Compassion, extending oneself to the whole of creation, to plants, animals and humans. Surely, we find that it is as modern as our today and tomorrow. Then there was the stress on the power of knowledge, namely knowledge bringing about liberation. This power was seen to be so profound as to be listed as one of the ways of final liberation. Sa vidya ya vimuktaye (that is true knowledge that liberates). A third element was that I would call the transcendental or spiritual or vertical dimension of our culture, the quest for depth, for height, for meaning, for standards, for high achievement, for the ultimate. It is indeed true that religions have divided man from man. On the other hand, the spiritual does become an instrument for unity.

The second report of the ‘Club of Rome: Mankind at the Turning Point’ is an optimistic perspective of the future of Man, but conditional on the fact that man must desist from the present trend of undifferentiated or uncontrolled growth and engage in ‘organic growth’. Organic growth is planned, interdependent, and teleological or goal-oriented. It is also self-preservative, not self-destructive. Modern development tends, in many ways, to be self-destructive.
II. The second question: **What** values? Whose values? Culture and Religions provide the value source and resource. But since we have a pluri-cultural and pluri-religious society, these values must be acceptable to all sectors of the people.

There can be no hope of building a nation, of nation-wide development, if only a portion of the total population, namely a minority, enjoys a quality of life and benefits from the national progress and products. In fact, the real danger is that social violence will force the ‘creamy layer’ to confront the issue and to move towards finding a more egalitarian and equitable solution. That is to say, to move towards the dream, the goals and aim of the Indian people, as stated in the Preamble to the Constitution of India. That luminous statement wants every citizen to enjoy Justice, Liberty, and Equality and thus move towards a true Fraternity.

The Report of the National Commission on Teachers identified four national goals: (1) A United Secular India (2) A Modern Nation (3) A Productive People (4) A Humane and Caring Society. The thesis that we move towards an Economy of Care and an Economics of Enough, the observation of the Prime Minister regarding the Middle path and Acharya Ramamurti Review Committee Report on the National Education Policy: *Towards an Enlightened and Humane Society*, all point to a new development paradigm. An essential part of this paradigm would have to be Indian culture-insights such as empowering knowledge, compassion and concern for the long-term, not for the short-term. There is some realization that the “Little People” who are holders of the “Small Traditions” must also experience a sense of Equity, Equality and Justice and thus a sense of belonging to the country and must not be threatened by the “Big People” and by the “Great Traditions”.

India has been ‘Home’ to many cultures and religions. Openness and tolerance (in its good sense) have been the hallmark of Indian cultural tradition. A deliberate policy to allow decentralization of power, and decision making and promotion of the several cultures of India would in fact strengthen the country, hasten its progress and allow its creative genius to bloom. Here, National Economic Policy and National Education Policy must have a meeting ground. So, in our best tradition, allow differences, value differences, preserve diversity, remain secular and democratic and we have much to hope for. The young and the older are beginning to hope for the future of India. A new climate is also building. Infuse this with the basic attitudinal framework of the Indian ethos. The myths of a people, their system of beliefs and world views, change through age and so does their ethos. There are many in India who desire that the direction of this change does not go out of control, through the media and through catering predominantly to one sector of the population, namely to the affluent class.
Along with the frameworks earlier proposed, namely the four constitutional Values and virtues, the four national goals, we should also add the Fundamental Duties introduced through the 42nd Constitutional amendment, under Art. 51A*. In these Fundamental Duties are included several that are culturally nuanced or in harmony with the Indian ethos and the Indian Nation. The passing of the Panchayati Raj Bill by the Parliament and consequent legislation by the States will again go towards a decentralized tackling of tasks of development.

III. Let me say a few words on the important question of the How of Value Education. The methodology in Value Education is critical to making it effective. Can we say with any great degree or enthusiasm that our Value education programmes have been very successful? May be, we enjoyed doing it, teaching them Values, but did they accept it, internalize it and make it a norm for life? A good learning paradigm for Value Education is to use Five essential steps, that promote active learning and internalization. These are:

1. Contextualize the topic for learning
2. Provide for Experience
3. Ensure Reflection, based on that Experience
4. Equally insist on Action
5. Finally Evaluate

So, Context, Experience, Reflection, Action, and Evaluation form the essential steps to any kind of effective and lasting learning, learning for living, learning for life. This is much more true of Value Education. An essential item on our agenda of action is to make India attractive to the young. Only Active Learning will make them participative learners. It will help them to examine critically the India of the past and present and develop a value framework for their own personal and professional lives.

India has often been an enigma to foreigners and possibly to several of us. It presents sharp contrasts, of shadows and light, of heights and depths. Not only the past but also the present has shown that India is capable of reaching heights of excellence. But the major question confronting the nation now is whether we will mindlessly imitate the Western model, and use science and technology to make spectacular advancements, at a great human price, or true to the inner soul and culture of India, usher in a new India that is Really Modern, while remaining Truly Indian and at the same time, Deeply Human. Will we allow this great country and its millions to be part of the great Animal Farm that the McDonalds are building around the world and who have already arrived to set up such

*Please see Art. 51 A reproduced in full on page 2 for Fundamental Duties.
farms in India as well? Or follow a path of our own, in harmony with the Indian and world context?

This is the agony and the ecstasy of the future of India, something that is shared across the globe, namely to find effective ways to integrate Development and Culture, Values and Education. This is the moral imperative that is the challenge facing our future.

Importance of Teaching Children Values

Mrs. S. Chona*

(Excerpts from the Report of National Seminar-cum-Workshop on Value Education- CBSE, Delhi in collaboration with Bhartiya Vidya Bhawan, Delhi Kendra.)

What do we owe a child?
Substance and shelter, roof and raiment.
What else?
A chance: the best chance we can give to begin and to become.
A chance to get past rock and reef into the channel and direction and control to survive the current.
What children need is a set of carefully crafted, somewhat magical touchstones which, in youth, transform into moorings, giving first the security of place and then giving growing vessels a chance to be built strong in still water.
Later the touchstones transform again- into paddle, rudder and stem. allowing fresh, new pilots to negotiate and navigate the incredible currents of adult life.
The magic touchstones that children need, and that teachers and parents owe, are values- values that hold us, secure us, guide us.

“But” come the echoes of folly and abdication,
“We shouldn’t impose our values on children. And anyway,

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people can only learn by experience, by trial and error, each person must discover his own values.”

As foolish this, as to say, “Calculus must be rediscovered independently by each”

Forcing a child to rediscover the wheel of values is withholding a lifeline to a craft stripped of rudder and stern, drastically increasing the chances of drowning.

**Why should we teach moral values to children?**

Because our parents tried to teach them to us?
Because they are traditional?
Because they are what makes our society safe and workable?
Because we believe in them?
Because they are right?
Because studies show that morality and value-oriented behaviour helps a child develop a sense of autonomy, independence, and confidence?
Perhaps all of these are good answers. Certainly at least some of them are correct for each of us.

But there is a better reason, a universal one, a reason that undergrids and overarches all the rest: **We should teach values to our children because it is the most significant and effective thing we can do for their happiness as educationists and parents.**

The wisdom of the ages, as well as of our own experience teaches us that individual and collective happiness is connected to (if not the direct product of) behaviour that is governed by moral values. It is no co-incidence that the sages and seers of different cultures and countries have taught the same basic values. The historic correlation between amorality and the decline of Rome exemplifies people who seem to lose their principles and their peace of mind at the same time.

One way that our children could learn this connection between living according to values and their personal happiness is by trial and error. The failure and unhappiness that immoral behaviour brings could cause them to change, teaching morality and developing values through the hard school of painful experience. But any one person’s lifetime is not long enough to “rediscover the wheel”- to sort out all of the connections between values
and happiness. Therefore our duty as teachers and parents is to pass along what we have learnt, to teach our children both the values and the connections.

Ralph Waldo Emerson said it best: “Cause and effect are two sides of one fact. Every secret is told, every crime is punished, every virtue is rewarded, every thing is redressed, in silence and certainty. Cause and effect, means and ends, seed and fruit, cannot be severed: for the effect already blooms in the cause, end pre-exists in the means, the fruit is in the seed.”

The fruit of fulfillment and basic happiness is in the seed of clear, strong moral values.

Why should we teach values to our children? *Because their happiness depends on it.*

The “permissive parenting” of the modern times has produced a generation of young adults who have broken all records for drug abuse, family instability, suicide and (though it is less quantifiable) unhappiness.

The idea of avoiding the teaching of moral values until children are old enough to choose their own value system is indeed a catastrophic mistaken approach. It is analogous to setting a tiny, powerless vessel down in the midst of turbulent, destructive currents and hoping that by some chance it will wash into a safe harbour.

With or without teachers’ and parents’ help children will begin developing both conscious and subconscious values during their preschool years. They learn them partly from their friends, partly from television, but mostly from their family. They test and develop and sometimes alter these values as they enter school. As they approach adolescence and teens, they struggle for autonomy and begin to set up their own value system, which is independent of (but not usually very different from) that of the two institutions Family and School.

If their parents avoid educating them regarding values, they’ll learn, primarily, that ‘values aren’t important’. The parental value-developing process works better when parents and teachers focus on values and consciously try to help, teach, and set examples all along the way. Their children will still develop their own values- but they will do so because their parents and teachers showed them that it was an important part of their development at home and in the schools.
Part-II
Values, Ethics, Integrity & Character

Chapter 1: Values & Virtues
Chapter 2: Ethics & Integrity
Chapter 3: Character
Chapter One
VALUES AND VIRTUES

“The term “value” means that which is intrinsically valuable in itself, unlike a commodity or a product, which gains value only through exchange. In Indian tradition the “value” is expressed in three simple and meaningful words Satyam –Shivam –Sundaram. Truth– Love – Beauty. All the “values” are derived from these basic concepts.”

– C. Subramaniam, Late Indian Minister and President Bhartiya Vidya Bhavan, Mumbai

Human Values

The High Level Core Group on Value Orientation of Education set up by the Planning Commission studied the suggestions of various Committees and Commissions regarding a large number of values, sub-values, habits, modes of conduct, attitudes and behaviour patterns and concluded:

“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 bedrock of all the religions of the world and lead to blossoming of human personality.” *

The Core Group developed a working model, linking educational objectives with facets of human personality and universal human values. The model is presented below:

Educational Model: Linkages between Ideals of Education, Facets of Human Personality and Universal Human Values

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Ideals/ Objectives of Education</th>
<th>Facets of Human Personality</th>
<th>Universal Human Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Knowledge</td>
<td>Intellectual</td>
<td>Truth (Sathya)</td>
</tr>
<tr>
<td>2.</td>
<td>Skill</td>
<td>Physical</td>
<td>Righteous Conduct (Dharma)</td>
</tr>
<tr>
<td>3.</td>
<td>Balance</td>
<td>Emotional</td>
<td>Peace (Shanti)</td>
</tr>
<tr>
<td>4.</td>
<td>Vision</td>
<td>Psychological</td>
<td>Love (Prema)</td>
</tr>
<tr>
<td>5.</td>
<td>Identity</td>
<td>Spiritual</td>
<td>Non-Violence (Ahimsa)</td>
</tr>
</tbody>
</table>

It will be observed that, like indivisibility of the personality and its integrated nature and the coherence of education, the universal human values are inter-linked, inter-related, inter-dependent and inseparable.

The five basic human values namely, Truth, Righteous Conduct, Peace, Love and Non-Violence, which are dogma-free and universal, have been lauded by eminent Jurists, Scientists, Academicians and Policy Planners.

Prof. E.C.G. Sudarshan, an eminent scientist, has observed that science as a discipline is a constant pursuit of the inner working of the laws of nature which approximate to the law of life which is Truth. Through Right Conduct and procedures, we have to discover the laws of nature, and it can be done if one is in Love with nature and finds out what nature is like. Similarly, he felt that the right kind of devotion to the pursuit of science, which is non-possession, gives joy, bordering Peace. He went on to observe that when there is no difference between the discoverer and the observer—the most interesting part of the life of a scientist—then we find that most unifying principle of Non-Violence. Prof. Sudarshan concluded that five essential ideals are very close to the basic principles of science.*

**Significance of Values**


The Oxford dictionary defines the term ‘value’ as (a) the worth of something in terms of money, (b) the quality of being useful or important, and (c) beliefs about what is right and wrong and what is important in life. ‘Value’ acquires these and other meanings depending on one’s point of view, and the subject area in which it is used. Values can be categorized by their source as spiritual, moral, material, cultural, intellectual, aesthetic, economic, political, social and personal values. Again, philosophers, psychologists, educationists, sociologists and others suggest different approaches for understanding and transmitting values.

**Values in Indian culture:**

Indian culture has since ancient times adopted a two-tier system of values known as *purusharthas.* The lower tier consists of three values: *kama* or the desire to project oneself, *artha* or wealth, and *dharma* or morality. Here, the first two values are strictly

*See Education in Human Values by Prof. Somnath Saraf, pg 78 of this book.*
regulated by the third value. Without a strong mooring in dharma, unrestrained pursuit of wealth and sense desires clouds one’s discretion and leads to deception, corruption, tension, friction, and finally disintegration of the whole personality. Once an individual develops dispassion for the first two values, he is then ready to realize the highest value, which is moksha or absolute freedom. It is freedom from this never-ending cycle beginning with desire. Again moksha is the attainment of joy, peace, and awareness that is constant and unaffected by any external or internal situations.

**Values are virtues:**

When we speak of ‘values’ in character building, it is primarily as moral beliefs or principles. They are convictions that guide our actions by determining what is right and what is wrong, what is desirable and what is undesirable. Therefore, the call for values in society is mainly a moral appeal where ‘value’ stands for ‘virtue’.

The importance of moral values lies in the fact that they regulate an individual’s life and conduct from the innermost levels of his personality. Such a regulation is necessary to achieve the ideal human evolution. Moral strength helps an individual to manifest love, selflessness, peace, and happiness. The same moral force begets in society values like liberty, equality, fraternity, non-violence and justice.

**Objective of Morality**

**Values are means for spiritual growth:**

However, values are not an end in themselves. Though they motivate us to seek quality, excellence, and fulfillment, they by themselves cannot give us lasting fulfillment, peace and wisdom. Also, the mere practice of moral values is not an enduring solution to social problems. The key to individual and social evolution lies in religion. By religion is meant not rites and rituals, but spirituality. The University Education Commission headed by Dr. S. Radhakrishnan in 1948-49, which strongly recommended the inclusion of religious and moral education at the University level, opines:

“There are many who feel that morality can take the place of religion. We have to understand that the great virtues of loyalty, courage, discipline and self-sacrifice may be used for good or bad ends. These are essential for a successful citizen as for a successful villain. What makes a man truly virtuous is the purpose for which he lives, his general outlook on life. Virtue and vice are determined by the direction in which we move, by the way in which we organize our life. Unless morality is taken in a larger sense, it is not enough. If we exclude spiritual training in our institutions, we would be untrue to our whole historical development”
Indeed, moral, social and cultural values enter into our lives only as we grow spiritually. Therefore, values are primarily the means for opening the doors of higher, deeper fulfillment or spiritual growth. They are the internal guideposts or links that direct us towards their source – the divinity within us.

Our society has since ancient times prescribed the obligatory practice of specified moral values. These values are presented in the Smritis that deal with morality, religion and law. The following chart gives an idea of the virtues prescribed by Maharishi Manu, Maharishi Yajnavalkya, and Maharishi Patanjali in the past, and by the Smriti of modern India, our Constitution.

<table>
<thead>
<tr>
<th>Maharishi Manu</th>
<th>Maharishi Yajnavalkya</th>
<th>Maharishi Patanjali</th>
<th>Constitution of India</th>
</tr>
</thead>
<tbody>
<tr>
<td>Truthfulness</td>
<td>Truthfulness</td>
<td>Truthfulness</td>
<td>Justice</td>
</tr>
<tr>
<td>Non-Stealing</td>
<td>Non-Stealing</td>
<td>Harmlessness</td>
<td>Equality</td>
</tr>
<tr>
<td>Cleanliness</td>
<td>Cleanliness</td>
<td>Non-covetousness</td>
<td>Liberty</td>
</tr>
<tr>
<td>Self-Control</td>
<td>Self-control</td>
<td>Chastity</td>
<td>Fraternity</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>Charity</td>
<td>Non-possessiveness</td>
<td></td>
</tr>
<tr>
<td>Courage</td>
<td>Endurance</td>
<td>Purity</td>
<td></td>
</tr>
<tr>
<td>Knowledge</td>
<td>Kindness</td>
<td>Contentment</td>
<td></td>
</tr>
<tr>
<td>Wisdom</td>
<td></td>
<td>Self-discipline</td>
<td>Study</td>
</tr>
<tr>
<td>Restraint of anger</td>
<td></td>
<td></td>
<td>God-centeredness</td>
</tr>
</tbody>
</table>

The task of practicing this long list of moral values may appear daunting. But one need not try to imbibe these values one by one. They all are easily brought into practice if one focuses on two virtues:

**Being Truthful**

Our scriptures assert that Truth alone finally triumphs. Our national motto ‘Satyamev Jayate’ reminds us of this truth. Seeking pure love for Mother Kali, Sri Ramakrishna offered at Her feet the dualities of life—knowledge and ignorance, holiness and unholiness, good and evil, and righteousness and unrighteousness. But he could not offer the duality of truth and falsehood because if he renounced truth, his very act of renunciation would become false!
Truthfulness or honesty is the foundation of all other virtues, and it should be the basis of any social existence. Sri Ramkrishna repeatedly asserted:

Even those engaged in worldly activities, such as office work or business, should hold to the truth. Truthfulness alone is the spiritual discipline in the Kaliyuga. [The Gospel of Sri Ramkrishna,175].

If one resorts to falsehood in dealings with others, it leads to loss of trust. Loss of trust is loss of everything else. Again, lying to oneself results in loss of self-respect. And without self-respect one soon loses the respect of society too. Only the strength born of truthfulness will save one from fear, guilty conscience, and hypocrisy. This power bestows the mental grit necessary to give up selfishness and base desires, and withstand the force of temptations. A person blessed with this virtue is known as satyavadi.

**Practicing self-control (Atma Samyam)**

The effort to sacrifice one’s selfishness, ego, and comforts in the service of others demands a lot of mental and physical energy. This energy can be built-up only through self-control by conserving the energy spent in unnecessary speech, over-eating, and indulgence in lust. Furthermore, self-discipline empowers one to bring into practice all the other virtues and be focused on goals. A person blessed with such self-control is called jitendriya.

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**Universal Values**

**Mrs. S. Chona**

Are there such things as universal values? Is there such a thing as unconditional, unchanging, non denominational morality? Are there certain standards of thought and behaviour that are inherently right and that can be unequivocally accepted as good, or at least as “better” than their opposites or alternatives?

**Definition:**

A true and universally acceptable ‘Value’ is one that produces behaviour that is beneficial both to the practitioner and to those on whom it is practiced. It is a principle that either accomplishes well-being or prevents harm (or does both). It is something that helps or something that prevents hurt.

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Criteria:

Apply to the term ‘values’ further criteria that separate them from various skills, attributes, or characteristics that may also be beneficial. The differentiation is this: A value is a quality distinguished by: (a) its ability to multiply and increase in our possession even as it is given away; and (b) the fact that the more it is given to others, the more it will be returned by others and received by ourselves.

Values, then are other-and-self-benefiting qualities that are given as they are gained and gained as they are given.

Of the twelve values I have selected, half have been called values of being because they begin with the development of a quality or an attitude within ourselves that determines how we behave and how we treat others. The other half are called values of giving because they originate as gifts to others and then go on to influence who we are.

Values of Being

Honesty

Honesty with other individuals, with institutions, with society, with self. The inner strength and confidence that is bred by exacting truthfulness, trustworthiness, and integrity.

Courage

Daring to attempt difficult things that are good. Strength not to follow the crowd, to say no and mean it and influence others by it. Being true to convictions and following good impulses even when they are unpopular or inconvenient. Boldness to be outgoing and friendly.

Peaceability

Calmness, Peacefulness, Serenity. The tendency to try to accommodate rather than argue. The understanding that differences are seldom resolved through conflict and that meanness in others is an indication of their problem or insecurity and thus of their need for your understanding. The ability to understand how others feel rather than simply reacting to them. Control of temper.

Self-Reliance and Potential

Individuality, awareness and development of gifts and uniqueness. Taking responsibility for own actions. Overcoming the tendency to blame others for difficulties. Commitment to personal excellence.
Self-Discipline and Moderation


Fidelity and Chastity

The value and security of fidelity within marriage and of restraint and limits before marriage. The commitments that go with marriage and that should go with sex. A grasp of the long-range (and widespread) consequences that can result from sexual amorality and infidelity.

Values of Giving

Loyalty and Dependability

Loyalty to family, to employers, to country, school, and other organizations and institutions to which commitments are made. Support, service, contribution. Reliability and consistency in doing what you say you will do.

Respect

Respect for life, for property, for parents, for elders, for nature, and for the beliefs and rights of others. Courtesy, politeness and manners. Self-respect and the avoidance of self-deprecation.

Love

Individual and personal caring that goes both beneath and beyond loyalty and respect. Love for friends, neighbours, even adversaries, and a prioritized, life long commitment of love for family.

Unselfishness and Sensitivity

Becoming more extra-centered and less self-centred. Learning to feel with and for others. Empathy, tolerance, brotherhood. Sensitivity to needs of people and situations.

Sensitivity and empathy are values of obvious importance, but they are also qualities usually associated with maturity.

Awareness that being kind and considerate is more admirable than being tough or strong. The tendency to understand rather than confront, gentleness particularly towards
those who are younger or weaker. The ability to make and keep friends. Helpfulness. Cheerfulness.

**Justice and Mercy**

Obedience to law, fairness in work and play. An understanding of natural consequences and the law of the harvest. A grasp of mercy and forgiveness, and an understanding of the futility of carrying a grudge.

**Indian Core Values of Peace and Harmony.**

Prof. H S Srivastava *

A definition of values:

Values are those characteristics of human society which set norms, exert control and influence the thinking, willing, feeling and actions of individuals.

Values: India’s national concern

The inculcation of values has been cherished as a noble goal of all societies of all times and India has been no exception to this. In India values are a national concern. The Constitution of India lays the firm foundation of a sovereign, socialist, secular and democratic republic. It secures for all citizens: justice- social, economic and political; liberty of thought, expression, faith, belief and worship; equality of status and of opportunity; fraternity, assuring the dignity of the individual; and the unity and integrity of the nation. All these provisions along with the supremacy of the judiciary are the cornerstones of peace and harmony.

The addition of a further section on ‘Fundamental Duties’ to the Indian Constitution in 1976 indicates value-laden provisions, all of which are in one or more ways related to peace and harmony. These among other things make it the duty of every Indian citizen; (a) to uphold and protect the sovereignty, unity and integrity of India; (b) to promote harmony and a spirit of brotherhood; (c) to renounce practices derogatory to the dignity of women; and (d) to protect and improve the natural environment; (e) to have compassion for all living creatures; and (f) to develop a scientific temper and spirit of enquiry and reform. By implication these provisions negate discrimination, sectarianism, obscurantism, superstition and violence.

*Prof. H.S. Srivastava, Dean in NCERT.*
A Charter of universal values acceptable to all religions:

An exploration which the author (H.S. Srivastava) piloted in the early 1970s deserves mention here. The purpose was to identify the values acceptable to all religions. Letters therefore were written to the leaders of the major religious faiths of the world. Only one question was asked: what personality attributes should an individual religiously following his religion be expected to possess? The religions covered were:

- Baha’i
- Buddhism
- Christianity
- Confucianism
- Hinduism
- Islam
- Jainism
- Judaism
- Shintoism
- Sikhism
- Taoism
- Zoroastrianism

The main denominations of these religions also were covered, along with some reformist movements. On receipt of their comments and observations, necessary changes suggested by them were incorporated to get the final list of personality attributes. These were then classified as described below:

- **‘Me and me’ attributes**, are practiced by the individual alone, without reference to his or her social relationships, and without assistance from others. The attributes clustered in this category were: (a) Cleanliness (b) Dignity of labour (c) Diligence (d) Perseverance (e) Determination (f) Fortitude (g) Courage (h) Self-reliance (i) Excellence (j) Hope (k) Meditation and (l) Self-analysis.

- **‘Me and you’ attributes**, are those attributes that necessitate interaction between two or more individuals: (a) Patience (b) Dutifulness (c) Courtesy (d) Love (e) Magnanimity (f) Humility (g) Being a good sports-person (h) Honesty (i) Tolerance and (j) Charity.

- **‘Me and society’ attributes**, involve wider interactions with the society, nation and the world. These include: (a) Sharing (b) Team spirit (c) Dialogue (d) Justice (e) Sympathy (f) Hospitality (g) Non-violence (h) Peace and (i) Harmony.

- **‘Me and God’ attributes**, involve an individual’s relationship with her or his maker. These include: (a) Prayer (b) Worship (c) Gratitude (d) Service (e) Witnessing God in nature (f) Righteous behaviour; and (g) Pursuit of salvation.

Two values selected for a more concrete focus are **tolerance and non-violence** which besides being universal values are typical Indian values also.
**Tolerance**

Tolerance as a unifying factor which promotes peace and harmony between peoples is indispensable for national integration and world peace. Living in a pluralistic, multilingual society, representing divergent religious beliefs, cultures and lifestyles, necessitated the practice of tolerance and forbearance. The exercise of tolerance enables us to accept differences in a spirit of understanding and friendliness. To summarize, the genesis of tolerance lies in: (a) Knowledge (b) Vision (c) Belief in the brotherhood of humankind (d) Openness (e) Adaptability and (f) Calmness.

The factors that lead to **intolerance** are: (a) Traditionalism (b) Ignorance (c) Inflexibility (d) Closed attitudes to people (e) Prejudices and (f) Inadaptability.

**Non-violence**

Non-violence, non-injury or ‘Ahimsa’ is the virtue of never causing pain to any living being by thought, word or deed. The cardinal foundations of non-violence are fearlessness, chastity, non-attachment, and truth. These can be activated at different levels to oneself, person to person, person to group, or group to group. Non-violence is not limited only to the restraint of physical violence but also dissociates itself from psychological or spiritual violence that impairs a person’s dignity or integrity. Non-violence absorbs the shock of violence, instilling the ability to face it and to abstain from retaliation. To summarize, what leads to **non-violence** are the sentiments of (a) Respect and love for humankind; (b) Emotional stability; (c) Tolerance; (d) Self-control; and (e) Self-confidence.

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**Ten Essential Virtues : The Content of Our Character**

**Thomas Lickona***

In his famous “I Have a Dream” speech, Martin Luther King, Jr. said he dreamed of the day when all Americans “will be judged not by the colour of their skin but by the content of their character.”

Broadly speaking, the content of good character is virtue. Virtues, such as justice and kindness, are habits, dispositions to behave in a morally good way. They are objectively good human qualities, good for us whether we know it or not. They are affirmed by

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societies and religions around the world. Because they are intrinsically good, virtues have a claim on our conscience.

**Ten Essential Virtues**

Which virtues are most important for strong character? Here are ten that are recognized and taught by nearly all philosophical, religious, and cultural traditions.

1. *Wisdom*

   Wisdom is good judgment. The ancient Greeks considered wisdom to be the master virtue, the one that directs all the others. It enables us to make reasoned decisions that are both good for us and others. Wisdom tells us how to put the other virtues into practice—when to act, how to act, and how to balance different virtues when they conflict (as they do, for example, when telling the honest truth might hurt someone’s feelings). Wisdom enables us to discern correctly, to see what is truly important in life, and to set priorities. As the ethicist Richard Gula points out, “We cannot do right unless we first see correctly.”

2. *Justice*

   Justice means respecting the rights of all persons. The Golden Rule, which directs us to treat other persons as we wish to be treated, is a principle of justice that can be found in cultures and religions around the world. Since we ourselves are persons, justice also includes self-respect, a proper regard for our own rights and dignity. It includes so many of the interpersonal virtues—*civility, honesty, respect, responsibility* and *tolerance* (correctly understood not as approval of other people’s beliefs or behaviours but as respect for their freedom of conscience as long as they do not violate the rights of others). A concern for justice—and the capacity for moral indignation in the face of injustice—inspires us to work as citizens to build a more just society and world.

3. *Fortitude*

   Fortitude enables us to do what is right in the face of difficulty. The right decision in life is often the hard one. One high school’s motto says, “Do the hard right instead of the easy wrong.” A familiar maxim says, “When the going gets tough, the tough get going.” Fortitude is the inner toughness that enables us to overcome or withstand hardship, defeats, inconvenience, and pain. *Courage, resilience, patience, perseverance, endurance,* and a *healthy self-confidence* are all aspects of fortitude. We develop our Character more through our sufferings than our successes. Setback can make us stronger if we don’t give in to feeling sorry for ourselves.
4. **Self Control**

Self-control is the ability to govern ourselves. It enables us to control our temper, regulate our sensual appetites and passions, and pursue even legitimate pleasures in moderation. It’s the power to resist temptation, to wait, and to delay gratification in the pursuit of higher and distant goals. An old saying recognizes the importance of self-control in the moral life: “Either we rule our desires, or our desires rule us.” Reckless, self-destructive, and criminal behaviour flourish in the absence of self-control.

5. **Love**

Love goes beyond justice; it gives more than fairness requires. Love is the willingness to sacrifice for the sake of another. A cluster of important human values—empathy, compassion, kindness, generosity, service, loyalty, patriotism (love of what is noble in one’s country), and forgiveness—make up the virtue of love. Love is a demanding virtue.

6. **Positive Attitude**

If you have a negative attitude in life, you’re a burden to yourself and others. If you have a positive attitude, you are an asset to yourself and others. The character strengths of hope, enthusiasm, flexibility, and a sense of humour are all part of a positive attitude. All of us, young and old, need to be reminded that our attitude is something we choose. “Most people,” Abraham Lincoln said, “are about as happy as they make up their minds to be”.

7. **Hard Work**

There is no substitute in life for hard work. Hard work includes the virtues of initiative, diligence, goal-setting, and resourcefulness.

8. **Integrity**

Integrity is adhering to moral principle, being faithful to moral conscience, keeping our word, and standing up for what we believe. To have integrity is to be “whole,” so that what we say and do in different situations is consistent rather than contradictory. Integrity is different from honesty, which tells the truth to others. Integrity is telling the truth to oneself. Self-deception enables us to do whatever we wish, even great evil, and find a reason to justify our actions.

9. **Gratitude**

Gratitude is often described as the secret of a happy life. It reminds us that we all drink from wells we did not dig. It moves us to count our everyday blessings. The writer Anne Husted
Burleigh observes, “Gratitude, like love, is not a feeling but an act of the will. We choose to be thankful, just as we choose to love.”

10. Humility

Humility can be considered the foundation of the whole moral life. Humility is necessary for the acquisition of the other virtues because it makes us aware of our imperfections and leads up to try to become a better person. “Humility,” writes the educator David Isaacs, “is recognizing both our inadequacies and abilities and pressing our abilities into service without attracting attention or expecting applause.” “Every virtue turns worthless,” writes the philosopher Dietrich von Hildebrand, “if pride creeps into it – which happens whenever we glory in our goodness.” Humility enables us to take responsibility for our faults and failings (rather than blaming someone else), apologize for them, and seek to make amends.

The life of virtue is obviously difficult. All of us, adults as well as children, fall short in the practice of these ten virtues. It helps to think of each of the virtues as a continuum and to focus on making progress in practicing each more consistently. We can also take heart from knowing, as the educator James Couglin points out, that the virtues are linked. A decision to work seriously on even one virtue will be likely to pull all the other virtues up.

(Adapted from Thomas Lickona’s ‘Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues’ (Simon and Schuster, Feb.- 2004); available from: www.amazon.com)
Chapter Two
ETHICS & INTEGRITY

“Relativity applies to physics, not ethics.” – Albert Einstein

Making Sense of Ethics
Michael Josephson*

What is Ethics?

Ethics refers to principles that define behaviour as right, good and proper. Such principles do not always dictate a single “moral” course of action, but provide a means of evaluating and deciding among competing options. Ethics is concerned with how a moral person should behave. Values concern ethics when they pertain to beliefs about what is right and wrong.

Most people have convictions about what is right and wrong based on religious beliefs, cultural roots, family background, personal experiences, laws, organizational values, professional norms and political habits. These are not the best values to make ethical decisions by, not because they are unimportant, but because they are not universal. In contrast to consensus ethical values – such basics as trustworthiness, respect, responsibility, fairness, caring and citizenship – personal and professional beliefs vary over time, among cultures and among members of the same society. There is nothing wrong with having strong personal and professional moral convictions about right and wrong, but unfortunately, some people are “moral imperialists” who seek to impose their personal moral judgments on others. The universal ethical value of respect for others dictates honouring the dignity and autonomy of each person and cautions against self-righteousness in areas of legitimate controversy.

Our values are what we prize and our values system is the order in which we prize them. The values we consistently rank higher than others are our core values, which define character and personality.

From Values to Principles

We translate values into principles so they can guide and motivate ethical conduct. Ethical principles are the rules of conduct that derive from ethical values. For example, honesty is a value that governs behaviour in the form of principles such as: tell the truth, don’t deceive be candid, don’t cheat. In this way, values give rise to principles in the form of specific “dos” and “don’ts”.

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Ethics and Action

Ethics is about putting principles into action. Consistency between what we say we value and what our actions say we value is a matter of integrity. It is also about self-restraint.

- Not doing what you have the **power** to do: an act isn’t proper simply because it is permissible or you can get away with it.

- Not doing what you have the **right** to do: there is a big difference between what you have the right to do and what is right to do.

- Not doing what you **want** to do: in the well-worn turn of phrases, an ethical person often chooses to do more than the law requires and less than the law allows.

Why Be Ethical?

People have lots of reasons for being ethical:

- There is **inner benefit**. Virtue is its own reward.

- There is **personal advantage**. It is prudent to be ethical. It’s good business.

- There is **approval**. Being ethical leads to self-esteem, the admiration of loved ones and the respect of peers.

- There is **religion**. Good behavior can please or help serve a deity.

- There is **habit**. Ethical actions can fit in with upbringing or training.

There are obstacles to being ethical, which include:

The ethics of self-interest: when the motivation for ethical behaviour is self-interest, decision-making is reduced to risk-reward calculations. If the risks from ethical behaviour are high- or the risks from unethical behaviour are low and the reward is high- moral principles succumb to expediency. This is not a small problem many people cheat on exams, lie on resumes, and distort or falsify facts at work. The real test of our ethics is whether we are willing to do the right thing even when it is not in our self-interest.

The pursuit of happiness: the morally mature individual finds happiness in grander pursuits than money, status, sex and mood-altering substances. A deeper satisfaction lies in honouring universal ethical values, that is, values that people everywhere believe should inform behaviour. That unity between principled belief and honourable behaviour is the foundation for real happiness.
Obstacles to Ethical Decision Making: Rationalizations

We judge ourselves by our best intentions, our noblest acts and our most virtuous habits. But others tend to judge us by our last worst act. So in making tough decisions, don’t be distracted by rationalizations. Here are some of the most common ones:

If It’s Necessary, It’s Ethical

This rationalization rests on the false assumption that necessity breeds propriety. The approach often leads to ends-justify-the-means reasoning and treating non-ethical tasks or goals as moral imperatives.

The False Necessity Trap

As Nietzsche put it, “Necessity is an interpretation, not a fact.” We tend to fall into the “false necessity trap” because we overestimate the cost of doing the right thing and underestimate the cost of failing to do so.

If It’s Legal and Permissible, It’s Proper

This substitutes legal requirements (which establish minimal standards of behaviour) for personal moral judgement. This alternative does not embrace the full range of ethical obligations, especially for individuals involved in upholding the public trust. Ethical people often choose to do less than the maximally allowable, and more than the minimally acceptable.

It’s Just Part of the Job

Conscientious people who want to do their jobs well often fail to adequately consider the morality of their professional behaviour. They tend to compartmentalize ethics into two domains: private and occupational. Fundamentally decent people thereby feel justified doing things at work that they know to be wrong in other contexts. They forget that everyone’s first job is to be a good person.

It’s All for a Good Cause

People are especially vulnerable to rationalizations when they seek to advance a noble aim. “It’s all for a good cause” is a seductive rationale that loosens interpretations of deception, concealment, conflicts of interest, favouritism and violations of established rules and procedures.

I Was Just Doing It for You

This is a primary justification for committing “little white lies” or withholding important information in personal or professional relationship; such as performance reviews. This rationalization pits the values of honesty and respect against the value of caring. An individual deserves the truth because he has a moral right to make decisions about his own
life based on accurate information. This rationalization overestimates other people’s desire to be “protected” from the truth, when in fact most people would rather know unpleasant information than believe soothing falsehoods. Consider the perspective of people lied to: if they discovered the lie, would they thank you for being thoughtful or would they feel betrayed, patronized or manipulated?

I’m Just Fighting Fire with Fire

This is the false assumption that promise-breaking, lying and other kinds of misconduct are justified if they are routinely engaged in by those with whom you are dealing. Remember: when you fight fire with fire, you end up with the ashes of your own integrity.

It Doesn’t Hurt Anyone

Used to excuse misconduct, this rationalization falsely holds that one can violate ethical principles so long as there is no clear and immediate harm to others. It treats ethical obligations simply as factors to be considered in decision-making, rather than as ground rules. Problem areas: asking for or giving special favours to family, friends or public officials; disclosing non-public information to benefit others; using one’s position for personal advantage.

Everyone’s Doing It

This is a false, “safety in numbers” rationale fed by the tendency to uncritically treat cultural organizational or occupational behaviours as if they were ethical norms, just because they are norms.

It’s OK If I Don’t Gain Personally

This justifies improper conduct done for others or for institutional purposes on the false assumption that personal gain is the only test of impropriety. A related but narrower view is that only behaviour resulting in improper financial gain warrants ethical criticism.

I’ve Got It Coming

People who feel they are overworked or underpaid rationalize that minor “perks” – such as acceptance of favours, discounts or gratuities—are nothing more than fair compensation for services rendered. This is also used as an excuse to abuse sick time, insurance claims, overtime, personal phone calls and personal use of office supplies.

I Can Still Be Objective

By definition, if you’ve lost your objectivity, you can’t see that you’ve lost your objectivity! It also underestimates the subtle ways in which gratitude, friendship and anticipation of future favours affect judgement. Does the person providing you with the benefit believe that it will in no way affect your judgement? Would the person still provide the benefit if you were in no position to help?
Everybody is Doing It? That’s No Excuse!

Dr. Laura Schlessinger*

I talk with people who have gotten themselves into all sorts of troubled, unhappy and unworkable situations because they put aside questions of what was sensible, good, right, legal, moral, or holy, and turned instead to what they thought were worthy, viable alternatives. And always, they have excuses:

“This is the 1990s, you know. Things are different now,” people say to me. But, I wonder which came first—the 1990s or the “things”? The fault lies not in our decade but in ourselves.

“But everyone is doing it—it’s no big deal,” is another slogan I often hear.

I am struck by how scary that concept can be. Groups, crowds and mobs are not often known for moral or responsible behaviour. In fact, there are plenty of studies suggesting that large groups can do things that the people involved would be ashamed to do on an individual basis. In the final analysis, the “everybody’s doing it” excuse amounts to dropping humanity to its lowest common denominator.

“But I thought it would work out—I thought we were different.” I’m told.

It’s amazing how strongly we want to think that common sense and moral values are for the stupid, weak, uninspired, mundane “others.” It’s sad that we don’t appreciate the commonality of our desires, needs, passions, excitement, thrills, infatuations and temptations. However unique they feel to us, our feelings are actually much like other people’s and are no excuse to evade moral responsibility. We should see such feelings as challenges, opportunities to acknowledge our human weaknesses and rise above them.

I think rituals of self-denial (such as religious fasting) provide a useful experience of self-discipline and sacrifice. The act of sacrifice, even a symbolic sacrifice for a brief time, can help us realize life, and how focused we usually are on stimulation, acquisition and ego-gratification. Intentionally making ourselves uncomfortable can be enlightening, teaching us something about our hidden weaknesses and potential strengths.

In truth the interplay between such weakness and strengths guides our personal decisions, not the ambience of the decade or the example of a faceless “everybody.” Sadly, we often come to this realization only after our actions have undermined our lives.

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INTEGRITY

“Nothing is at last sacred but the integrity of your own mind.”

Ralph Waldo Emerson

“There is no such thing as a minor lapse of integrity.”

Tom Peters

Integrity – Life Skill

Integrity is to be honest, sincere and to conduct oneself according to what is right and what is wrong. Honesty means the ability to be trusted by others. An honest person cares about what’s right and wrong. Rights and wrongs need to be modelled, discussed and explained. Below are important points to remember when emphasizing and teaching integrity.

- Integrity shows others your good character.
- Having integrity and being truthful builds your own self-respect.
- Being truthful takes courage.
- Cheating is not being truthful. Remember- cheating eventually hurts you the most in many ways.
- Being truthful helps keep us safe (remember “The Boy who Cried Wolf”).
- Having Integrity helps others respect you more.
- Honesty is expected.
- Integrity/honesty helps others to trust you more.
- Honesty and integrity are parts of real friendships.
- Integrity/honesty is for everyone.
- Being honest is easy if the truth is told the first time.
- When being honest, use good manners-or tact.
- You can be trusted when you are honest and have integrity.
- Integrity and honest actions build good character.
- Integrity/honesty is to friendship as food is to the body.
Core Values

Group Captain (Retd) A.G. Bendre, VM

The Core Values exist for all members of the family. They are for all of us to read, to understand, to live by, and to cherish. The Core Values are much more than minimum standards. They remind us what it takes to get the mission done. They inspire us to do our very best at all times. They are the common bonds for brotherhood, and they are the glue that unifies the organization and ties us to the great leaders and public servants of the past.

The Core Values are:
(1) Integrity first,
(2) Service before self,
(3) Excellence in all we do.

Integrity First

Integrity is a character trait. It is the willingness to do what is right even when no one is looking. It is the “moral compass”, the inner voice; the voice of self-control; the basis for the trust imperative in today’s world.

Integrity is the ability to hold together and properly regulate all of the elements of a personality. A person of integrity, for example, is capable of acting on conviction. A person of integrity can control impulses and appetites. But integrity also covers several other moral traits. They are:-

Courage - A person of integrity possesses moral courage and does what is right even if personal cost is high.

Honesty - should be the hallmark of all professions because our word must be our bond. The bottom line is we shouldn’t lie, and we shouldn’t justify any deviation.

Responsibility - No person of integrity should be irresponsible; a person of true integrity acknowledges his or her duties and acts accordingly.

Accountability - No person of integrity should try to shift the blame to others or take credit for the work of others; “the buck stops here” says it best.

Justice - A person of integrity practices justice. Those who do similar things must get similar rewards or similar punishments.

Openness - Professionals of integrity encourage a free flow of information. They seek feedback from all directions to ensure they are fulfilling key responsibilities, and they are never afraid to allow anyone at any time to examine how they do business.
Self-respect - To have integrity is also to respect oneself as a professional and a human being. A person of integrity does not behave in ways that would bring discredit upon him.

Service Before Self

(a) Rule Following
(b) Respect for others
(c) Discipline and Self-control in the following areas:
   - Anger
   - Appetites
   - Religious toleration

Excellence in all we do

Excellence in all we do directs us to develop a sustained passion for continuous improvement and innovation that will propel us into a long-term, upward spiral of accomplishment and performance. It includes:

- Service excellence.
- Personal excellence
- Community excellence
- Mutual respect
- Resource excellence.
Chapter Three
CHARACTER

“I feel and I have felt during the whole of my public life that what we need, what any
nation needs, but we perhaps of all the nations of the world need just now, is nothing else
and nothing less than character-building. Knowledge is the means and character building is
the end.”

- Mahatma Gandhi

Swami Budhananda* says,

Character is the light which shines when the sun is down, and all other lights are out.
Character is that power with which we can win victory even when losing battles.
Character is the awakened divine in man, before whom all heads bend, except those of
the insane.
Character is that afflatus which shines even in poverty.
Character is that impregnable foundation on which stand all indestructible institutions
of life.
Robbers can break open and rob everything in the world, but not character. When we
have lost everything but not character, we have not really lost anything.
Everything made by man can be destroyed by man, but not character.
With character we can fearlessly face and conquer any kind of present and future. Without it, we have neither the present nor the future.
Education is hardly edifying without provision for character. Character-transmission
is the essential mission of education.
Those who give their children everything in the world, but fail to give character, give
them ‘stone’ in place of ‘bread’.
One can build one’s own character. One can also lose one’s character, even after
building it. Character needs perpetual tending, like breathing every moment, for living.
No nation is stronger than its character-base. No individual is safer than his character-
security.
Characterlessness is that destitution which cannot be worsened.

*Late Swami Budhananda of Ramakrishna Mission, New Delhi.
The common man may seemingly exercise little influence in preventing any catastrophe overtaking the world. But if he will have tended his character, and helped others to do the same, he could leave the rest, having done his best.

**Character: The Crucial Need of Man**

Before, after, and in the midst of everything man needs to know one formula, the formula for achieving true manhood. This saving formula according to the teachings of Confucius is working to establish one’s own character and helping others to do the same simultaneously; working oneself to succeed and also helping others towards success in the same process. This indeed is the doctrine of Sarvodaya – of simultaneous advancement of all.

There are varying needs of various individuals, societies, and nations. They are worked for in different ways, not unoften in indifferent ways, prejudicial to advancement of others. But there is one universal need – the need of enough character. Given enough character man becomes a true man. Confucius said: “One who is not a true man cannot long stand poverty, nor can he stand prosperity for long.” How true! Poverty brutalizes and affluence barbarizes man if he does not have enough character.

**How to Build Character**

Character is what a person truly is, and his reputation is what he is supposed to be. When character and reputation are the same that is the ideal state of being. The Greek word for character means to engrave one’s mode of being in the world. History is made by character. Character is defined as qualities or features by which a person or a thing is distinguished from another; the aggregate of distinguishing mental and moral qualities of an individual or a race as a whole; the stamp of individuality impressed by nature, education or habit; that which a person or a thing really is.

Swami Budhananda quotes Swami Vivekananda as under:

“The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. We are what our thoughts have made us. Thoughts live; they travel far. And so take care of what you think. Every work that we do, every movement of the body, every thought that we think, bears an impression on the mind-stuff. What we are every moment is determined by the sum total of these impressions on the mind. Every man’s character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good, if bad, it becomes bad.
“Character holds the key to any riddle of life. It can break each and every vicious circle. There is no mystery character cannot unravel. There is no wound it cannot heal, no want it cannot fill, and no loss it cannot make good. Hence, the most important thing among all creative endeavours of life is to know how to build one’s own character and help build the character of others with whom one associates.”

**Helpful Disciplines for Building Character**

There are several disciplines for building character which can be knowingly cultivated. These are:

1. Acquiring knowledge and training of the physical and mental system in an integrated manner
2. Practice of the three austerities of body, speech and mind as taught by Sri Krishna in the Bhagavad Gita, Chapter 17.14, 15 & 16.
3. Training in acquirement of divine treasure (*daivi sampad*). (See Gita, Chapter 16.1, 16.2, 16.3 under ‘Call of the Sages’ (Ancient)
4. Practice of the disciplines of *Yama* and *Niyama*, as prescribed by Patanjali:

**Practice of disciplines of Yama and Niyama:**

In his *Yoga-sutras* (II. 30-32) the great teacher Patanjali prescribes two disciplines called *Yama* and *Niyama* for laying the foundation of such a viable character which in its fully developed state will be fit to acquire divine illumination, not to speak of prosperous well-being. Those who earnestly seek to build their character must start practicing these disciplines from the moment they have first heard about these. Life is short and character building a long process; no one should waste any further time.

What is *yama*? Patanjali says:

*Ahimsa-satya-asteya-brahmacharya-aparigraha yamah*

‘Non-killing, truthfulness, non-stealing, continence, and non-possessiveness are called *Yama*’

In the following aphorism Patanjali teaches:

*Sauca-santosha-tapah-svadhyayeshvara Pranidhani niyamah* (Ibid.,II.32)

‘Internal and external purification, contentment, mortification, study, and worship of God are the *Niyamas.*’
5. Cultivation of approved or ethical conduct.

6. Commitment to the higher scheme of values.

7. Developing the powers of discrimination, concentration, detachment, and will power.

8. Training in developing the five powers of the true learner.

**Cultivation of the Five Powers of a Learner**

In the *Anguttara Nikaya* Buddha teaches his disciples to cultivate five powers of a learner. Cultivation of these five powers— one has not to be an aspirant for nirvana to be benefited by this practice—will endow any one with a character which cannot be destroyed either from within or from without. The text runs as follows:

“The Exalted Lord Buddha addressed the bhikkhus on the powers of a learner. He said: There are five powers of a learner—

1. The power of faith: The true learner has faith in his teacher and believes in his enlightenment and his ability to teach the Supreme Truth.

2. The power of conscientiousness: The true learner is naturally conscientious and has qualms of conscience when acting wrongly in thought, word or deed.

3. The power of fear: The true learner is afraid of the blame that comes from acting wrongly in thought, word or deed.

4. The power of energy: The true learner has an abiding energy to discard all wrong things and adopt the right ones.

5. The power of insight: The true learner has an insight into the real nature of things and he sees the decay inherent in growth and thereby prepares himself to destroy the root cause of sorrow.

Listen bhikkhus, if you want to destroy sorrow and abide in the supreme truth, you must cultivate the powers of faith, conscientiousness, fear, energy, and insight, for these, O bhikkhus, are the five powers of a true learner”.

**Character and Conduct**

About ethical or approved conduct *Apastamba-Dharma-Sutra* (22.14) enjoins:

“Absence of anger, elation, indignation, avarice, delusion, vanity and enmity; speaking truth; moderation in eating; refraining from exposing others’ weak points; freedom from
jealousy; sharing one’s good things with others; sacrifice; straightforwardness; gentleness; quietude; self-control; friendliness with all beings; absence of cruelty; contentment,—these form the approved conduct for men of all stations of life. By observing them duly one becomes universally benevolent.”

It is to be particularly noticed how disciplines of self-chastening and other-regard (regard for others) are dovetailed in approved or ethical conduct.

But ethical conduct cannot stand the strain of various trying situations of life for any length of time unless we have cultivated a firm commitment to a sound scheme of values which takes care of the totality of the human personality and its fulfillment. Indian scheme of values names four in the list: pleasures of life, wealth, righteousness, and attainment of spiritual illumination. The psychology of the person is to be so trained that he finds meaning in pursuing the pleasures of life and wealth through righteousness and he discovers an increasing purpose of righteousness in spiritual illumination.

A man with a sound sense of values alone can find reason and meaning in building up character. Character is the acquired dynamics of the self-chastening process set going within one-self through self-effort. This process is initiated through an unremitting but well-regulated struggle within oneself by way of habituating discrimination between the true and the untrue, discarding what is untrue and concentrating with love and tenacity on truth. Cultivation of the powers of concentration and detachment must go hand in hand. The secret of success in all worthwhile undertakings is the development of the will power. By loving to do what we ought to do, we can develop will power.

**Character**

**Dr. K. Subrahmanyam**

Milk is white. But whiteness is not milk. Milk is a liquid. But all liquids are not milk. We may describe milk to some extent. No description can ever present milk in its entirety with its intrinsic character. It is its character that is of great value. And that character is “milkness” which is beyond description. So also every object has an intrinsic character without which it ceases to be the particular object. What then is man’s intrinsic character? He is human trying to shed the inherited sub-humanness in him and attempting to manifest

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superhuman divinity in him which has been latent. His character is to be human, truly human to overcome the animal instinct and to be shining with the divinity.

Also character is the collective and comprehensive picture of all visible and invisible traits, apparent and intrinsic qualities of a thing or person. ‘Milkness’ is the character of milk which includes all its imperceptible and perceptible traits such as its nutrition and flavour, whiteness and liquidity, fragrance and taste etc. Similarly, when we think of a person, we get a whole picture of the man’s character—all the inherent and outward traits. And the ideal character is devoid of all inconsistency between the latent and the patent traits. It is divinity that is latent in man. If that divinity is allowed to be perceptible in thoughts, words and deeds, man becomes an ideal character.

What we are is ‘character’. How we are is ‘conduct’. Solitude and introspection reveal our character. Society and exposure to society reveal our conduct. Truthfulness is character; truthfulness in speech, dutifulness in action, faithfulness in words, deeds and thoughts, and sincerity in service are conduct. It is character when we are capable of maintaining consistency in thought, word and deed. What we think, we should be in a position to say; and what we say, we should be in a position to do. Let us just examine ourselves and say to ourselves whether all our thoughts are noble and pure, morally sound and ethically perfect. When every thought is undoubtedly excellent and requires no secrecy, then we are said to be of character. Besides being pure, thoughts should be concentrated and consistent towards a cherished goal.

Although character may be both good and bad, it is often used to mean good character only. When we refer to a person as a man of character, it means only goodness of character, nobleness of character, and righteousness of character.

Faithfulness to one’s word and one’s life-partner is character.

Moral soundness and firmness are indicative of good character.

Habits are indicative of one’s character. Being an abstract trait, character cannot be perceived in vacuum. It can be seen only in certain tangible things as habits. Habits to be healthy and wholesome are to be prompted by sound character. Habits can be both good and bad as character can be both good and bad.

Rituals and routine are the cups and fencing to hold and foster sound character. As books are the containers to preserve and propagate knowledge among the needy and to the posterity, rituals and routine protect and promote character.
Attitudes are to be cultivated properly for developing good character. Right and wrong depend upon our attitudes. Attitudes towards life are chiefly of two types: life is an opportunity for sense enjoyment; it is a training ground for perfection. As long as the attitude is of the former type, cultivation of righteous character is difficult.

Conscience is hidden and vibrant in all. Its voice is ever in tune with truth. Listening to the voice of conscience, we can mould our character in righteousness. In proportion to our thoughts is the purity of our character.

Next is, of course, the implementation of our good thoughts in actions. Let us translate them or execute them in daily life. It is not enough if we think well of others, we should also do good to them.

Ethical purity and spiritual serenity make us a gem of character.

Honesty and integrity, faithfulness and sincerity, love and devotion, austerity and simplicity, purity and propriety, truthfulness and trustworthiness, modesty and nobility together with the crowning spirituality make man an embodiment of sterling character.

Wealth is not power; Strength is not power; Knowledge is not power; Ability and accomplishments are not power; Character is power. It is power when it is charged with ethical purity and spiritual serenity.

The Six Pillars of Character

Michael Josephson*


The Six Pillars of Character are ethical values to guide our choices. The standards of conduct that arise out of those values constitute the ground rules of ethics, and therefore of ethical decision-making.

There is nothing sacrosanct about the number six. We might have eight or ten, or more. But most universal virtues fold easily into these six.

The Six Pillars act as a multi-level filter through which to process decisions. So, being trustworthy is not enough – we must also be caring. Adhering to the letter of the law is not enough – we must accept responsibility for our action or inaction.

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The Pillars can help us detect situations where we focus so hard on upholding one moral principle that we sacrifice another – where, intent on holding others accountable, we ignore the duty to be compassionate; where, intent on getting a job done, we ignore how.

In short, the Six Pillars can dramatically improve the ethical quality of our decisions, and thus our character and lives.

1. **Trustworthiness**

   When others trust us, they give us greater leeway because they feel we don’t need monitoring to assure that we’ll meet our obligations. They believe in us and hold us in higher esteem. That’s satisfying. At the same time, we must constantly live up to the expectations of others and refrain from even small lies or self-serving behavior that can quickly destroy our relationships.

   Simply refraining from deception is not enough. Trustworthiness is the most complicated of the six core ethical values and concerns a variety of qualities like honesty, integrity, reliability and loyalty.

   (a) **Honesty**— There is no more fundamental ethical value than honesty. We associate honesty with people of honor, and we admire and rely on those who are honest. But honesty is a broader concept than many may realize. It involves both communications and conduct.

   *Honesty in communications* is expressing the truth as best we know it and not conveying it in a way likely to mislead or deceive. There are three dimensions:

   **Truthfulness.** Truthfulness is presenting the facts to the best of our knowledge. Intent is the crucial distinction between truthfulness and truth itself. Being wrong is not the same thing as lying, although honest mistakes can still damage trust insofar as they may show sloppy judgment.

   **Sincerity.** Sincerity is genuineness, being without trickery or duplicity. It precludes all acts, including half-truths, out-of-context statements, and even silence, that are intended to create beliefs or leave impressions that are untrue or misleading.

   **Candor.** In relationships involving legitimate expectations of trust, honesty may also require candor, forthrightness and frankness, imposing the obligation to volunteer information that another person needs to know.

   *Honesty in conduct* is playing by the rules, without stealing, cheating, fraud, subterfuge and other trickery. Cheating is a particularly foul form of dishonesty because one not only
seeks to deceive but to take advantage of those who are not cheating. It’s a violation of both trust and fairness.

Not all lies are unethical, even though all lies are dishonest. Occasionally, dishonesty is ethically justifiable, as when the police lie in undercover operations or when one lies to criminals or terrorists to save lives. *Occasions for ethically sanctioned lying are rare and require serving a very high purpose indeed, such as saving a life.*

(b) **Integrity** - The word integrity comes from the same Latin root as “integer,” or whole number. Like a whole number, a person of integrity is undivided and complete. This means that the ethical person acts according to his beliefs, not according to expediency. He is also consistent. There is no difference in the way he makes decisions from situation to situation, his principles don’t vary at work or at home, in public or alone.

Because he must know who he is and what he values, the person of integrity takes time for self-reflection, so that the events, crises and seeming necessities of the day do not determine the course of his moral life. He stays in control. He may be courteous, even charming, but he is never duplicitous. He never demeans himself with obsequious behaviour toward those he thinks might do him some good. He is trusted because you know who he is: what you see is what you get.

People without integrity are called “hypocrites” or “two-faced.”

(c ) **Reliability (Promise-Keeping)** - When we make promises or other commitments that create a legitimate basis for another person to rely upon us, we undertake special moral duties. We accept the responsibility of making all reasonable efforts to fulfill our commitments. Because promise-keeping is such an important aspect of trustworthiness, it is important to:

*Avoid bad-faith excuses.* Interpret your promises fairly and honestly. Don’t try to rationalize noncompliance.

*Avoid unwise commitments.* Before making a promise consider carefully whether you are willing and likely to keep it. Think about unknown or future events that could make it difficult, undesirable or impossible. Sometimes, all we can promise is to do our best.

*Avoid unclear commitments.* Be sure that, when you make a promise, the other person understands what you are committing to do.

(d) **Loyalty** - some relationships- husband-wife, employer-employee, citizen-country - create an expectation of allegiance, fidelity and devotion. This duty goes beyond the normal obligation to care for others.
There are Limitations to loyalty. But loyalty is a tricky thing. Friends, employers, co-workers and others may demand that we rank their interests above ethical considerations. But no one has the right to ask another to sacrifice ethical principles in the name of a special relationship.

Prioritizing loyalties. So many individuals and groups make loyalty claims on us that we must rank our loyalty obligations in some rational fashion.

Safeguarding confidential information. Loyalty requires us to keep some information confidential. When keeping a secret breaks the law or threatens others, however, we may have a responsibility to “blow the whistle.”

Avoiding conflicting interests. Employees and public servants have a duty to make all professional decisions on merit, unimpeded by conflicting personal interests. They owe ultimate loyalty to the public.

2. Respect

People are not things, and everyone has a right to be treated with dignity. We certainly have no ethical duty to hold all people in high esteem, but we should treat everyone with respect, regardless of who they are and what they have done.

The Golden Rule – do unto others as you would have them do unto you – nicely illustrates the Pillar of respect. Respect prohibits violence, humiliation, manipulation and exploitation. It reflects notions such as civility, courtesy, decency, dignity, autonomy, tolerance and acceptance.

(a) Civility, Courtesy and Decency- A respectful person treats others with consideration, and doesn’t resort to intimidation, coercion or violence except in extraordinary and limited situations to defend others, teach discipline, maintain order or achieve social justice. Punishment is used in moderation and only to advance important social goals and purposes.

(b) Dignity and Autonomy- People need to make informed decisions about their own lives. Don’t withhold the information they need to do so. Allow all individuals, including maturing children, to have a say in the decisions that affect them.

(c) Tolerance and Acceptance- Accept individual differences and beliefs without prejudice. Judge others only on their character, abilities and conduct.

3. Responsibility

Life is full of choices. Being responsible means being in charge of our choices and thus our lives.
Ethical people show responsibility by being accountable, pursuing excellence and exercising self-restraint. They exhibit the ability to respond to expectations.

(a) **Accountability** - An accountable person is not a victim and doesn’t shift blame or claim credit for the work of others. He considers the likely consequences of his behavior and associations. He recognizes the common complicity in the triumph of evil when nothing is done to stop it. He leads by example.

(b) **Pursuit of Excellence** - The pursuit of excellence has an ethical dimension when others rely upon our knowledge, ability or willingness to perform tasks safely and effectively.

*Diligence.* It is hardly unethical to make mistakes or to be less than “excellent,” but there is a moral obligation to do one’s best, to be diligent, reliable, careful, prepared and informed.

*Perseverance.* Responsible people finish what they start, overcoming rather than surrendering to obstacles. They avoid excuses such as, “That’s just the way I am,” or “It’s not my job,” or “It was legal.”

*Continuous Improvement.* Responsible people always look for ways to do their work better.

(c) **Self-Restraint** - Responsible people exercise self-control, restraining passions and appetites (such as lust, hatred, gluttony, greed and fear) for the sake of longer-term vision and better judgment. They delay gratification if necessary and never feel it’s necessary to “win at any cost.” They realize they are as they choose to be, every day.

4. **Fairness**

What is fairness? Most would agree it involves issues of equality, impartiality, proportionality, openness and due process. Most would agree that it is unfair to handle similar matters inconsistently. Most would agree that it is unfair to impose punishment that is not commensurate with the offense. Disagreeing parties tend to maintain that there is only one fair position (their own, naturally). But essentially fairness implies adherence to a balanced standard of justice without relevance to one’s own feelings or inclinations.

(a) **Process** - Process is crucial in settling disputes, both to reach the fairest results and to minimize complaints. A fair person scrupulously employs open and impartial processes for gathering and evaluating information necessary to make decisions. Fair
people do not wait for the truth to come to them; they seek out relevant information and conflicting perspectives before making important judgments.

(b) Impartiality- Decisions should be made without favoritism or prejudice.

(c) Equity- An individual, company or society should correct mistakes, promptly and voluntarily. It is improper to take advantage of the weakness or ignorance of others.

5. Caring

Caring is the heart of ethics, and ethical decision-making. It is scarcely possible to be truly ethical and yet unconcerned with the welfare of others. That is because ethics is ultimately about good relations with other people.

It is easier to love “humanity” than to love people. People who consider themselves ethical and yet lack a caring attitude toward individuals tend to treat others as instruments of their will. They rarely feel an obligation to be honest, loyal, fair or respectful except insofar as it is prudent for them to do so, a disposition which itself hints at duplicity and a lack of integrity. A person who really cares feels an emotional response to both the pain and pleasure of others.

Of course, sometimes we must hurt those we truly care for, and some decisions, while quite ethical, do cause pain. But one should consciously cause no more harm than is reasonably necessary to perform one’s duties.

The highest form of caring is the honest expression of benevolence, or altruism. This is not to be confused with strategic charity. Gifts to charities to advance personal interests are a fraud. That is, they aren’t gifts at all. They’re investments or tax write-offs.

6. Citizenship

Citizenship includes civic virtues and duties that prescribe how we ought to behave as part of a community. The good citizen knows the laws and obeys them, yes, but that’s not all. He volunteers and stays informed on the issues of the day, the better to execute his duties and privileges as a member of a self-governing democratic society. He does more than his “fair” share to make society work, now and for future generations. Such a commitment to the public sphere can have many expressions, such as conserving resources, recycling, using public transportation and cleaning up litter. The good citizen gives more than he takes.
Exercising Character
(Excerpts from A Workout Guide published by Josephson Institute, USA).

Good people are people you can trust. They are honest; they tell the truth. They are brave enough to do good things, even when people want them to do bad things. They keep promises; if they say they will do something, they do it. They say and do good things for their families and friends; they are loyal. Good people do the right thing, even when doing or saying the right thing gets them into trouble or causes them to lose friends, opportunities or money.

- **Honesty Do’s**
  Tell only the truth.
  Tell all the truth.
  Say what you mean.
  If you find something, return it to its owner.
  Do the good things you say you’ll do.

- **Honesty Don’ts**
  Don’t say you’ll do something without really doing it.
  Don’t tell a lie
  Don’t let anyone think something that isn’t true.
  Don’t trick anyone.
  Don’t steal.
  Don’t cheat.

- **Integrity Do’s**
  Be brave and always do and say the right things.
  Do the right thing, even when people want to do bad things.
  Be good, all the time.

- **Integrity Don’ts**
  Don’t do bad things, even when people try to force you.
  Don’t do or say bad things, even if it means you’ll lose friends or fun or money.

- **Promise-keeping Do’s**
  Do what you say you are going to do.
  Return the things you borrow.
  Be careful of what you say you’ll do. Only say you will do the things you think you really can do.
Promise-keeping Don’ts
Don’t trick people to get out of a promise.
Don’t break a promise
Don’t make promises you can’t keep.

* Responsibility Do’s
Think before you act.
Think before you talk.
Do only good things.
Think about what will happen if you say or do what you want to say or do.
Fix your mistake. Clean up your own messes.
Be a good example.
Think of ways to help others.
Do your jobs.
Do your best.
Keep trying
Finish your work before you play.

Responsibility Don’ts
Don’t do anything before you think.
Don’t say anything before you think.
Don’t do anything that’s bad or wrong.
Don’t blame others for your mistakes.
Don’t leave mistakes or messes for someone else to fix.
Don’t wait for someone to tell you to do good things.
Don’t do anything that you won’t be proud of.
Don’t play until you finish your work.
Don’t pretend to have done jobs you really haven’t done.

* Respect Do’s
Treat everyone with respect by being polite.
Respect the individuality of others and be accepting of individual differences.
Judge people on their merits, not on their race, religion, nationality, age, sex, physical or mental condition, or socio-economic status.

Respect Don’ts
Don’t insult, abuse, hurt, put down, mistreat or harass others.
Don’t make unwanted comments about a person’s appearance.
Don’t take advantage of other people.
Don’t hold back information people need to make decisions.

- **Fairness Do’s**
  Treat all people fairly.
  Listen to others and try to understand what they are feeling and saying.
  Consider all the facts, including opposing views, before making a decision.
  Make impartial decisions, using the same criteria, rules, or standards for everyone
  Correct your mistakes.

- **Fairness Don’ts**
  Don’t take advantage of other people’s mistake or ignorance.
  Don’t take more than your fair share.
  Don’t let personal preferences, prejudices or other feelings improperly interfere
  with decisions, which should be based on merit.

- **Caring**
  The Golden Rule
  “Do unto others as you would have them do unto you” translates the general principle
  of caring and concern into an operational standards which encourages people to
  maximize the good and minimize the harm done to others.

Stakeholders are the people, groups, or institutions likely to be affected by a decision,
word, or action. A person who wants to be ethical has a moral obligation to think
seriously about every possible effect his or her decisions will have on all stakeholders.
The too-common, self-centered, “It’s my life, and I’ll do what I want with it!” fails to
recognize that every person, group or institution impacted by a decision has a moral
claim on the decision maker.

Caring requires us to be as considerate, kind, compassionate and generous as our
duties and responsibilities permit. But sometimes even love has to be tough. Sometimes
really caring requires difficult decisions that are unpleasant for a stakeholder initially,
but best for him or her in the long run. Sometimes responsibility seems to conflict
with caring.

- **Caring Do’s**
  Show you care about others through kindness, caring, generosity and compassion.
  Live by the Golden Rule… treating others the way you want them to treat you.
  Think how every decision, word or action will impact every stakeholder.
Caring Don’ts
A caring person lives with these reminders:
Don’t be selfish!
Don’t be mean!
Don’t be cruel!
Don’t be insensitive to the feelings of others!

Who Cares?
A caring person is a bright spot in a sometimes grim world where crime, anger, fear, hunger and loneliness have pushed even well-meaning people into isolation.

We’ve moved, as a society, from the front porch to the back. We’ve gone from social visits to video games and the (VCR) to the Internet. It’s as if we’re so overwhelmed by the needs around us that we’ve built invisible walls, blocked our vision of other people’s problems and focused on ourselves.

It’s different with ethical people. They care. Caring is at the heart of an ethical person’s character.

It’s a guideline for how an ethical person relates to the world and its people.

A caring person is considerate, kind, compassionate and generous. A caring person always takes into account how decisions, words and actions are likely to affect other people.

Why care?
Why do people show consideration, kindness, compassion and generosity to others? Some help others because it makes them feel good. Some show concern because everybody seems to. Some show kindness to avoid embarrassment, to earn recognition, to relieve guilt, or because it hurts them to see other people hurting.

Genuine, selfless concern for others is a sign of ethical maturity. A big part of maturity is the ability to think and care about someone besides oneself.

Selfish motives and selfish actions are childish motives and childish actions.

Self-centered people tend to treat others simply as instruments of their own ends and rarely feel an obligation to be honest, loyal, fair or respectful.

Caring people, on the other hand, have progressed from selfish to unselfish, from inward-focused to outward-focused, from me-minded to we-minded, and from a give-me approach to a give-you approach.
“Character is knowing the good, loving the good and doing the good.” – Thomas Lickona
“Character is what you are in the dark.” – Rev. Dwight Moody

Ethical decisions have consequences, and one long-term consequence is to make you into a person of character. But what is character? It is the sum of one’s distinctive traits, qualities and predilections, and amounts to one’s moral constitution. Everyone has a character of some sort, but not everyone “has character.” Having character is shorthand for having good character, and that means being a person who is admirable because of his self-assured, ethical behaviour. Character is ethics in action.

“One’s character is one’s habitual way of behaving,” education scholars, Thomas Lickona, Eric Schaps and Catherine Lewis have written. “We all have patterns of behaviour or habits and often we are quite unaware of them. When Socrates urged us to ‘know thyself,’ he clearly was directing us to come to know our habitual ways of responding to the world around us.”

Character is not the same thing as reputation. Character is what you are. Reputation is what people say you are. Abraham Lincoln likened character to a tree and reputation to its shadow.

Conscience is the awareness of a moral or ethical aspect to one’s conduct; it urges us to prefer right over wrong. Because not everyone has good character, not everyone has a reliable conscience. After all, a bad person with no conscience at all feels just as good as a person with a clear conscience. As Elvis Presley said, “your intelligence don’t tell you something ain’t right, your conscience gives you a tap on the shoulder and says, ‘Hold on.’ If you don’t listen, you are a snake.” More people would listen to their conscience if they liked what it had to say.

**Where Does Character Come From?**

No one is born with good character. It’s not hereditary. Yet everyone, regardless of background, enters the world with the opportunity to become a person of exemplary character.

Character has to be developed. “We are born with a potential for good character– and for the dispositions and habits that make up bad or weak character.” Writes education

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scholar Edwin Delattre, “Because we are born in ignorance of moral ideals, we must be instructed or trained if we are to achieve a good second nature”.

“Whether we give in to or overcome the negative messages and influence we face often depends on whether our parents, teachers, mentors and friends have exposed us to their own good example and morally inspiring ideas.”

“Building Character” refers to the process of instilling within a person positive, ethical traits based on principles that can be expressed in many ways. For reasons of convenience and ease of recognition, they are summarized as the Six Pillars of Character: Trustworthiness, respect, responsibility, fairness, caring and citizenship.*

On Happiness

Ask struggling adolescents why they get high on drugs or alcohol or seek sex without intimacy or commitment and they’re likely to tell you they just want to be happy. Ask young professionals why they’re so driven to make money and they’ll talk about all the things they’d get if they were rich, things that will make them happy. Ask adults why they had affairs or left their families and you’ll hear it again. “I just want to be happy.” So, why aren’t more people happy?

One problem is unrealistic expectations. Some people think of happiness as a continuous series of pleasurable emotions, as feeling good all the time. Others expect a much more intense or lasting feeling of joy when they achieve a desired goal. As a result when getting what they want doesn’t produce the feelings they expected they fall into despondency.

There’s great danger in confusing a sustainable state of happiness with fleeting sensations of pleasure and fun. Those who make pleasure-seeking the focus of their lives soon find themselves needing new and different sources of pleasure. It’s like a drug addict who needs continually higher doses to get high.

Happiness is a kind of emotional resting place of quiet satisfaction with one’s life. It has been said that the art of living a happy life is a balance between getting what you want and learning to want what you get.

Traditionally, there are four main sources of real happiness: loving relationships, enjoyable work, service to others, and faith.

* Please see ‘Six Pillars of Character’ earlier in this Chapter.
Let’s start with relationships. Are you spending enough time and energy nurturing this dimension of life? It may be possible to love what you do so much that you don’t need other people, but more often than not, those who fail to develop and sustain meaningful relationships—with friends, family, life partners—regret their priorities when they find themselves alone. And it’s not just success-obsessed executives who lament the lost opportunities of loving and being loved. Ministers, teachers, police officers and politicians—people who devote their lives to serving others—may be especially apt to neglect the people they need (and who need them) the most.

Is your work likely to make you happy? Of course, not everyone has the luxury of having a job they love. Unfortunately, these kinds of jobs don’t often pay well and, after all, a job is how one makes a living. Still, many people put up with boring or unpleasant work situations because they place too much weight on what they earn and where they work and too little on what they do. If work is not emotionally rewarding you may want to consider trade-offs as an investment in happiness.

Helen Keller said, “True happiness is not attained through self-gratification, but through fidelity to a worthy purpose.” Albert Schweitzer said, “One thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve.” These observations should remind us of the potency of peace of mind and sense of value one can get from devoting oneself to a worthy cause.
Part-III
Implementation

Chapter 1 : Education in Values
Chapter 2 : Role of Teachers & Teacher Education
Chapter 3 : Role of Home & School and Responsibility of Students
Chapter One
EDUCATION IN VALUES

Children Learn What They Live

If a child lives with CRITICISM, he learns to CONDEMN.
If a child lives with PRAISE, he learns to APPRECIATE.
If a child lives with HOSTILITY, he learns to FIGHT.
If a child lives with TOLERANCE, he learns to be PATIENT.
If a child lives with RIDICULE, he learns to be SHY.
If a child lives with ENCOURAGEMENT, he learns CONFIDENCE.
If a child lives with SHAME, he learns to feel GUILTY.
If a child lives with APPROVAL, he learns to be like HIMSELF.
If a child lives with FAIRNESS, he learns JUSTICE.
If a child lives with SECURITY, he learns to have FAITH.
If a child lives with ACCEPTANCE and FRIENDSHIP, he learns to find LOVE in the WORLD.

– UNICEF
Education in Human Values: Plan of Action

Prof. S.N. Saraf *

Over the years many methodologies and techniques have been experimented with success and evolved, taking into consideration the well-known development of stages namely from childhood to adolescence, keeping in view the ages, abilities and aptitudes of children according to their physical and psychological abilities. There is an urgent need for adopting such methods which promote Value Education, through the use of various curricular and co-curricular activities, throughout the entire educational programme. There is also a growing awareness among the Educationists that only ear-marking one period exclusively in the school time-table of educational institution, at various levels, for Value Education and allocating this work only to one staff member will not be very helpful because values cover the whole gamut of curricular and co-curricular activities of educational institutions. Integrated, direct and indirect, formal and informal methods have been developed over the years which have direct impact on the programme. A brief write-up is given below:

(i) An intensive survey of techniques and methods used by very well-known pioneering institutions in this area do indicate the need for organizing **Morning Assembly Sessions** regularly in all educational institutions, where a brief presentation is made on the theme and content of the **Thought for the Day** which will be relevant to specific occasions, celebration of national and international days, birthdays of eminent persons, religious and cultural festivals, great literature and books apart from brief presentations on the relevant theme. **Silent Sitting, Meditation, Prayers, Group Singing** are the programmes. Silent meditation has soul power and produces energy, which cannot be measured. About prayers, Gandhiji observed: “Begin therefore your day with prayer and make it so soulful that it may remain with you till evening”.

(ii) **Thought for the Day**, written beautifully on a black board or a Panel, in legible handwriting, preferably near the entrance area of the educational institutions, would inspire the faculty and the students, parents and guests visiting the institution and create appropriate atmosphere. This will be the introduction to the saying in the scriptures, of the sages, saints, seers, scientists and leaders relevant to the day and the occasion. Well-designed quotations, it has been observed, are deeply inspiring and create an

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appropriate atmosphere. Further, the experience is that quotations develop memory, promote analytical thinking and are instrumental in establishing high standards.

(iii) It is also necessary to have a special meeting place or a hall or what is usually called foyer where Morning Assembly Sessions, Prayers and Silent Sitting can be observed.

(iv) Other activities which can form an integral component of the Morning Assembly Sessions, when formal talks are not presented, will be dramas, debates, symposia, discussions on specific subjects relevant to the day or the week being observed and celebrated. Students of different age-groups should be encouraged to present brief dramas and skits, about the different facets of the lives of great persons on various occasions with appropriate duration, to the staff and parents. Videos of these dramas can be presented to other institutions on exchange basis.

(v) **Special projects** such as organization of sports and games; social services and self-reliance programmes, attitude development and role plays are some of the important activities which are commended as they have great potential for physical, emotional and psychic development. These programmes can be further elaborated depending upon the size and location of the institutions, strength of the faculty, possibilities of parental cooperation and availability of infrastructural facilities. While organizing these programmes, the physical and psychological abilities of students of various age groups, attending the educational institutions, has to be kept in view. General atmosphere, the personality of the head of the institution and the magnetic touch of the class teachers are essential ingredients for promoting these programmes.

(vi) **Story Telling**: is an effective medium of instruction and enlightenment and also an efficient method of character moulding. However, teachers have always to keep in mind the intellectual level of the audiences. They have to prepare themselves adequately while relating stories. Occasionally, at the end of the presentation, there could be discussion around three types of questions relating to comprehension, reasoning and feeling. For younger children, instead of presentations on the lives of great men, eminent books written by scholars etc., referred to above, the technique of Story-Telling can be adopted. It is well-known that many of the world’s spiritual leaders have used story-telling as medium to pass on teachings which have been in the form of parables- short simple stories. The stories should be a mixture of fiction, biography, and life experiences.

(vii) **Prayers**: the Morning Assembly Addresses may be followed by *Sarva Dharma Prayer*. It is a reminder of the essential unity of different faiths and rituals.
(viii) **Group Singing:** About Group Singing, various experiments conducted have indicated that soft music generates energy and the academic record of many school children improved considerably after they stopped listening to rock music while studying. The importance of music and singing, as a teaching device to promote value education, can be realized when we find how sound is significant to the basic need of the ethos around us.

(ix) **Study of Great Literature and Books:** It is a common experience that great literature fires the highest emotions and promotes highest ideals. The study of great books—books which shame our smallness, that quell our fears, that fill us with hope— are essential for understanding and appreciating the noble ideals of men of eminence which should inspire us all.

(x) **Special Assembly Sessions:** Once or twice in a month, specially on important days and festivals, national and international days, duration of the morning assembly session could be an hour or so. On such occasions distinguished speakers could be requested to talk on their thrilling personal experiences, messages from our scriptures, the services rendered by noble persons which make our lives worthy of living and of service to the common man. An innovation which could be tried is, that on such days, in lieu of talks, the students themselves organize symposia on such important themes as Science and Spirituality, Role of Family in fostering values discipline and duty indispensable for perfection etc., and present profiles of eminent makers of Indian Literature, Saints, Scientists etc. Important national and cultural festivals, can also be observed after careful planning.

(xi) **Exhibitions, Dramas and Educational Projects:** Educational institutions, after thorough preparation, and in collaboration with knowledgeable persons, can take up such exciting Projects as “Know your State,” “Know your Country”, “Know the World”, “Know your Major Religions”. For instance in the project, “Know the World”, the message could be put through that the whole planet is like a big building which is divided into different rooms with walls. Once the walls are removed, we all will be in one big hall. Apart from conveying the message, this will give an opportunity to the students to display their creative abilities. Open-air dramas, deriving themes from the classics or from the history of India and world, can be organized. Navodaya Vidyalayas have initiated an exciting programme of “Theatre in Education workshop” activities. The themes deal with value dramas, value clarification and value perception and the activities are structured in such a way as to encourage team spirit and group activities.
(xii) *Sports, Games, Yoga Classes, Social Work, Self-Reliance Programmes*, if arranged with due care and proper planning, have many messages of value development to convey.

(xiii) *Through Attitudes Test and Role Play techniques*: it has been found possible that students can be helped to look at their own state of attitudes and values and then they can plan their strategies for higher development.

(xiv) *Summer Courses and Spiritual Retreats*: are being organized annually by some pioneering institutions. These provide excellent opportunities for old students to get their intellectual and spiritual batteries recharged. These also serve the purpose of initiating the freshers into the vast and rich domain of Indian culture, ethos and human values.

(xv) *School Clubs*: with membership of staff and students, need to be set up to organize various kinds of rich and challenging activities referred to above.

(xvi) *Academic Calendar*: Most of the progressive educational institutions have developed, over the years, detailed academic calendars which refer to major academic and other events in a comprehensive manner. This helps the teachers and students to carefully plan their programmes in advance. Parents also get to know the schedule in the beginning of the session which enable them to plan their programmes in advance, in order to fully participate in the rich academic and cultural events of the school of their children.

The educational institutions, at various levels throughout the country, are aware of most of the programmes listed above and these are in operation in one form or the other without our realizing their importance and contribution in promoting human values. Such programmes, therefore, should not be treated as extra activities but accepted as pivotal. They need to be planned and managed properly and their significance understood and appreciated by the students, teachers, management, parents, media, educational administrators and policy planners.

Each educational institution has to become a candle with glowing flame, providing light to the dark and dingy world of today and tomorrow. This is possible only if the teachers, heads of institutions and parents for humanization of education and divinization of the world treat the programmes, listed above, as challenging opportunities.
Minimum Programme on Value Education in Schools

Process of Value Inculcation

J.N. Sharma*

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

1. Knowing: The child must be made aware of the inherent values or ethical issues while going through a particular topic.
2. Making judgements: The child must be provided with conflicting situations while teaching or learning to enable him or her to judge the implications of the related value.
3. Believing: Emphasis should be given to the relevant points helpful in development of faith in these related values.
4. Action: The child should be encouraged to practise these values in actual life situation as a result of change in his or her behaviour brought about by relevant and meaningful experiences.
5. Internalization: Through constant emphasis on relevant ideas, thoughts and actions, the child should be led to a stage where the practice of acquired values becomes spontaneous and immediate.

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

Identification of Proper Values for School Children

In order to be specific in our aims of promoting values among the school going children, it is important to identify proper values for different stages viz. primary, middle

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and secondary education levels. These values need to be identified keeping in view the age group and the level of understanding of the child. For example, it is difficult for a child at the primary school level to understand secularism and national integration, and therefore only such values have to be identified at different level that can easily be understood and inculcated among the children. Keeping the age group of the children in mind, it is important that all values recommended below are inculcated through appropriate activities.

**Primary Level**

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

**Middle Level**

<table>
<thead>
<tr>
<th>Values</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sense of duty and responsibility</td>
<td>Right work at the right time, interest in doing work in time; to tell the truth, respect the parents, be loyal to elders</td>
</tr>
<tr>
<td>2. Dignity of work</td>
<td>Cleaning the campus when required</td>
</tr>
<tr>
<td></td>
<td>Voluntary service during functions, gardening etc.</td>
</tr>
<tr>
<td>3. Simplicity</td>
<td>Story telling, reflecting on the lives of great individuals like Gandhiji, Shastriji, Lincoln etc.</td>
</tr>
</tbody>
</table>
4. Faithfulness
Story telling, dramatization, scouting, guiding, voluntary service.

5. Courage
Scouting, guiding, adventure clubs, gymnastics, yoga, patriotic songs and stories of brave persons like Shivaji, Lakshmibai etc.

Secondary Level

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

Value Education through Curricular Activities

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

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

Minimum Programme for Schools

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

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

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

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

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

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

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

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

8. N.C.C. and Guides movement may be popularized and maximum number of students encouraged to participate in these activities. All must practise the laws and promises of a scout or guide.
9. Every student must participate in the adventure activities, health and hygiene programmes etc.

10. Schools may organize students’ self-government, mock parliament etc.

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

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

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

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

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

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

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

Rationale of Education in Values

C. Seshadari*

While it is true that all good education is, in essence, a process of developing the human personality in all its dimensions—intellectual, social, physical, moral and spiritual—for a variety of socio-cultural reasons, the affective dimension of educational objectives (concerned with the development of feelings, values, attitudes, etc.) has, in recent times, suffered serious neglect in our education. When we talk of ‘value education’, we wish to draw attention to this neglected dimension of education, the development of the social, moral, aesthetic and spiritual side of man’s personality. Value education, then, is to be

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*RShri C. Seshadari, former Principal, Regional Institute of Education, Mysore (Karnataka), Extract from ‘Value Education: A Conceptual Framework’.
looked upon as an aspect of the overall qualitative improvement of education as existing education has sidelined the central concern of the full development of a person’s consciousness.

Secondly, we are experiencing a crisis of values in our social and political life that gives a special force and point to the entire question of education and values. Pursuit of material wealth and selfish ends at any cost has become the be-all and end-all of the life of the modern man. The values of idealism, altruism, selflessness and service to fellowmen are becoming increasingly rare in the younger generation who not being able to find any meaning or purpose in life are seeking recourse to such escapist means as drug addiction and alcoholism. Campus violence and student indiscipline have become the order of the day. One even notices a general insensitivity to values with the sole object of life being to make oneself as comfortable materially as one can. Sensitivity to beauty, in art, literature, craft, nature and life in general and to moral and spiritual achievement is noticeably on the decline in the life of our people.

Looking at the current situation from a different angle, the goals of secularism, socialism and democracy to which the nation has declared its ideological commitment have come under severe strain. As the National Policy on Education notes there exists a schism, between the formal system of education and our rich and varied cultural traditions. The preoccupation with modern technologies should not be allowed to sever our new generation from their roots in India’s history and culture. Deculturisation, dehumanization and alienation must at all costs be avoided.

Education, in broad general terms, is a social institution to promote a kind of life that is satisfying to the individual in accordance with a preconceived pattern incorporating the cherished ideals and values of the society. In periods of value crisis, it has to act as an agency of social control by fostering the basic values that hold the society together. In view of their historicity and social character, educational aims stand in need of critical examination in the light of changing social, economic, political, cultural concerns. All this calls for a deliberate thrust on values in our education and more intense and concerted educational action for the cultivation of values. Hence the need for value education.

**Meaning of Value Education**

By value education we refer to planned educational action aimed at the development of proper attitudes, values, emotions and character in the learners. The phrase has very wide connotation and covers all aspects of personality development – intellectual, social, moral, aesthetic and spiritual. The intended interventions could be attempted through the
regular curricular and co-curricular activities of the education institutions. In any case, value education is not to be looked upon as just one more course or subject to be taught and tested within a fixed time frame. Dimensions of value education should integrate with and enrich the entire curriculum.

**Value Education is a Process of ‘Education’**

It is not a process of authoritarian indoctrination of dogmas, catechism, exhortation or propaganda. It is, on the contrary, essentially a process of working on one’s outlooks, beliefs and perceptions with a view to developing capacities of reflective thinking and independent judgement on issues that are of critical concern to oneself and to humanity.

On the other hand, value education is a process of helping the individuals to think freely and critically and act responsibly and with courage and conviction. The goal is not to promote passive conformity and blind obedience to whatever values are passed on but to encourage introspection, reflection and responsible behaviour. Responding to a value situation blindly out of habit, fear of authority or in deference to tradition, convention or custom may, of course, be a stage in one’s value development. But it should eventually give place to independent appraisal of a situation after rational deliberation and principled judgement and this is what value education is primarily concerned with.

Value education is education of ‘becoming’. It involves working on the total personality of the individual keeping in view all aspects of personality development, the intellectual, social and emotional, will and character. It involves developing sensitivity to and awareness of what is right, what is good, what is beautiful, ability to choose the right values in accordance with one’s conception of the highest ideals of life and internalizing and realizing them in thought and action. As such, the process of value education calls into play all human faculties—knowing, feeling and doing. Not only should the learner be enabled to know the right and the good, but also to feel the appropriate emotions, concern and commitment and exercise the will to do the right thing. This is not to suggest that these different factors function independently or that they can be trained in isolation. On the contrary our value responses to situation are rooted in a strong and complex network of connections with what we think, feel, and do. In other words, value education spans the entire gamut of learning: developing rational, critical thinking, education of the emotions, cultivation of imagination, strengthening of will and training of character.

Although all education by definition is a kind of value education, deliberate thrust on value development in education has become necessary in view of the crisis in values, which the society is passing through.
Value education refers to a programme of planned educational action aimed at the development of values and character. It is a process of education and being so focused on the development of critical thinking, rational choice and action respects the autonomy of the learner. It is not authoritarian indoctrination of dogmas or imposition of do’s and don’ts. Value education involves development of awareness of sensitivity to moral and aesthetic phenomena, education of the emotions and training of will and character. It is concerned with the development of the total person.

The curriculum, co-curriculum, hidden curriculum, the school atmosphere and the teacher act as the sources for value education. It is not a matter of absolute necessity that there should be a course in value education to provide value education. Value education can be effectively provided through making suitable adjustments in the regular curriculum itself like integration, infusion and enrichment.

The scope of value education in formal learning institutions is determined by the extent, quality and intensity of school influences in relation to the out of school influences, especially the media, peers, home and the community. The major objectives of value education in schools are: to awaken in the students the appropriate moral, aesthetic and cultural sensibilities, enhance their ability to reflect with an open mind on normal issues and to develop concern for and commitment to live by the values.

The specific values, which schools should transmit, derive from universalistic perceptions and also from contemporary social and national concerns. Examples of these values and value concerns are: democracy, social justice, social cohesion and national unity, scientific temper, our cultural heritage, gender equality, environment, secularism, population and quality of life and peace.

In keeping with its comprehensive nature, value education involves adoption of a wide range of methods and strategies as are appropriate to develop knowledge, educate feelings and emotions and train will and character of the learners. These methods and strategies include:

(a) Reading, listening and discussion activities;
(b) Dealing with value dilemmas and values clarification;
(c) Visual and multi-sensory experiences;
(d) Enacting, modeling, role-play type activities;
(e) Learn by living type activities

Value education is not to be looked upon as an activity that is different from or additional to the other professional activities of a teacher. All teachers are value educators as well.
Letter by a Survivor of a Concentration Camp

“Dear Teacher,

I am a survivor of a concentration camp.

My eyes saw what no man should witness.

Gas chambers built by learned engineers.

Children poisoned by educated physicians.

Infants killed by trained nurses.

Women and babies shot and burned

by high school and college graduates.

So I am suspicious of education.

My request is, help your students to become human.

Your efforts must never produce learned monsters,

skilled psychopaths, educated Eichmanns.”

- A Student
Teacher, You Gave Me Half a Loaf

Once upon a time a teacher had a dream in which she saw one of her students fifty years from today. The student was angry and said,

“Why did I learn so much detail about the past and the administration of my country and so little about the world?”

He was angry because no one told him that as an adult he would be faced almost daily with problems of a global interdependent nature, be they problems of peace, security, quality of life, inflation, or scarcity of natural resources.

The angry student found he was the victim as well as the beneficiary.

“Why was I not warned? Why was I not better educated? Why did my teachers not tell me about these problems and help me understand that I was a member of an interdependent human race?”

With ever greater anger, the student shouted,

“You helped me extend my hands with incredible machines, my eyes with telescopes and microscopes, my ears with telephones, radios and sonar, my brain with computers, but you did not help me extend my heart, love, and concern for the human family. You teacher, gave me half a loaf!”

– Jon Rye Kinghorn
Role & Responsibility of Teachers
Swami Ranganathananda*

(Excerpts from the Paper ‘Role & Responsibility of Teachers in Building up Modern India’ from the website of National Council of Teachers Education, India).

As soon as we became free, we became citizens of India. Before that, we were referred to as subjects of the British Empire. We develop a richer personality and a higher stature when we become free citizens. But it is unfortunate that, though we have become free, we have failed to understand its meaning and live according to its true message. Of all people, our teachers need to understand its true implication and convey to our nation’s children the privilege and responsibility involved in being citizens of a great country.

Education, particularly in our rural areas, has been very much neglected, as much by the teachers concerned as by the state itself. Education plays the greatest part in a democracy. That means that a tremendous responsibility rests upon the teachers. A child remains, ought to remain, in school for nearly 15 to 16 years, beginning from the age of three till about 18 or 19 years of age. Education at these pre-university stages has a special importance because these are the years when the human mind is most impressionable. So a majority of the students are under the care and influence of the pre-primary, primary, and secondary school teachers during the most formative years of their lives. That places a tremendous responsibility, and confers a great privilege, on all our teachers, at these levels.

It all depends on your attitude, on your philosophy of work. We have to achieve an intrinsic bigness in ourselves; and we have then to impart that bigness to the functions we perform. A teacher has not only to instruct but also to inspire the students; he or she has to influence the life and character of his or her students and equip them with ideas and values which will fit them to enter the stream of national life as worthy citizens. You have to do all this during the years they are under your influence in the school.

You have to educate them on the need to recognize the equality of men and women in our democracy, to discard all caste exclusiveness and pride, untouchability, communal distinctions and antagonisms, and to strengthen ‘the dignity of the individual and the unity of the nation’, as our Constitution proclaims. The students must be educated to become the instruments to develop an integrated nation out of our diversities. They must be acquainted with the noble humanistic sentiments of our Constitution and impressed with the passion to translate them into socio-political realities.

*Late Swami Ranganathananda, former Head of Calcutta & Delhi Centres of Sri Ramakrishna Mission.
The role of a teacher is to shape the minds of the younger generation. That shaping will be on positive lines; development of a scientific and humanistic attitude and temper, self-discipline, concern for other people, an ecological awareness and concern, a firm conviction that democracy thrives on tolerance, and a firm commitment ‘to break wits’ and ‘not to break heads’. To strengthen our democracy, teachers must instill into the students our ancient cultural spirit of tolerance of different opinions and viewpoints, and acquaint them with the modern wisdom expressed in the dictum of the famous French thinker, Voltaire: “I do not accept what you say but I will defend with my life your right to say so”.

The most important component of personality development, of character development, is the spirit of service. When an individual learns to invest one’s surplus strength, knowledge and power to serve other people, he or she becomes a person, develops a new energy resource, namely character energy. This is the highest human energy resource, over and above physical energy and intellectual energy. Where education develops only the first two energy resources and neglects the third, there will always be the dominance of aggression and exploitation. This is the distinction between an ‘individual, who is self-centred, and a person, who is other-centred’. The spirit of service is found so little in our society today. The fault lies in our current education, narrowly conceived, as an instrument of mere individual ambition and advancement.

We have the load of many weakening superstitions, many obscurantist ideas, and many anti-human practices, to shed. We must, therefore, emphasize not only the learning of science subjects, but also the developing of a scientific temper and attitude. And this scientific temper should be combined with a humanistic temper. Both these together constitute the spiritual growth of man. They constitute the critical search for truth and the passion to ensure human happiness and welfare. This is, therefore, not the work of the science teachers only, but of all teachers. We have to transform, through education, our nation into a thoughtful, critical, scientific community, imbued with the passion for truth and for total human welfare. Both are passions, creative and dynamic. When you develop that double passion in our children, they will get the capacity to appreciate their nation’s great wealth of spiritual and cultural heritage and to brighten the life of our people at large.

**Importance of Teacher-Training**

The teacher’s role is great, and responsibility tremendous. He or she needs an effective teacher-training so as to be able to assimilate the educational values and ideas of one’s own culture and of modern western culture. The nation needs the services of millions of teachers who have *trained minds* and not *stuffed brains*. 
Our teachers should not be those who fail in every other field and then come to educational service as a last refuge. Education must attract the best minds. Once in it, the teacher should have faith in oneself and in one’s profession. The government also must do its part to take the necessary steps so as to attract the best minds to education, and give them salaries commensurate with their high national role. Teaching is a mission. A teacher must be one who has a dedication to acquiring knowledge and its dissemination.

**Teaching to be combined with learning**

There are two constituents: one is love of knowledge, and the other is love of national service. Mere service will not do; love of knowledge is essential. A teacher who does not love knowledge cannot inspire love of knowledge in children. The teacher must keep his/her mind fresh by study of new books; he or she must constantly renew his/her stock of knowledge.

That is the way to keep the mind fresh and creative. And this knowledge capacity must be combined with the capacity to communicate knowledge to others. And behind the knowledge communicated shines the personality of the teacher. By his or her knowledge, a teacher can only instruct; but communication of inspiration comes only from his or her personality.

**A Teacher as Employee Versus as Citizen**

This is what I wish to stress today while speaking to you on the role and responsibility of our teachers in rebuilding modern India. Remember that the humanity that our politics and administration handle is the end-product of a processing, beginning with the parent at home and teachers in educational institutions. The most important processing takes place under you, the teachers, who deliver their products to the secretariats, to politics, to education, to the banks, to the insurance companies, and to the professions. If these products are crude and selfish, and without a sense of national responsibility, it is because you the teachers, as a class, have not given healthy ideas to your students. As teachers of secondary schools, you are dealing with the fresh and impressionable minds of the nation. A teacher’s responsibility is to impress on those minds high humanistic values and when you discharge that responsibility, your status also goes up. That is a big change. You cease to be a mere employee, getting a salary. You become a nation-builder, a man-making instrument. That is the significance of Vivekananda’s calling for a man-making religion and a man-making education.

That self-respect, and faith in oneself and in one’s work, must come once again to our teaching profession. **It is unfortunate that teachers in India lost faith in their own**
profession before our society lost faith in them. They must now regain that faith. ‘I am doing a national work, I am engaged in nation-building, man-making; mine is a noble profession.’ Once that faith in your own work comes to you, the nation also will recognize your dignity and worth and accord to you the honour that you deserve in society.

Let me conclude by giving you the statement of a western thinker, out of many, not even a man of religion but a historian with a critical mind, the late Professor Arnold Toynbee of Britain, author of the ten volumes on ‘A Study of History’.

“At this supremely dangerous moment in human history, the only way of salvation for mankind is an Indian way. The Emperor Ashoka’s and Mahatma Gandhi’s principle of non-violence and Sri Ramakrishna’s testimony to the harmony of religions: here we have the attitude and the spirit that can make it possible for the human race to grow together into a single family and, in the atomic age, this is the only alternative to destroying ourselves.”

What does that statement mean? Please note that it is not voiced by any disciple of any Indian guru, but by a critical thinker, by a historian. He realized, after studying world history and the contemporary world situation, that India has a tremendous contribution to make to the enrichment of world civilization. I put it to you to consider its implications. It is your national and international responsibility to educate yourselves and our new generation in the great ideas and values of our hoary culture which are universal, rational and human. I wish you all success in your endeavours to play your role and discharge your responsibility to humanity in India and abroad.

Role of the Teacher

Prof. C. Seshadari*

What is the role model which the teacher (and this includes teacher-educator as well) has to present as a value educator? This is a crucial question for the whole issue of value education in schools and training institutions.

At the very outset one should admit that the teacher plays a critically significant role in the business of value education. It is usually believed that morality being essentially a matter of embodying values in one’s personal life, the teacher should be a person of unimpeachable character and a paragon of virtue. The teacher further is expected to inspire his students more through personal example than precept.

*Shri C. Seshadari, former Principal, Regional Institute of Education, Mysore (Karnataka), Extract from ‘Value Education: A Conceptual Framework’.
The role of the teacher like the rest of the elements of the value education process (curriculum, teaching methods, etc.) should be understood in relation to the nature of the value education enterprise, the social reality of the Indian educational system and the psycho-social factors influencing the process of value development. For our specific purpose, we will recall the essential points and make explicit their specific role implications for the teacher:

1. Value education cannot be distinguished in absolute terms from good general education. It is not, in any case, just a course to be taught and examined. Value education goes on constantly in the school (and outside) through its various ongoing activities – curricular and co-curricular. Values are also transmitted through the atmosphere of the school and its hidden curriculum. All this makes it amply clear that value education is not a sphere of activity distinct from the teacher’s other professional activities – teaching, guiding pupils and interacting with them, organizing co-curricular activities, etc. It is essential, therefore, that teachers carry out their multiple professional obligations in accordance with the highest standards and ethics of the teaching profession.

2. The general tone and ethos of the school acts as a powerful source of value education. Children acquire sensitivity to values and ideals by living in and coming into contact with the school atmosphere. But such an atmosphere is not created overnight nor by teachers or pupils alone. It needs the sustained, collective efforts of all concerned with education, viz. teachers, parents, community leaders and students. Teachers have a major role to play in making the school what it ought to become. They should help in creating an atmosphere of love, trust, cooperation and security in the school conducive to the development of high ideals and values.

3. The purpose of value education in formal learning situations is to kindle the moral and aesthetic sensibilities of children, to raise their level of consciousness about value concerns, to stimulate them to think freely and critically, to develop the ability to judge actions and events rationally and to choose and act courageously and with conviction for the sake of the larger social good. Accordingly, the teacher should provide appropriate opportunities for students to acquire these qualities and abilities in the form of curricular and co-curricular experiences.

4. The teacher as a value educator has to function as an agent who stimulates, provokes, informs, sensitizes, awakens the moral and aesthetic thinking of students on various matters that affect them as individuals and the larger society. Through activities like
teaching, instruction, explanation, discussion and dialogue, which involve the learners actively, the teacher should make them think and reflect on human actions and events. The teacher should also expose students to works of art, beauty in nature and in human relationships, and actions of moral worth, and kindle in them value sensibilities. Further, by providing concrete situations and opportunities, the teacher should help children practise and realize the values.

EXTRACTS FROM THE DRAFT CODE OF PROFESSIONAL ETHICS FOR TEACHERS
(National Council For Teachers Education /NCERT, New Delhi)

PREAMBLE

We the teachers of India

1. Believe that education should be directed to all-round development of human personality and the creative and productive abilities of all citizens for the intellectual, social, political, economic, scientific, moral and spiritual advancement of the country;

2. Recognize the fundamental right of every child to be provided with the fullest possible and equal educational opportunities based on social justice without discrimination on grounds of religion, caste, creed, region, sex, social origin, political opinion or economic condition;

3. Reaffirm our resolve to strengthen, through education, national consciousness and identity, sense of patriotism, a pride in our rich cultural heritage and a determination to defend the unity and integrity of India;

4. Reiterate our firm belief in the fundamental principles of democracy, socialism and secularism enshrined in our Constitution and rededicating ourselves to strengthen them through education;

5. Pledge to foster through education international understanding and world peace;

6. Requiring that government should make sufficient financial allocation for providing the necessary infrastructure, equipment, adequate and qualified staff and all facilities amenities conducive to imparting education, in an atmosphere of freedom and creativity;
7. Determined to organize teaching as a profession requiring expert knowledge, specialized skills and a sense of individual and collective responsibility for the welfare of students in our charge;

8. Committed to self-direction and self-discipline, have resolved to adopt this Code of Professional Ethics and enforce it on ourselves voluntarily to practise our profession according to the highest ethical standards;

9. Trusting that the society recognizes the role of the teaching community as nation builder and a catalyst of social change through human resource development and accords a status commensurate with its role and contribution.

PART I

Teacher in Relation to Students

The teacher shall

1. Treat all students with love and affection and be just and impartial to all, irrespective of caste, creed, sex, status, religion, language and place of birth;

2. Help the students in their intellectual, physical, social, emotional development and intrinsic values and character;

3. Promote, scientific temper and a spirit of inquiry, creative self-expression and aesthetic sense, leadership qualities, right concepts and right attitudes towards environment among the students and encourage them to ask questions to satisfy their curiosity;

4. Develop in the students love for manual work and respect for workers;

5. Enable the students to appreciate our rich cultural heritage and unity in its diversity;

6. Be mindful of the individual needs and differences of students and their socio-cultural backgrounds and adapt his/her teaching accordingly;

7. Not accept remuneration for coaching or tutoring his/her own students except for remedial teaching under an approved scheme;

8. Speak and act with students with respect and shall not divulge confidential information about students except to those who are legitimately entitled to it;

9. Inculcate a sense of love for the motherland and universal brotherhood among students;

10. Set a standard of dress, speech and behaviour worthy of example to the students;
11. Inculcate a sense of respect and admiration for their school and help protect its property as their own;

12. Ensure non-truancy among his students;

13. Not permit or tolerate any misdeed on the part of the students.

**PART II**

**Teacher in Relation to Parents/Guardians**

1. Seek to establish cordial and cooperative relations with parents/guardians;

2. Strive to promote rapport between the educational institution and the home;

3. Be receptive to viewpoints in regard to educational needs of his children;

4. Not divulge any information given by parents regarding home conditions concerning their own children to any other except to those legitimately entitled to it;

5. Provide information to parents regarding the attainments and shortfalls of their children;

6. Not say or do anything which will tend to undermine the students’ confidence in their parents or guardians;

7. Seek to involve parents in school improvement programme;

8. Strive to promote effective parent-teacher associations.

**PART III**

**Teacher in Relation to Society and the Nation**

1. Strive to develop the educational institution as a community and human resource development center providing knowledge and information needed for such development;

2. Strive to fight fissiparous and separatist tendencies based on caste, religion, region, language and extra-territorial loyalties;

3. Try to utilize fully the resources available in the community to improve teaching-learning process;

4. Refrain from interfering with the local factional politics;

5. Strengthen national integration and promote the ideals of democracy, secularism and socialism in the community;
6. Strive to enlighten the community with the help of appropriate agencies on welfare programmes, citizenship rights, legislative and administrative measures intended for the benefit of the people;

7. Endeavour to seek public cooperation in cent per cent enrolment and retention of children of school-going age till they complete their education;

8. Strive to provide security and protection for necessary facilities for women in cooperation with the community and also encourage them to work in rural areas with dignity and honour and protect them from unsocial elements;

9. Take particular interest in promoting education of girls and the weaker sections and in creating an awareness of equality of women with men; Protect and defend himself from any injustice, humiliation and exploitation by any individual or institution in the society.

**TEACHERS CODE OF ETHICS**

This Code of Ethics was developed by the distinguished Board of Advisors and by the Executive Committee of the Association of American Educators.* It contains four basic principles relating to the rights of students and educators.

**Overview**

The professional educator strives to create a learning environment that nurtures to fulfillment the potential of all students. The professional educator acts with conscientious effort to exemplify the highest ethical standards. The professional educator responsibly accepts that every child has a right to an uninterrupted education free from strikes or any other work stoppage tactics.

**PRINCIPLE I : Ethical Conduct Toward Students**

The professional educator accepts personal responsibility for teaching students character qualities that will help them evaluate the consequences of and accept the responsibility for their actions and choices. We strongly affirm parents as the primary moral educators of their children. Nevertheless, we believe all educators are obligated to help foster civic virtues such as integrity, diligence, responsibility, cooperation, loyalty, fidelity, and respect-for the law, for human life, for others, and for self.

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* AAE is America’s fastest growing national, nonprofit, nonunion teachers’ association with members in all 50 states. www.aaeteachers.org/code-ethics.shtml
The professional educator, in accepting his or her position of public trust, measures success not only by the progress of each student toward realization of his or her personal potential, but also as a citizen of the greater community of the republic.

1. The professional educator deals considerately and justly with each student, and seeks to resolve problems, including discipline, according to law and school policy.

2. The professional educator does not intentionally expose the student to disparagement.

3. The professional educator does not reveal confidential information concerning students, unless required by law.

4. The professional educator makes a constructive effort to protect the student from conditions detrimental to learning, health, or safety.

5. The professional educator endeavors to present facts without distortion, bias, or personal prejudice.

**PRINCIPLE II : Ethical Conduct toward Practices and Performance**

The professional educator assumes responsibility and accountability for his or her performance and continually strives to demonstrate competence.

The professional educator endeavors to maintain the dignity of the profession by respecting and obeying the law, and by demonstrating personal integrity.

1. The professional educator applies for, accepts, or assigns a position or a responsibility on the basis of professional qualifications, and adheres to the terms of a contract or appointment.

2. The professional educator maintains sound mental health, physical stamina, and social prudence necessary to perform the duties of any professional assignment.

3. The professional educator continues professional growth.

4. The professional educator complies with written local school policies and applicable laws and regulations that are not in conflict with this code of ethics.

5. The professional educator does not intentionally misrepresent official policies of the school or educational organizations, and clearly distinguishes those views from his or her own personal opinions.

6. The professional educator honestly accounts for all funds committed to his or her charge.

7. The professional educator does not use institutional or professional privileges for personal or partisan advantage.
PRINCIPLE III : Ethical Conduct toward Professional Colleagues

The professional educator, in exemplifying ethical relations with colleagues, accords just and equitable treatment to all members of the profession.

1. The professional educator does not reveal confidential information concerning colleagues unless required by law.

2. The professional educator does not willfully make false statements about a colleague or the school system.

3. The professional educator does not interfere with a colleague’s freedom of choice, and works to eliminate coercion that forces educators to support actions and ideologies that violate individual professional integrity.

PRINCIPLE IV : Ethical Conduct toward Parents and Community

The professional educator pledges to protect public sovereignty over public education and private control of private education. The professional educator recognizes that quality education is the common goal of the public, boards of education, and educators, and that a cooperative effort is essential among these groups to attain that goal.

1. The professional educator makes concerted efforts to communicate to parents all information that should be revealed in the interest of the student.

2. The professional educator endeavors to understand and respect the values and traditions of the diverse cultures represented in the community and in his or her classroom.

3. The professional educator manifests a positive and active role in school/community relations.

Value- Crisis, We (the Teachers) and the Present Times

Prof. D.R. VIJ*

I am one with those who believe that teachers could be one of the most powerful agents of social regeneration. Placed as they are, even a little (but sincere) effort on their part could do wonders. At their best, their contribution to the noble cause has always been significant and positive.

*Excerpts from the paper presented by Prof. D.R. Vij at the National Seminar on Philosophy of Value-Oriented Education held during 18-20 January, 2008.
A role like this is based on a few assumptions, however.

**A Few Assumptions**

1. Teachers are conscious of the role they are expected to play in the regeneration of society.
2. Teachers are confident of their capacity to bring about the desired change.
3. Teachers are pained at the progressive erosion of values around, and
4. Teachers have a genuine wish to make things better.

To get the best possible results of their efforts, teachers would do well to remember:

1. That they are only one force to influence the society in general and their students in particular.
2. That there are many other agencies like the home, religion, professional, social and cultural organizations, the Government, public media and so on, which play no less a role in shaping the personalities of people.
3. That the limited role as indicated above should in no way be a cause of any kind of pessimism or inaction.
4. That cursing the darkness would never bring light. Darkness will go only when the lamp is lit.
5. Blaming others for the lack of values in their behaviour won’t serve any purpose.
6. That in Value Education, nothing is more infectious than example and nothing is more unerringly judged than insincerity in the other person. Teachers have to be sincere in all what they say and do and they have to lead others by their own exemplary behaviour.
7. That there is no substitute for good teaching.
8. That Teaching is a comprehensive concept. The three instruments of teaching are said to be Instruction, Example and Influence. All the three are essential for inculcating values in our students.
9. That Teaching must be for some noble cause. Teaching with a narrow or low aim is not worthy of a good teacher. In the words of the Mother, “Let our aim be lofty, broad, generous and disinterested.”
10. That a teacher’s behaviour in general and his/her teaching behaviour in particular must be based on values expected of those engaged in the noble profession of teaching.

11. That they would command real prestige among students only if they have a genuine concern for their welfare and development.

12. That they should follow Emerson’s words: “Let’s Be; Not Seem” in letter and spirit.

13. That Action speaks louder than words.

14. That truth is higher but higher still is truthful living and that the greatest homage we can pay to truth is to use it.

15. That the teachers should sincerely try to make “Towards Better Living” and “Towards Better Teaching” as permanent values in their personal and professional lives. Continuous development both as a person and as a teacher would make their lives enjoyable, fruitful and worthwhile in the truest sense.

I would like to remind my fellow teachers what Gurudev Rabindranath conveys through a small earthen lamp. The setting sun was worried as to who would provide light to the universe in its absence. A little earthen lamp took up the challenge and assured the mighty sun that it would do its best to dispel the darkness.

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The Return of Character Education
(Role of the Teacher)
Thomas Lickona*

“To educate a person in mind and not in morals is to educate a menace to society” - Theodore Roosevelt.

Increasing number of people across the ideological spectrum believe that society is in deep trouble. The disheartening signs are everywhere: the breakdown of the family; the deterioration of civility in every-day life; rampant greed at a time when children are poor; an omnipresent sexual culture that fills our television and movie screens with sleaze, beckoning the young, toward sexual activity at ever earlier ages; the enormous betrayal of children through sexual abuse.

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As we become more aware of this societal crisis, the feeling grows that schools cannot be ethical bystanders. As a result, character education is making a comeback in schools.

Character education is as old as education itself. Down through history, education has had two great goals; to help people become smart and help them become good.

**What Character Education Must Do:**

In the face of a deteriorating social fabric, what must character education do to develop good character in the young?

First, it must have an adequate theory of what good character is, one which gives schools a clear idea of their goals. Character must be broadly conceived to encompass the cognitive, affective, and behavioral aspects of morality. Good character consists of knowing the good, desiring the good, and doing the good. Schools must help children understand the core values, adopt or commit to them, and then act upon them in their own lives.

The cognitive side of character includes at least six moral qualities: (1) awareness of the moral dimensions of the situation at hand (2) knowing moral values and what they require of us in concrete cases, (3) perspective taking, (4) moral reasoning, (5) thoughtful decision making, and (6) moral self-knowledge. All these powers of rational moral thought are required for full moral maturing and citizenship in a democratic society.

People can be very smart about matters of right and wrong. Moral education that is merely intellectual misses the crucial emotional side of character, which serves as the bridge between judgement and action. The emotional side includes at least the following qualities:- conscience (the felt obligation to do what one judges to be right), self-respect, empathy, loving the good, self-control, and humility (a willingness to both recognize and correct our moral failings).

At times, we know what we should do, feel strongly that we should do it, yet still fail to translate moral judgement and feeling into effective moral behaviour. Moral action, the third part of character, draws upon three additional moral qualities:- Competence (skills such as listening, communicating and cooperating), will (which mobilizes our judgement and energy), and moral habit (a reliable inner disposition to respond to situations in a morally good way).

**Developing Character in School**

Once we have a comprehensive concept of character, we need a comprehensive approach to developing it. This approach tells schools to look at themselves through a
moral lens and consider how virtually everything that goes on there affects the values and character of students. Then, plan how to use all phrases of classroom and school life as deliberate tools of character development.

If schools wish to maximize their moral clout, make a lasting difference in students’ character (knowing, feeling, and behaviour), they need a comprehensive, and holistic approach. It includes asking, Do present school practices support, neglect, or contradict the school’s professed values and – character-education aims?

In classroom practice, a comprehensive approach to character education calls upon the individual teacher to:

(1) Act as caregiver, model and mentor, treating students with love and respect, setting a good example, supporting positive social behaviour and correcting hurtful actions through one-to-one guidance and whole-class discussions:

(2) Create a moral community, helping students know one another as persons, respect and care about one another, and feel valued membership in, and responsibility to, the group;

(3) Practice moral discipline, using the creation and enforcement of rules as opportunities to foster moral reasoning, voluntary compliance with rules, and a respect for others;

(4) Create a democratic classroom environment, involving students in decision making and the responsibility for making the classroom a good place to be in and learn;

(5) Teach values through the curriculum, using the ethically rich content of academic subjects (such as literature, history, and science), as well as outstanding programmes as vehicles for teaching values and examining moral questions;

(6) Use co-operative learning to develop students’ appreciation of others, perspective taking, and ability to work with others toward common goals;

(7) Develop the “Conscience of craft” by fostering students’ appreciation of learning, capacity for hard work, commitment to excellence, and sense of work as affecting the lives of others.

(8) Encourage moral reflections through reading, research, essay writing, journal keeping, discussion, and debate;

(9) Teach conflict resolution, so that students acquire the essential moral skills of solving conflicts fairly and without force.
Besides making full use of the moral life of classrooms, a comprehensive approach calls upon the school as a whole to:

Foster caring beyond the classrooms, using positive role models to inspire altruistic behaviour and the media in promoting the core ethical values.

“Character is destiny”, wrote the ancient Greek philosopher Heraclitus.

As we confront the causes of our deepest societal problems whether in our ultimate relationships or public institutions, questions of character loom large. After a turbulent century just gone by, as we ready our schools for the present, educating for character is a moral imperative if we care about the future of our society and our children.

Role of the Teacher in the Educative Process

Dr. S.P. Ruhela*

A teacher performs four kinds of roles:

(1) Basic role,
(2) Specific role,
(3) Professional role and
(4) Informal role.

(1) Basic Role of the Teacher

The first and the foremost role of the teacher is that of a leader. He has to organize his students into a well-knit group and take them with him, showing the way and influencing and guiding them in their thinking, activities and conduct. This implies adequate control as well as exercising appropriate authority.

The second basic role of the teacher is to treat all children with objectivity and fairness. Any trace of partiality, undue familiarity or intimacy with a particular boy or girl of his school, or some students belonging to his community, caste or social class, or a close group or circle is not only unlawful but mars the teachers’ authority considerably. The teacher is expected to be an effective socializer. He should not behave in a ruthless oppressive manner. His role is to deal with the students and socialize them in humane and

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rational ways. It is also the basic role of the teacher to facilitate moral development of children. He should advise and correct children in a timely and judicious manner for their moral lapses. His own behaviour should be exemplary.

(2) Specialist Roles of the Teacher

In the school, there are different specialist roles like that of headmaster, subject-teacher and teachers or instructors of special subjects like physical education, craft, art, music and dance.

The headmaster has to play the role of providing administrative and academic leadership by organizing all affairs and activities of the school purposefully and efficiently. He must be task-oriented, i.e., he must try to achieve certain desirable goals. He should also be person-oriented. He should create a healthy social climate in the school in which teachers feel enthused and motivated to work for the furtherance of the goals, and run the school in a democratic, open and trustful manner. Instead of centralizing all matters, he should encourage leadership and initiative to emerge on the part of teachers. He should be able to implement innovations for the academic growth of the institution.

In the primary classes, there are usually generalist teachers who are expected to be capable of teaching all subjects. No specialized knowledge is required for such teachers in our country. Their role is usually that of parent-substitute. But in secondary and higher secondary schools subject specialists are supposed to play the role of subject teachers. They are expected to equip themselves with adequate mastery in the subject, as well as the proper methodology and skills of teaching the subject or discipline concerned.

(3) Professional Role of the Teacher

These days school teachers are eager to call their occupation a full-fledged profession, like law and medicine. A profession implies a significant social service which the members must perform with a sense of commitment and dedication, a philosophy for them to accept, an etiquette they must follow, and a growing and dynamic science which they must master and utilize in the proper discharge of their functions.

(4) Informal Roles of the Teacher

Although not officially defined, teachers perform several informal or secondary roles also in the school. They may act as staff secretary, picnic organizer, party organizer, lawyer on behalf of the staff or students, P.R.O. (Public Relations Officer) for the school, special advisers to the headmaster, etc. or accept special responsibilities relating to discipline, examination, supervision of cleanliness, office work, and co-curricular activities.
These informal roles are very significant on account of three functions served by them. Firstly, they allow self-expression to teachers who do not get sufficient opportunities for doing so in the formal structure of the school. Secondly they facilitate the smooth working of the institution with a wide range of educative activities. Thirdly, they seek to improve upon and strengthen the procedures of the formal organizations of the school.

**Role of Teacher in the School**

The generally recognized overall role of the teacher in the classroom is to teach or conduct the educative process. He performs this role by following a variety of teaching maxims, teaching methods and techniques, specific subject methods, and techniques of organization and control.

The overall role of control and teaching in the classroom may be split up into several sub-roles apart from that of a pleasant and effective tutor. According to Wattenberg, the most significant of such sub-roles may be listed as under:

1. **Representative of society:** The teacher upholds the traditions and norms of the society and inculcates the attitudes and moral values cherished by the society.
2. **Judge:** The teacher judges the academic and other performance, and achievement, and conduct of students, and awards marks or grades, remarks or certificates.
3. **Resource person:** The teacher acts as a resource person who possesses knowledge of the subject matter and skills better than the learners.
4. **Helper:** The teacher acts as a helper to pupils by way of providing them academic guidance and help in difficulties.
5. **Refree:** While settling disputes among pupils, the teacher acts as an objective, and fair referee.
6. **Detective:** He detects offences and rule-breakers.
7. **Serving as an object of identification:** He behaves in a manner whereby the traits exemplified by him may be emulated and imitated by the students, through the mechanism of identification.
8. **Limiter or reducer of anxiety:** He helps children to control their impulses, and reduce anxiety about conduct and performance in different problematic situations.
9. **Group-leader:** He acts as a leader in establishing suitable climate and cohesion in the class as a social group.
10. *Parent surrogate* (substitute): He acts like a parent to the students and attends to their psycho-cultural needs, treating them with affection and care.

11. *Friend and confidante*: The teacher plays the role of a friend, philosopher and guide to the students and wins and shares their confidence.

**Value Orientation of Teacher Education Curricula in India**  
**Dr. S.P. Ruhela***

We should focus on the realities of our teacher education institutions and their reference groups and decide how in the face of several difficulties the challenging and inevitable task of giving a functional value orientation to our teacher education curricula can be taken up in all earnestness. We really need it because our society in which these institutions exist and function has decayed in its values.

We find economic competition of the grossest kind on the one hand and talk of brotherhood and affection on the other. A double moral standard is the reality which is no healthy setting for decent pupil growth. Reality does not seem to them (youth) to reflect the values taught in the books. It puzzles them to find why, if values are so important to life and living, they are not reflected in the life of most people in society. Are values a myth to dupe the young into silence?

Man has become an economic animal in the technological society without developing the finer feelings of the spirit. The city alienates youth from nature and its wonders and reverence for life. The entertainment media creates in the minds of children and youth the attitudes of violence, crime, fear and sex.

It is this pathetic social contextual reality that we have. Our teacher education institutions are functioning in the context of this reality. I would go further and say that the situation within the teacher education institutions of our country is still worse than the contextual reality painted above. If honestly and rigorously x-rayed, many of our colleges of education and university departments of education would present a still more disgusting and depressing spectacle. Some of our eminent teacher educators have themselves assessed them in such pertinent words:

1. “The training course does not help much in developing an interest in the profession.”—S. Bhattacharya.

2. “If there is any institution which has not changed since Independence, it is the Teacher Training College.”—K.L. Srimali.
3. “The training colleges in India are like sacred cows whose claim to respect is based more on sacrosanct traditions rather than any other practical consideration. They maintain their feudalistic order with impunity and continue to thrive despite their authoritarianism in an otherwise democratic society.” – R.P. Singh

4. “The incongruous phenomenon is that the methods teacher educators advocate to their pupil teachers are hardly practiced by the advocates themselves. Small wonder the prospective teachers get disillusioned about the hollowness of the assertions so piously made and so impiously broken.” – T.N. Raina

5. “The defects and shortcomings clearly visible in the curricula of our teachers’ training are: baselessness, unrelatedness to the activity of teaching, over-theoretical content, and irrelevancy or inconsistency.”—S.B. Adaval

**Guidelines for a Proper Value Orientation**

A former Union Education Minister has rightly said that “moral education should not be mistaken for religious education. Morality is as much a secular concept and a part of our Constitution.”

A UNESCO-sponsored joint seminar on “Moral Education” conducted by NCERT in 1981 (in which 16 countries of Asia participated) has come to the conclusion that “moral education should be defined so as to help children in becoming better human beings. Is this possible in a society where there exists a gap between precepts and practice, between moral teaching and the moral climate of a school and society? Is it not the domain of education to resolve this dichotomy?”

In the context of all these submissions, it is desirable to incorporate the good points of the various approaches and practices and reorient our teacher education curricula accordingly. In my view, the NCTE paper *Teacher Education Curriculum: A Framework* (1978), gives a fairly good and comprehensive set of guidelines for a functional value orientation of our teacher education. According to this historic milestone in the progress of teacher education in India, the teacher education institutions should strive to produce a Teacher who should:

1. Develop Gandhian values; *Satya* (Truth), *Ahimsa* (Non-violence, Love), *Samyam* (Self-discipline), *Seva* (Selfless Service)
2. Perceive his role as an agent of change in the community;
3. Perceive his role not only as a leader of children but also that of a guide to the community;
4. Act as liaison between the school and the community and employ suitable ways and means for integrating community life and resources with school work;

5. Possess warm and positive attitude towards growing children and their academic, socio-emotional and personal problems, with skills to guide and counsel them;

6. Not only use but help in the preservation of environmental resources and preservation of historical monuments and other cultural heritage;

7. Develop understanding of the objectives of school education in the Indian context and awareness of the role of school in achieving the goals of building up a democratic, secular and socialist society;

8. Develop understanding, interests, attitudes and skills which would enable him to foster all-round growth and development of the children under his care;

9. Develop competence to teach on the basis of the accepted principles of teaching and learning;

10. Develop communication and psycho-motor skills and abilities conducive to human relation for interacting with children in order to promote learning inside and outside the classrooms;

11. Keep abreast of the latest knowledge of the subject matter he is teaching and the techniques of teaching the same;

12. Undertake active research and investigatory projects.

In order to perfect this list, I would like to add the following three value orientations also:

13. The teacher to be “a mediator in the encounter between the individual and the mass of information.. which daily threatens to engulf him—an encounter in which selection and use of knowledge becomes more important than its absorption.”

14. He should adopt “Conscientization model” of education in place of the dysfunctional “Banking model” so far in vogue, and enable the trainees to become aware of the realities of the social situation.

15. He should strive to develop a social climate in which hero-worship, sycophancy, irrationality, sensuousness and exploitation do not find any place.

**Suggestions for Implementation**

Some of the suggestions, are as under:

1. There should be orientation courses for all teacher educators of every institution of teacher education for 3-4 days in the beginning of every session to focus their
attention on the need, goals and means of value-orientation of teacher education curricula.

2. Theory courses at all levels of teacher education should be revised and revitalized incorporating in them value content, new ideas, concepts and progressive outlook.

3. More and more of co-curricular activities involving corporate or group activities should be promoted.

4. In order to change the climate of passivity and culture of mediocrity, the institutions should encourage seminars, discussions in the classes, in the faculty and in the community.

5. Use of socio-drama, others’ rating etc. should be promoted to judge the values of teacher educators and trainees.

6. Selection of staff and students should be fair. Protests should be lodged and pursued through press and other forums against corrupt practices.

7. Professional code of conduct and professionalization should be discussed in the institutions so that the pupil-teachers also learn them.

8. Close dynamic relations should be developed with other subsystems and institutions, so that the proverbial isolation of the colleges of education is broken.

9. The climate of creativity should be vigorously promoted. The teacher educators should be annually judged on the basis of their publications, research, innovations, and due rewards and punishments meted to them.

10. A good source book or learning package should be developed on the theme “Values for Teachers of the Emerging Indian Society”.
Abraham Lincoln’s Letter to his son’s Headmaster

“He will have to learn, I know, that all men are not just, all men are not true. But teach him also that for every scoundrel there is a hero, that for every selfish politician, there is a dedicated leader; teach him that for every enemy there is a friend. It will take time, I know, but teach him if you can, that a dollar earned is of far more value than five found. Teach him to learn to lose and also to enjoy winning. Steer him away from envy, if you can. Teach him the secret of quiet laughter. Let him learn early that the bullies are the easiest to lick. Teach him, if you can, the wonder of books but also give him quiet time to ponder over the eternal mystery of birds in the sky, bees in the sun and flowers on a green hillside. In school, teach him it is far more honourable to fail than to cheat. Teach him to have faith in his own ideas, even if everyone tells him they are wrong. Teach him to be gentle with gentle people and tough with the tough. Try to give my son the strength not to follow the crowd when everyone is getting onto the bandwagon. Teach him to listen to all men, but teach him also to filter all he hears on a screen of truth and take only the good that comes through.

Teach him, if you can, how to laugh when he is sad. Teach him there is no shame in tears. Teach him to scoff at cynics and to beware of too much sweetness. Teach him to sell his brawn and brain to the highest bidders, but never to put a price tag on his heart and soul. Teach him to close his ears to a howling mob and to stand and fight if he thinks he is right. Treat him gently; but do not cuddle him because only the test of fire makes fine steel. Let him have the courage to be impatient. Let him have the patience to be brave. Teach him to always have sublime faith in mankind.

This is a big order, but see what you can do… he is such a fine little fellow, my son”.

Chapter Three
ROLE OF HOME & SCHOOL
AND RESPONSIBILITY OF STUDENTS
Parent-Teacher Cooperation

The Anchor

Som Nath Saraf *

(Extracts from the book ‘Education in Human Values: Programme Implementation’).

“I am indebted to my mother and father for living,
but to my teacher for living well.”

– Alexander The Great on Aristotle.

It has to be realized that home is the first and most important school for character building. It is in one’s home that every human being receives the best or the worst moral training which endures through manhood and ceases only with death.

The role of parents in grooming men and women of tomorrow has been brought out by Sri Sathya Sai Baba in the following words:

“The earth is a common soil in which we grow all types of trees. If we sow neem seed, naturally a neem tree will grow, if we sow a mango, we will get a mango tree. A mother is like earth. To beget children, the conduct of parents acts like the seed that is sown.”

Before the teacher steps in, the first guide of the child is the mother, the second is the father. The teacher has to assume the role of a harmoniser where the child can adjust to the environment, within and outside the home. Swami Dayanand in “Satyarth Prakash,” has laid down the following ten cardinal rules for bringing up children in a family. These are:

1. Treat all your children with equal affection.
2. Make their friends welcome in your home.
3. Do not quarrel in front of them.
4. Be truthful to each other.
5. Never lie to them.
6. Always answer their queries.
7. Do not punish them in the presence of others.
8. Be constant in your moods and affection.

*Former Vice-Chancellor, Sri Sathya Sai Institute of Higher Learning (Deemed University), Prasanthi Nilayam, Andhra Pradesh.
9. Keep close to them.

10. Concentrate on their good points and not failures.

If a parent’s attitude in sending a child to a school is like posting a letter, and forgetting it, it will not work.

The influence of parents on the training and development of character is remarkable. It is at the childhood stage that the mind is most open to impressions and ready to be kindled by the first spark that touches it. It is in the family that the child learns to show reverence for all that is noble and to strive for truth and purity of thought, word and deed. It has to be remembered that, as far as the purchase of educational facility is concerned, the citizen, that is the parent, is not merely a purchaser but also a producer, which he does not normally realize. If the quality fails it is not merely the fault of the educational institutions but also of the parents, to a large extent. The parent is a part producer in education and its quality, especially in a developing country like ours. Home, by and large, is an important agency of education. Along with the teachers and educational administrators, the parents form an important component of the machinery, which moulds the quality of education.

It is very important to involve the parents, in a big way, in the educational system. This can be done by having closer parent-teacher interaction by organizing parent-teacher meetings regularly. The functional utility of this association for developing and improving education and the need for building a bridge between the parents and teachers for better understanding of one another’s problems cannot be overemphasized. Educational endeavour can succeed in a country, like India, when there is closer collaboration between the parents of 120 million students, presently studying in various types of educational institutions, and around 4 million teachers staffing them. If they cooperate, a new India will be born.

Understanding children’s needs is very important. It is common knowledge that the views of teacher and parents about a child’s abilities, faults, and behaviour often differ widely, mainly because, for the teacher and the parent, the child naturally holds different relations. For the parents, the child is a part of their own self and their future. For the teacher, a child is one among a large number of students in his class. The educational development of a child can be understood better and in a correct perspective if there is perfect understanding between parents and teachers. In this triangular relationship between the teacher, the parent, and the child, what is more important is to have a bilateral understanding between the teacher and the parent.
The State gets a citizen as soon as a family gets a child. A number of research studies have revealed that there is close correlation between the home environment and the intelligence of children. Because of changed economic scenario and social customs in recent years, the school has gradually taken over more and more of the functions of the home, though one can say that there is no just sharing of responsibility between the home and the school. A problem parent is responsible for a problem child. The parents are really the first teachers of the child and are the first idols of its worship.

The school has to establish a vital rapport with life outside the school, that is the community. This is necessary because now, more than ever, education has to be related to life at all points in response to the variety of forces that play on it and cannot, therefore, be regarded as an isolated activity. School and home are social institutions and their relation to the community can be compared to two concentric circles. Home is the first and smaller circle, the school the second small circle, and the community is the third and the larger circle. The home and the school can be brought nearer to the community through common consultations and a variety of joint programmes and this can best be achieved by having closer parent-teacher collaboration.

Student unrest is one of the major problems today, not only in this country, but in other parts of the world as well. There are many causes for the turbulence among the students. Social scientists and other research workers have, however, made a reference to an important factor. It has been mentioned that there is no understanding whatsoever between the aspirations of the parents and the children, on the one hand, and the needs of the community on the other. A new generation of students, which has no tradition of learning in their homes, is getting educational facilities with the extension of education to rural areas and to the backward sections of the community. Naturally, the adjustment of the new generation of students to the new environment is not normal. This maladjustment has given rise to various emotional problems and social tensions. It is very important that, among other things, efforts should be made to establish effective links between the home and the educational institution so that education and training can be made more useful and meaningful for such students as well. These links have to be built up right from the early stages of schooling. Even in cases of juvenile delinquency, which is becoming a big social problem, a view has increasingly gained ground that such evil can be nipped in the bud only if there is a proper understanding of the problem when the child is in the school and at home, and not when he leaves the school.

For effective guidance and counseling services in educational institutions, there has to be a coordinated approach between the entire faculty and the parents after an assessment
of the economic scenario. Proper guidance is necessary for all types of students – talented, backward, slow-learners and under-achievers. Owing to lack of cooperation between the parents and teachers, even a lot of educational effort in school does not produce adequate results. Thus there is a great loss of human resource.

The various educative agencies—the home, the school, the neighbourhood, the community, and the State—should have a common outlook and agreed ideas about promoting value development. If they pull in different directions, the school will not be able to make an abiding and coherent impression on the character of its students. It is well-known that students spend only one-fourth or one-fifth part of the day in school and the rest of their time is spent in direct or indirect contact with the other agencies, which may easily undo the good work attempted in school. For, it is essentially the whole of the community, and not merely the school, that educates. Active association between parents and teachers should not be limited to rare and special occasions and to the sharing of mutual complaints and grievances but should result in a better understanding between them and in reconciling their ideas and values so that, as far as possible, the same kind of motives, methods, and impulses play a positive role in the formation of students’ character at home as in the school. In fact, this association should go further and draw into its domain, not only the parents of students on the rolls, but also other influential and worthy members of the community and leaders of various agencies who should be afforded an opportunity of coming into contact, both with teachers and children, of talking to them and discussing problems of common interest with them. In this way, the staff of the school can tactfully help in building up a pattern of influences and activities in the life of the community which will cooperate with the school in moulding the students’ character on right lines.

Promoting education for character is more important now than ever before and the role which the parent-teacher cooperation can play needs no elaboration. Acharya Vinoba Bhave expressed the right sentiments when he observed, “Good education is impossible unless school becomes home and home becomes school.”

Parents can change attitudes and learn new skills. Children of parents, who had a high level of participation in parents’ education, fared better than children of parents who did not have a high level of participation. The school authorities have to explore all possible avenues to establish contact with the parents. In the Paper “An Open Door Between Home and School” by Prof. A.S. Sethi (see page 119 of this Chapter), a number of practical suggestions have been made for closer parent-teacher cooperation.

Wherever parent-teacher collaboration in promoting Education in Human Values has succeeded, the parents have admitted that their homes have also become vibrant and worth
living. The homes have become ‘sweet homes’ where nothing but love vibrates. The *Bal Vikas* Programme (Child Development Programme), conducted by Sri Sathya Sai Education in Human Values Trust which lays great emphasis on Parent-Teacher collaboration has been assessed by distinguished researchers. The results indicate that the experimental group of students, having undergone the course, have shown a more positive attitude towards their parents and teachers, a better adjustment level, a greater level of moral development, an increasing trend towards introversion, significantly greater aesthetic values and less money-mindedness.

**An Open Door Between Home and School**

Prof. A. S. Sethi,*

(Extract from the Book ‘Education in Human Values’ by Prof. S.N. Saraf).

Both home and school have an important part to play in the education of the child. Divorced from each other’s understanding, support, and sharing, both become rather ineffective. Guiding the development of the child within the frame-work of human values is a shared endeavour. The parents and the teacher should look at the whole child, as he lives his life at home and at school. Only then, can they provide him with complete education. The quality of the parent-teacher relationship is important at all stages of the child’s schooling. It is more so at the primary school stage. Here the child is passing through his most formative years.

**Home and School are said to have three broad goals:**

(a) To bring about a better understanding between parents and teachers of what a child is like.

(b) To bring about a better understanding between parents and teachers, of what good education is, and

(c) To bring about a better understanding between parents and teachers of how both can cooperate to realize the goal of good education.

When these goals are achieved, parents and teachers work together as a united team and children gain in two ways:

(1) They have a richer, fuller, more nourishing life in and out of school than would otherwise be open to them; and

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*Former Professor of Education, Himachal Pradesh & Former Professor of Education, Sri Sathya Sai Institute of Higher Learning (Deemed University) Prasanthi Nilayam, AP.
(2) They have more consistent guidance in and out of school and they stand a better chance of growing to the peak of their excellence.

There is a strong need for partnership between parents and teachers in working with the child. Many times, the parents feel the school should contact them and often the teacher looks forward to a parental invitation to visit the child’s home. The teacher is interested in the home life that the child lives from the time he leaves school until his return since it will assist him in working with the child at school. Likewise, the parent is very much concerned with how the child is doing at school.

Education is for character development and the teachers expect that:

(1) Students should develop good behaviour, respect for parents and elders, speak the truth and avoid unrighteous actions.

(2) Students should practise the discipline of seeing no evil, hearing no evil, thinking no evil, and doing no evil.

(3) Students must practise ceiling on desires and learn the value of contentment, must avoid wastage of food, money, time, energy and knowledge.

(4) Students should keep the environment clean and free from pollution.

(5) Students should cultivate discipline, humility and spirit of service to society.

(6) Students should cultivate a sense of fellowship and unity among all people without regard to race, religion or caste.

(7) Students should learn the basic truth, that there is only one caste, the caste of humanity; there is only one religion, the religion of love; there is only one language, the language of the heart.

(8) Students should develop patriotism and a deep love for their country which is like a multi-petalled lotus.

(9) Above all, students should learn the truth about their divinity, and develop awareness of their true nature.

The seeds of these qualities have to be sown from the early childhood so that when the children grow up, the fruits of qualities are ripe and beneficial to the individual and the society. The responsibility of doing this rests on both parents and teachers, or both home and school and not on any one or the other.
Since home is the first school and parents are the first teachers, they have to play their part well. The snake gourd has to be made to grow straight by tying a stone to it from its tender stage. Likewise, the stone of discipline and devotion should be attached to a boy from his infancy. Parents, like Dhritrashtra (the father of the Kauravas), should not pamper their children. They should promptly correct them for the slightest misdemeanour. Mahatma Gandhi was able to achieve greatness because of the lessons in good behaviour which he learnt from his mother.

Teachers, for their part, should teach the children to cultivate good qualities and noble ideals. Bookish knowledge alone is not enough. They should impart to them knowledge and skills which enable them to lead ideal lives. They should be led to develop human values. Teachers should teach young pupils the ideals of Bharat’s great sages, heroes and heroines who upheld the highest virtues and set an example to the world. They should teach them to behave as ideal sons like Shravan Kumar. Ekalavya exemplifies supreme devotion to the guru. Prahlada should be held out as supreme example of total faith in God.

Right from the outset, parents and teachers should set the right example and exemplify the ideals they talk about. They should themselves develop and practise all the ideals. First of all parents and teachers should ‘Be’, be good themselves. Then they should ‘Do’, act likewise. Then they should ‘Speak’, tell others (about what is good). Only then they will be setting an ideal example.

Parents’ responsibility for educating their children, on the right lines, does not cease with their sending the child to school. They should continue to follow up and take care to ensure that not only the child studies well but continues to develop the qualities which are developed at home. Similarly, teachers should contact the parents and ascertain how the children are behaving at home. For this, it is important that teachers continue to speak to parents and parents to teachers, so that there are no gaps in the bridge between the home and the school and the door between the two remains wide open. There are a variety of ways to make this possible:

1. **Home Visits:** It is as important for the teacher to become acquainted with the child in his own home as it is for the parent to see the child at work in the school. The child, the parents and the teacher all stand to gain from this. The child comes to understand the teacher better. The parent is more at ease in his own home and is more forthcoming about problems from sending the child to school. The teacher may also have a glimpse of feelings between family members and the child’s place among them. The teacher may not find it possible to visit the homes of all children. But they
must not fail to do so in the case of those children who show lack of progress in assimilation of values. It is desirable that the school should sponsor two half-day sessions every month for teachers to visit the homes of children.

2. **School Visits:** The teacher should encourage the parents to visit the school along with the child before the latter is admitted. This will prepare the child for entering the school and also assist the teacher in promoting the child’s adjustment at school in the first few days. After a child has entered school, parents may pay a casual visit, now and then. In such cases, the teacher should encourage the parents to spend some time in the school to see the child at work and play. These casual visits should pave the way and provide a means for arranging a planned meeting at some later date.

3. **School Reports:** The School can provide feedback to parents about their child through the medium of periodic reports. This report should include information about child’s academic status, participation in class, seminars, quiz programmes, school assembly, work experience, sports, and other co-curricular activities like story telling, silent sitting, group singing, role play and community service or school beautification programmes. It should specially highlight any aberration in his health, study, behaviour, or social and emotional adjustment. The report could as well suggest or recommend a particular course of action at the hands of the parents to help the child. The parents, on their part, must send back to school their views and comments on the report.

4. **Parent-Teacher Conference:** When a child shows persistent signs of academic stagnation or some problem behaviour, the teacher should plan a meeting with the concerned parent. He should set a date, time and place in school, for meeting the parent. During the conference, the teacher should not assume a superior attitude. He should rather show a genuine interest in the child, be honest and truthful, and listen respectfully to what the parent has to say. He should be patient and allow time for a new idea or advice to sink in the parent’s mind. He should avoid becoming defensive over the school practices. The conference should conclude with some tentative plan of action and future meetings.

5. **Study-Groups:** A group of teachers and parents may plan a few short study groups where various aspects of child development or behaviour are discussed in a matter-of-fact manner. A teacher who is good at group discussions may plan, organize and lead the group. An advantage of the study groups is that the parents find it reassuring to discuss common problems. Moreover, they feel important to have participated and expressed opinions as well as shared experiences. It is necessary that discussions are
carried out in an atmosphere of give and take, mutual respect, and absolute politeness and cordiality.

6. **Parent Participation:** In any group of children, there will be some whose parents have special hobbies and talents and who have time and facilities to enrich the lives of all the children through the use of their talent. Opportunity for all the parents to participate in a variety of areas will enlarge the pool of abilities at the disposal of the school. The areas in which parent participation can be particularly useful include story telling, art and music activities, celebration of festivals, social service, health and hygiene. However, the type and amount of parent participation should be carefully considered so that the authority and leadership of the teacher is not reduced or lowered.

7. **Student Work Exhibits:** The teachers can show samples of work that the students have completed during the school term or year. An open house is held during the afternoon and evening of one day when the work is exhibited in the classrooms or the verandah and the parents invited to come to the school. Both teachers and students explain the exhibits to the parents.

8. **Home Work:** The practice of home work is sometimes criticized as putting a burden on the young students or robbing them of their leisure. But nevertheless, it establishes a strong link between home and school. Moreover, home work need not be a burden because it need not always be bookish. There can be greater stress on practical, social and creative assignments–making, observing, collecting, reading, writing and even talking to people. An assignment may involve children to observe nature and list all the values it can teach us. For example, children may be required to study the behaviour of a river, a tree, a row of ants, a honey bee, a cat and its kitten–and draw lessons for practice in one’s own behaviour. Home work could also engage children in activities like painting, modelling, utilizing waste materials, making puppets, writing role plays or dialogues for school drama and collecting postal stamps on a particular theme, or even leaves and pebbles of a particular variety. Home work may require pupils to talk to experts, professionals and other workers about what and how they do in their respective fields. Such type of home work would inspire children’s all-round development.

9. **Sports and Cultural Days:** An occasion which could bring parents to school is the school’s sports and cultural day. This day may include a march-past by all students, sport events, common lunch, and presentation of a cultural programme by the children. Such a variety of activities brings together parents, teachers and children. This also
ensures that both school and home, parents and teachers, work in tandem with children as they prepare and rehearse for the sports, songs, dance and drama.

10. **Parent-Teacher Association:** The P.T.A. is a common meeting ground between parents and teachers. The P.T.A. represents parents’ interest in the school and provides an easy and open communication channel through which the constructive suggestions of parents can reach the teachers. Parents’ interest in the curriculum and methodology of education in human values, can be nourished and satisfied through a healthy and well organized parent-teacher association.

We may conclude be saying that ‘education in human values’ will result in quicker blossoming of human excellence when home and school have an open door between them and when parents are ‘teachers’ and teachers are ‘parents’ as well.

**Acquiring Values from the Family**

(Extract from the the book “Parents & Teachers in Value Education” – Ramakrishna Mission, Belur, Howrah).

Children imbibe values primarily from the family, the school, the mass media and the society. Technology and modern movements like globalization and liberalization are giving a radical new course to our ancient society. They have created a social environment as never seen before.

The driving force in this environment is social development. This emphasis is creating a dangerous situation. It is preventing us from recognizing the significance of the revolutionary changes that our culture is undergoing.

Today, there is an irreversible cultural transmutation developing in the friction between our traditional values and the emerging new values of modernity. On the positive side, this cultural fermentation is bringing in fresh ideas and perspectives. It is changing our attitude to life and is redefining our social relationships. But on the negative side this cultural flux is resulting in the neglect of our ancient ethical and spiritual values. Spirituality characterizes our living culture, and is the foundation on which our civilization has survived for hundreds of centuries.

Consequent to sidelining moral and spiritual values, we are facing increasing crime, corruption, exploitation, and strife. A more serious outcome is that our children are growing up without the stabilizing force of spirituality. Morality and spirituality figure less and less in their dreams of success and happiness.
Another momentous aspect of modern society is the unprecedented freedom that our youth enjoy in terms of professional choice, mobility, buying power, communication, and access to information. Freedom necessarily implies room for choice and this in turn entails the responsibility of making the right choice. This responsibility is of utmost importance because every choice of each Indian, defines the quality of our national life. Way back in 1966, the Education Commission, headed by Prof. D.S. Kothari stated this in forceful terms:

“Modernization aims, amongst other things, at creating an economy of plenty, which will offer to every individual a larger way of life and a wider variety of choices. While this freedom to choose has its own advantages, it also means that the future of society will depend increasingly upon the type of choice each individual makes. This will naturally depend upon his motivation and sense of values, for he might make the choice either with reference entirely to his own personal satisfaction or in a spirit of service to the community and of furthering the common good. The expanding knowledge and the growing power which modernization places at the disposal of society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values.” (Documents on Social, Moral and Spiritual Values in Education.)

Sadly, our children continue to receive greater freedom and newer means of gratification without a proper opportunity to first develop a strong moral sense and social awareness.

Involving Parents in Character & Citizenship Education*

“When parents, teachers, students and others view one another as partners in education, a caring community forms around students…”

( Epstein et al. 2002, p.7)

A school learning community consists of educators, students, parents and community partners who work together to improve the school and enhance students’ learning opportunities. Research shows that an organized approach to school, family and community partnership, with activities that support student learning, improves schools, strengthens families, invigorates community supports and increases student success.

A move to new levels of parental involvement requires time, energy, commitment and development of new skills to support true collaboration and mutual support. This chapter

*Source: Character and Citizenship Education in Schools, Alberta, Canada.
explores ways to work toward a shared purpose for developing character and citizenship education. It provides a sample framework and strategies for involving parents as partners in learning, to create a caring community that supports and reinforces character and citizenship education.

**Forging Links and Strengthening School-Home Connections:**

Parents and families are busier than ever. This challenges schools to build school-home ties in new ways. In addition to perennial issues of time and school accessibility, increasingly multilingual families require school to find ways to communicate with parents who may not speak or understand English. Bridges need to be built not only between home and school but across cultures in the community. Each school needs to examine its organization and find ways to work with parents that fit that particular context. To realize maximum improvement in student achievement, goals for parental involvement in character and citizenship education are tried to results of the entire system.

Epstein et al. propose that the key to success in forging links between home and school is having a range of activities to involve families that focus on six types of involvement including:

- parenting
- communicating
- volunteering
- learning at home
- decision making
- collaborating with the community.

These six types of involvement are interrelated and work together to support a comprehensive approach to developing parent partnerships.

**Learning at home:**

Share information about the curriculum. Explain key instructional strategies used in character and citizenship education, and explain how learning is assessed and reported.

Share classroom and school expectations for behaviour through clear and positive communication. Encourage parents to reinforce similar expectations at home.

Encourage parents to have regular discussions at home about character and citizenship education. Develop activities that involve parents in their children’s learning, such as interviewing family members on attitudes, experiences, or tracking positive behaviours.
Role of Parents (Strategies)

The Centre for the 4th and 5th Rs (Respect and Responsibility)* has developed a comprehensive approach to character education.

Thomas Lickona, Director of the Centre, stated:

“The family is the most important influence on a child’s character, and schools cannot compensate for family failure in this area. But schools can do an enormous amount, far more than most schools now do or even imagine they might try to do, to develop good character in young people. And in the process, schools can also work with parents to encourage and support them in their role as the primary moral teachers of their children.”

Parents are a child’s first and most important moral teachers. The school must do everything it can to support parents in this role.

Parents should also support the school’s efforts to teach good values and character.

The school-parent partnership in character education has enhanced impact when the wider community (e.g. churches, businesses, youth organizations and the media) also supports and promotes the core values.

Strategies

School can recruit parents as full partners in character education in many ways. They can:

1. Tell parents how vital they are in their child’s character development.
2. Help parents understand how character is formed (by what children see, what they hear, and what they are repeatedly led to do)
3. Share some of the research that shows what powerful influences parents are—and that shows what works (love, modelling, direct teaching and discipline).
4. Put ideas and materials into parents’ hands (e.g. The Parents Page).
5. Sponsor parenting workshops.
6. Integrate parents, especially new ones, into the school community (through parent buddies, parent peer groups, and a parent “gathering place” in the school).
7. Involve parents on the planning committee for character education.

*The Centre, located at SUNY Cortland School of Education, NY, USA serves as a regional, state and national resource in character education.
8. In addition to having parents on the Character Education Committee, have a committee comprised just of parents, whose job it is to keep other parents informed, get them involved, and plan special events (e.g. Grandparents’ Day) related to the character program.

9. Increase direct communication with parents; examples:
   • Call parent before the school year (“What can you tell me about your child that might help me do a better job as his/her teacher?”)
   • Invite parents, with their children, to visit classroom before the first day of school.
   • Send home Monthly Calendar of daily events.
   • Clearly communicate the school’s core virtues and character education plans to all parents; survey the parents and invite their comments; hold an open meeting; invite parents to review materials and visit classes; send materials; do a demonstration class (all these build trust).
   • Use ‘Back to School Night’ to build, understand and support of the character effort; follow up in parent conferences.

10. Change the timing of the first parent conference to the beginning of the school year; do goal-setting, with both parents and child (“What would you like your child to learn in school this year?”)

11. Help parents understand and support the school’s discipline policy and know how it fits into the overall character effort. (Ask parents to sign written commitment—not just to sign an “awareness statement”—to support the core virtues and rules.)

12. Help parents participate directly in the character education of their children through:
   • School-based activities (e.g. Family Film Nights)
   • Home-based activities:
     (a) Parent-initiated (e.g., dinner discussion, bedtime stories) (Can be suggested by school.)
     (b) Child-initiated (e.g., school-assigned interviews of parents concerning their attitudes about drugs, their views on friendship, what values they were taught growing up, etc.)

13. Raise expectations of parents (e.g., “Parent Participation School”).

14. Help parents reduce the negative effects of TV, movies, video games, and other media on children’s moral growth.

15. Establish a Family Resource Centre, including counselling.
Parenting to Build Character*

Character building is most effective when you regularly see and seize opportunities to:

1. Strengthen awareness of moral obligations and the moral significance of choices (ethical consciousness)
2. Enhance the desire to do the right thing (ethical commitment)
3. Improve the ability to foresee potential consequences, devise options, and implement principled choices (ethical competency)

Be consistent

The moral messages you send must be clear, consistent and repetitive. Children will judge your values not by what you say but by what you do and what you permit them to do. They will judge you not by your best moments but by your last worst act. Thus, everything you say and do, and all that you allow to be said and done in your presence, either reinforces or undermines the credibility of your messages about the importance of good character. Over and over, use the specific language of the core virtues–trustworthiness, respect, responsibility, fairness, caring and citizenship–and be as firm and consistent as you can be about teaching, advocating, modeling and enforcing the “Six Pillars of Character.” When you are tired, rushed, or under pressure you are most tempted to rationalize. It may help to remember that the most powerful and lasting lessons about character are taught by making tough choices when the cost of doing the right thing is high.

Be concrete

Messages about good attitudes, character traits and conduct should be explicit, direct, and specific. Building character and teaching ethics is not an academic undertaking, it must be relevant to the lives and experiences of your children. Talk about character and choices in situations that your children have been in, comment on and discuss things their friends and teachers have done in terms of the Six Pillars of Character.

Be Creative

Effective character development should be creative. It should be active and involve the child in real decision-making that has real consequences (such as teaching responsibility through allocating money from an allowance or taking care of a pet). Games and role-playing are also effective. Look for “teaching moments,” using good and bad examples from TV, movies, and the news.

* Source: charactercounts.org
Life Values (in the family)

William Bennett*

The values by which we live, and the values, which we convey to our children, are our most important social issues.

Nothing more powerfully determines the shape of a child’s life than his or her values, internal process, beliefs, sense of right and wrong. A child’s values – more than his or her race, class, sex, ethnicity, neighbourhood, genes, or background – will determine that child’s fate. And it is given to families pre-eminently to provide those values. Not all teachers are parents, but all parents are teachers – children’s first teachers, children’s all but indispensable teachers. And those parents should be able to send their children to school that affirm the most deeply held convictions of parents.

Educators should not be allowed to usurp the authority from parents. The child is not a ward given to the state for its nurture. The child is a gift of God, not as subjects of social experimentation or as young animals.

Real fatherhood means, love commitment, sacrifice and a willingness to share responsibility and not walk away from one’s children. Young boys and girls who do not grow up with fathers are far more likely to drop out of school, to become promiscuous, to go on welfare, to use drugs, and to commit crime.

Marriage and parenthood should be held up, because in marriage between husband and wife and in fatherhood and motherhood come blessings that cannot be won in any other way.

I believe the family to be our most important institution. In our time, efforts must be made to preserve and strengthen the family. Heroic efforts, if necessary. When I talk about traditional family values, I am not using code words, seeking a political wedge, or speaking to demean or to belittle others. I’m seeking to honour and to affirm what is best in us. I will never stop affirming that all real education is the architecture of the soul.

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*William Bennett is the former U.S.Secretary of Education.
Responsibilities of the Student

Usha Goela*

The teachers and the parents, being grown up and also personally interested due to their own reasons for the improvement or development of their students and wards, always do their bit. Some may be in a position to do more or less due to their own limitations, but undoubtedly within their limitations they try to do their utmost. However, if the students do not cooperate, can the parents or teachers achieve much? It is rightly said “one can take the horse to the pond, but cannot make it drink water”. It is therefore necessary for students also to cooperate fully with their teachers and parents in improving their grades in studies and also play their part in the development of their own character and personality. They should be made to understand that teachers and parents are only doing their respective duties, but the real benefit of their performance is going to be derived by the children themselves in their later lives.

There are a number of things that should be done by the students and number of other things that should not be done. These items are listed under ‘Do’s and Don’ts below:

**Do’s**

1. Do get up early in the morning and sleep early at night, as it is said “early to bed and early to rise, makes a man healthy, wealthy and wise.”

2. Do study at least for some time during the early morning hours, as the mind is fresh and even difficult subjects studied during this time may become very easy to understand.

3. Do maintain regularity and punctuality in school and also in sports and other curricular activities, as it may not be possible to make up the deficiency subsequently.

4. Do remain fully attentive in the class and take suitable notes of the lessons.

5. Do ask questions for any portion not clearly understood so that doubts if any could be cleared up.

6. Do maintain company of good students, as ‘a person is known by the company he keeps’.

7. Do take advantage of wealth of information available on the internet, if facility is available at school or home.

8. Do see educational and other suitable programmes for the youth on TV.

*Brahma Kumaris Rajyoga Centre, New Delhi. Extract from the article ‘Character & Personality Development’.
9. Do remain respectful to the teachers and parents, as their blessings go a long way in making the task of the student easier.

10. Do review before sleeping every day the important things done during the daytime, to particularly identify if anything could have been done better so that suitable action can be taken up later on.

11. Do proceed methodically for the development of character and personality. One or two elements taken up during the week and actually practiced after thorough study before taking up the next item are generally considered the best method. Though it may appear laborious, it does leave permanent imprint on the minds of the students.

12. Do make Supreme Father, Supreme Soul, Almighty God your constant companion. With Him, you will have absolutely no worries left whatsoever.

13. Do act as your own judge and try to prescribe suitable punishment on yourself for anything wrong done by you.

14. Do give happiness to one and all. It will bring back happiness to your own self.

**Don’ts**

1. Do not abstain from classes, as the lesson missed will create extreme difficulties in understanding subsequent lessons.

2. Do not take to smoking or drinking, as these are highly injurious to health and hurdles in the path of learning.

3. Do not be tempted ever to take drugs even if your closest friends persuade you, because these will make your life miserable.

4. Do not spend too much time either on TV or the internet, as this is the time meant for studies.

5. Do not do anything that can bring a bad name to your parents or family, your teacher or school.

6. Do no shirk work, as this is the best time not only to do sincerely and painstakingly your homework but also to help your parents, teachers as also weak students in your school or locality. Good wishes of your juniors and blessings of your seniors play very important role in bringing success and happiness to yourself in the present and later life.
7. Do not join any strike whatsoever irrespective of any provocation or justification for the same.

8. Do not think of spoiling any school or public property, as you are living in a poor country and even with the best of efforts a large number of people are not able to make both ends meet.

9. Do not indulge in any wastage whether in school or college or home. Savings achieved as a result of economic living can help other poor and needy students.

10. Do not criticize anybody. This is an unproductive exercise.

11. Do not take vices from anybody however tempted you may feel for doing so.

12. Do not give any pain or suffering to anybody, as this will in due course recoil as suffering to your own self.
Part-IV
Specific Education

Chapter 1 : Education for Peace

Chapter 2 : Education for Democracy & Citizenship

Chapter 3 : Education for Eradication of Corruption and Corruption in Education
Chapter One
EDUCATION FOR PEACE

“If we are to teach real peace in the world we shall have to begin with children”.
– Mahatma Gandhi

“Those who want war prepare young people for war: but those who want peace have neglected young children and adolescents so that they are unable to organize them for peace”.
– Preface of the Constitution of UNESCO

Extracts from NCERT Position Paper on ‘Education for Peace*

Executive Summary

Peace, as an integrative perspective for the school curriculum, is an idea whose time has come. Education for peace, as distinguished from peace education, acknowledges the goal of promoting a culture of peace as the purpose shaping the enterprise of education. If implemented with vigour and vision, education for peace can make learning a joyful and meaningful experience.

Peace and Education for Peace are then defined, and the need to introduce education for peace in the school curriculum is viewed, albeit very briefly, from the global and national perspective. Education for Peace requires a reduction in curriculum load. Peace offers a contextually appropriate and pedagogically gainful point of coherence for all values. The complementarity of peace and justice is underlined. In the event of a conflict of interests, the claims of justice must take precedence over the dynamics of peace in the interests of peace in the long run, lest peace becomes a repressive or retrograde ideology. The need to do justice to teachers is also argued and the setting up of Teachers’ Tribunals is proposed to address this basic need. Inner peace is identified as the seed of peace, but a note of caution is struck against misunderstanding inner peace as escapism and sanctified selfishness.

This paper reckons with the reality of the alarming increase in violence in school life. It is to this end that this paper outlines pedagogy for peace. The pivotal role that teachers play in learning is envisaged in education for peace and the need to turn schools into nurseries for peace is also examined.

*The complete Position Paper for Education for Peace is available from National Council of Educational Research & Training, New Delhi.
The paper then examines, in some detail, the major frontiers for education for peace in the Indian context. This is done with reference to the two major goals of education: namely, education for personality formation and education to foster responsible citizenship. Citizenship, not religion, is what all Indians share in common. The major frontiers of education for peace are: (a) bringing about peace-orientation in individuals through education; (b) nurturing in students the social skills and outlook needed to live together in harmony; (c) reinforcing social justice, as envisaged in the Constitution; (d) the need and duty to propagate a secular culture; (e) education as a catalyst for activating a democratic culture; (f) the scope for promoting national integration through education; and (g) education for peace as a lifestyle movement.

Attention is then turned to examining the major issues and concerns that an effective implementation of education for peace needs to engage. They include: teacher education, textbook writing, school setting, evaluation, media literacy, parent-teacher partnership and the need to address the practical implications of integration as the preferred strategy for implementing education for peace.

This paper then attempts to outline the curriculum contents for education for peace. Education for peace is not envisaged as a separate subject that would further augment curriculum load, but a perspective from which all subjects are to be taught. Curriculum contents are identified with reference to the goals of education for peace as identified in this paper. The paper’s suggestions with respect to curriculum contents are as follows:

(i) The primary school years could focus on laying the value foundations for personality formation; and

(ii) The development of the social skills necessary to live together in harmony. Focus could then shift gradually to a perspective on peace, especially to enable students to understand the value-foundations of peace. The area of special emphasis here is the need to promote skills for the peaceful resolution of conflicts.

(iii) In the upper primary years, students could be enabled to view the culture of peace from the perspective of Indian history, philosophy, and culture. Thereafter, education for peace could focus more on citizenship education. A brief introduction to the basic features and ethos of the Constitution is what is envisaged here. The emphasis may shift, thereafter, to ‘peace as a lifestyle movement’. Students can be made aware of the need for lifestyles conducive to the integrity of creation and stability of society. The various challenges to national unity can be the focus thereafter. The main emphasis here must be on promoting an attitude of respect for diversity and difference. Students also need to be made aware of the various hindrances to unity.
At the plus two level, the foci of education for peace could be: (a) understanding the logic, modes and expressions of violence; (b) skills for an objective understanding of issues; and (c) developing a global perspective on peace.

The paper also makes a set of suggestions for making the implementation of education for peace effective and enjoyable.

The paper concludes by identifying some of the basic assumptions that shape the approach to education for peace. These are: (a) schools can be nurseries for peace; (b) teachers can be social healers; (c) education for peace can humanise education as a whole; (d) the skills and orientation of peace promote life-long excellence; and (e) justice is integral to peace.

A plea is then made, to turn education for peace into a people’s movement. A few notes of caution are also struck. The enterprise of education must be cleansed of social and gender injustice; for what is tainted with injustice cannot be a vehicle of peace. Letting the minds of children—the citizens of tomorrow—be warped by violence is a serious problem and it needs to be acknowledged and addressed with the seriousness and urgency it merits. Peace must be pursued with single-minded vigour and an undeviating sense of purpose. Education for peace, as a pioneering move, must be implemented with vision and determination. A casual or half-hearted attempt could trivialise it and aggravate cynicism about its efficacy.

**A few Excerpts from NCERT’s Position Paper**

Inner peace is the kernel of collective peace. Without this, one may be restless even in a haven of calm. In contrast, one who is at peace with himself can stay calm in the eye of the storm. This inner peace should not, however, be misunderstood as a state of self-centred apathy, or wilful blindness to human suffering. Peace implies the ability to respond to the surrounding suffering and others’ needs in ways that affirm faith in the light beyond the darkness. It is in the presence, not in the absence, of turbulence that the capacity for peace is tested and proved. *The ability to respond justly and affirmatively to the needs and sufferings of others is the hallmark of authentic inner peace.* Also, inner peace is a precondition for proactive solidarity. It is not an exclusive obsession with peace for oneself, but a commitment to peace for all. It includes, besides, the fortitude to recognise, renounce, resist, and remove whatever undermines peace for all.

Peace is often equated with the absence of violence. To Gandhiji, exploitation was the most familiar and practical form of violence on an individual by the state, a group, another individual, or by machines; on women by men; and on one nation by another. Peace mandates the practice of values such as love, truth, justice, equality, tolerance, harmony, humility,
togetherness, and self-control. Self-suffering, if need be, is to be preferred to inflicting violence on others. Gandhiji’s concept of peace includes:

(i) The absence of tensions, conflicts, and all forms of violence including terrorism and war. Peace implies the capacity to live together in harmony. This calls for non-violent ways of resolving conflicts. Diversity occasions conflicts but conflicts do not have to eventuate into violence.

(ii) The creation of non-violent social systems, i.e., a society free from structural violence. The duty to practice justice: social, economic, cultural, and political. Hunger is systemic violence.

(iii) The absence of exploitation and injustice of every kind.

(iv) International cooperation and understanding. This involves the creation of a just world order, marked by a willingness to share the earth’s resources to meet the needs of all. That is, the need to shift from greed to need.

(v) Ecological balance and conservation. The adoption of lifestyles conducive to the wholeness of creation.

(vi) Peace of mind, or the psycho-spiritual dimension of peace.

**Initiatives: International and National**

We are at present halfway through the decade for the promotion of a culture of peace, as approved by the United Nations (UN) General Assembly in 1999. 2000-2010 was declared by the UNESCO as the International Decade for Promotion of a Culture of Peace and Non-violence for the Children of the World. The last five decades have witnessed several significant advocacies for education for peace. The UNESCO recommendations on education for international understanding, peace, human rights, and fundamental freedoms (1974) and UNESCO’s 1994 action plan for education for peace, human rights, and democracy, endorsed by 144 countries, are two of the prominent landmarks. ASP net was launched by UNESCO in 1953 to promote international understanding and peace. As of 2003, ASP net includes 7500 institutions ranging from nursery schools to teacher training institutions in 170 countries. The network is dedicated to the pursuit of peace, liberty, justice, and human development.

An innovative pilot project on “peace and disarmament education” is being implemented in four countries: Albania, Niger, Peru, and Cambodia, by the UN Department of Disarmament Affairs (UNDDA) and the Hague Appeal for Peace (HAP). The Centre for Research on Education for peace (CERPE) at the University of Haifa, Israel, which has
been functioning since 1998 serves as an interdisciplinary and international forum for the scholarly study of education for peace. The centre has undertaken a number of research projects on education for peace. The Earth and Peace Education Associates International (EPE), New York, is yet another organisation which promotes basic values related to peace, viz., sustainability, non-violence, social justice, intergenerational equity, and participatory decision-making. Besides these, a number of other organisations around the world are working for peace.

Many institutions in the country are working for the promotion of peace, particularly Gandhian ideas of peace: the Gandhi Peace Foundation, Gandhi Smriti and Darshan Samiti, Gandhian Institute of Studies, and Jaipur Peace Foundation being prominent examples. It is regrettable that peace studies continue to be neglected by Indian academic institutions. Given our philosophical tradition of ahimsa, cultural heritage of peaceful co-existence, and the Gandhian legacy of non-violent resolution of conflicts that inspires heroes and sagas of peace in other parts of the world, this state of affairs should embarrass us.

Although Non-governmental Organisations (NGOs) have been contributing to different aspects of peace studies, viz., human rights, gender discrimination, environment, etc. they do not impact education adequately at the school level. There is need for networking among all such institutions in order to enhance their effectiveness.

Policy Perspectives: A Brief Overview

The Report of the University Education Commission (1962) struck a confident note. “If we exclude spiritual training in our institutions,” the Report warned, “we would be untrue to our whole historical development.” The Report then goes on to make a case, not for religious or moral education, but for evolving “a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions.” The Education Commission of 1964–66 put the spotlight on “education and national development”, from which perspective it identified the “absence of provision for education in social, moral and spiritual values” as a serious defect in the curriculum. The commission recommended that these values be taught “with the help, wherever possible, of the ethical teachings of great religions.”

Agreeing with the Sri Prakasha Committee Report it recommended “direct moral instruction” for which “one or two periods a week should be set aside in the school time-table.”

Teachers as Peace Builders

Some News Headlines

- Teacher molests eight year old (Hindustan Times, 4 December 2004).
Teacher blinds boy with pen (A case of a Class III student being punished for being inattentive in class) \((\text{Hindustan Times, 20 January 2005})\).

Class III student thrashed for spelling error \((\text{Hindustan Times, 16 February 2005})\).

Teacher pulls out five year-old’s hair, keeps her standing (the child was punished for not bringing a plastic bag to carry some art assignments) \((\text{Hindustan Times, 17 March 2005})\).

For students, teachers are role-models. Therefore, teachers play a role, unwittingly, in propagating violence if they are not oriented to peace. As the saying goes, “What I teach is what I know and what I educate is what I am.” A teacher’s prime responsibility is to help students become good human beings, motivated to fulfill their true potential not only for their own benefit but also for the betterment of the society as a whole. It is for this reason that a teacher is compared to a gardener who plants seeds of knowledge and good values, waters them with care and kindness, and removes weeds of ignorance. Good teachers are models of peace values, such as, the art of listening, the humility to acknowledge and correct one’s mistakes, assuming responsibility for one’s actions, sharing concerns, and helping each other to solve problems transcending differences, even if they do not preach peace.

**Children close their ears to advice and open their eyes to example.** This is especially true in the Indian context where teachers are respected as the fountainheads of knowledge and wisdom. Students will learn peace values only if these are modelled by their teachers and elders. If there is a mismatch between what adults do and what they say, students will imitate what is done. Teachers need to be aware of the effect of their behaviour on students. For example, instead of exhorting students to “care for others,’ it is more effective to practise this value and let students construct their own understanding of it.

**Children could be asked to:**

- Demonstrate the many ways in which one can show respect to elders at home and in school. How do we show respect while asking for things, listening, or talking \((\text{Environmental Studies/Language})\).
- Express the meaning of the word ‘cooperation’ in different ways \((\text{Language})\).
- Demonstrate using puppets, how to resolve conflicts peacefully through the usage of proper words and gestures \([\text{Environmental Studies (EVS)/ Language}]\).
- Imagine a peaceful world and what would it be like \((\text{Social Science})\).
• Describe how anger destroys peace (Social Science/Language).

• Explain the paradox: everyone wants a peaceful world, but the world is not peaceful. Why is this so? Analyse the factors that come in the way of peace. (Social Science).

• Identify the changes we need to bring about, if we are to have a peaceful world. These changes include changes in respect of one’s own feelings and values (Social Science).

• Identify as many activities as possible, which indicate the good that we can do to others with our hands (Language).

• Complete an incomplete story in different ways with peace messages (Language). Demonstrate different ways, i.e., emotions/gestures, to be supportive and caring to a person in a wheelchair (Language).

• Role-play different objects like trees, a broom, various civic facilities, showing how they benefit us (EVS/Language).

• Write a story or poem or come up with a quotation based on the picture displayed on a chart. The story, besides being original, must carry some social/moral message (Language).

• Write a story on tolerance, sensitivity to others, etc. Collect newspaper clippings, magazines, articles on different themes and create a wall magazine (Language).

• Improvise the solution to a problem affecting weaker students through teamwork, utilizing available resources (EVS/Social Sciences).

• Show the students an object, for example, a flower, and ask them to write a few lines, a poem, or a song, comparing the qualities of a flower or other object with those of a good human being (Language).

• Compose various value-words, using a set of letters provided. For example, qualities like honesty and truthfulness, making new associations among them (Language).

• Compose a poem or a song depicting values like honesty, hard work, etc. (Language).

• Write a letter pertaining to a misunderstanding between two friends, suggesting a way to resolve the problem without either one feeling humiliated (Language).

• Imagine being the victim of violence, for example, having to pay a bribe, being humiliated, having to live in fear of one’s life, being a victim of red tapism, etc. and express what it means to be a victim.
Collect the works of relatively lesser known people who have contributed to the welfare of others and analyse their qualities (Social Science).

Identify problem areas in the community that require creative solution (Social Science).

Write a composition on ‘A Day in the Life of a Teacher’ (Language).

Imagine different ways to help a street child. For example, the students could write a letter to the editor of a leading newspaper circulating in the area about how to be more caring to others especially the young and the needy (Language).

Organise field visits to local orphanages or old age homes to sensitise students to the loneliness, deprivation, and helplessness of these sections of society.

Organise programmes, talks, workshops, film shows, etc. to inculcate in the students love and concern for the human family. A case in point is the science and ethics of organ transplants, where unscientific assumptions and anxieties stand in the way of improving the quality of life of thousands.

Develop projects on ecological changes over the years and their effect on local crops. This exercise is of especial significance for rural students. Discuss how environmental degradation affects the poor.

Provide opportunities for development of social skills through dramatics, plays, community singing, and group work, etc.

Undertake a survey on how many children below the age of 14 are not attending school in the village, town, or neighbourhood in question, exploring also the reasons why they are out of school.

Organise discussions on daily news items, current affairs, etc.

Organise conflict resolution sessions on selected themes.

Study problems linked with violence. Encourage the students to share their experiences with violence so that others in the class can also learn strategies for coping with fears and anxieties.

**Education for Peace: Some Recommendations**

In the light of the need, goals, and objectives for an integrated approach to education for peace, the following suggestions are made:

1. Set up peace clubs and peace libraries in schools. Make supplementary reading materials available that promote peace values and skills.
2. Create a pool of films–documentaries and feature films–that promote the values of justice and peace and screen them in schools.

3. Co-opt the media as a stakeholder in education for peace. Newspapers can be persuaded to run peace columns, similar to the current columns on religion. The electronic media can be persuaded to broadcast peace programmes tailored to the needs of education for peace in schools. In these, there needs to be a special focus on motivating and enabling teachers to be peace educators.

4. Make provisions in schools to enable students to celebrate: (a) the cultural and religious diversity of India, (b) Human Rights Day, (c) Day for the Differently-abled, (d) Girl Child Day, (e) Women’s day, and (f) Environment Day.

5. Organise programmes to promote an attitude of respect and responsibility towards women, in view of the alarming increase in crimes against women, which is a major symptom of social illness.

6. Organise district-level peace festivals for school students, the two-fold purpose of celebrating peace and removing barriers of various kinds.

7. Facilitate short-term exchanges between students from various streams to help students overcome prejudices, regional, caste, and class barriers.

8. Encourage and enable students to serve as volunteers in peace projects run by local NGOs. To that end, it is desirable that schools enter into partnerships with NGOs working in the area of peace for a more effective implementation of education for peace. It might be necessary to produce a directory of such NGOs.


10. Set up state-level agencies to: (a) monitor the implementation of education for peace, especially in respect of textbook writing, teacher education, classroom transaction, and school setting; and (b) to promote appropriate research in education for peace in order to review and reform the curriculum in the light of unfolding data and experiences.

11. Narrow the appalling disparities between the various systems of schooling so that education does not propagate inequality or aggravate social divides.

12. Affirmative action to make amends for the gross educational neglect of rural and tribal areas. This involves both setting up an adequate number of schools as well as improving the existing ones.
13. A nationwide campaign to eradicate corruption in the employment of teachers to be launched forthwith. Corruption is a form of violence. Subjecting teachers to corruption destroys their motivation to be peace educators.

14. Raise awareness concerning the need to improve the institutional culture of schools. Initiate a programme of personal and social ethics emphasising respect and concern for all members of the school family, especially the less privileged.

15. Education for peace should be a strong component of any future educational review or reform of policy. It should feature strongly in every discussion and orientation/training programme organised for education administrators.

16. Establish and strengthen teacher–parent links. Parents and teachers should collaborate in the process of promoting a peaceful approach to problems and conflicts arising in school.

17. Strong inputs (history, goals, aims, benefits) on education for peace need to be a part of pre-service and in-service teacher education programmes.

18. Curriculum design needs to be informed by a holistic approach to education for peace.

19. Syllabi and textbooks need to be reorganised to reflect the concerns of education for peace.

20. Textbooks writers to be sensitised to the need for reorientation, and visuals and vocabulary of textbooks’ presentation to be closely examined.

21. Teacher education programmes at all levels to be reformed and radically re-organised in the light of the avowed goals of education and the specific requirements of education for peace.

22. The school atmosphere must be kept free from violence of every kind. This includes, among other things, violence disguised as discipline. A serious view needs to be taken on the persistence of corporal punishment. It must be eradicated. Students must be enabled to participate in maintaining and improving discipline.

23. An adequate and effective mechanism to address the grievances of teachers, say in the form of Teachers’ Tribunals needs to be set up in each state and union territory. In large states it might be necessary to set up several of them to ensure easy accessibility.

24. Prepare a handbook comprising guidelines for an integrated approach to education for peace to be followed by every teacher, teacher-educator, and textbook writer in respect of all subjects taught in schools and teacher education institutions.
25. Prepare and make available to every school a manual on the causes and cures of violence in schools: its many forms (verbal, psychological, physical, criminal, and structural) and the practical steps to reorient school life to the culture of peace.

**Conclusion**

Individualism, that has the potential to disrupt the sense of community, shapes modern education and culture. There is hence a danger that the higher the person climbs on the ladder of learning the less socially ‘educated’ and responsive they could become. This explains the widening gap between the purpose and processes of education. Integrating the total learning process from a peace perspective can humanise education and harmonise it with its essential goals. Recognising the extent to which peace is basic to the purpose of education the Hague Agenda for Peace and Justice for the Twentieth Century calls education for peace “the 4th R”.

The mark of an educated person, wrote Plato in *The Republic*, is the willingness to use one’s knowledge and skills to solve the problems of society. Education must imbue children with a proactive social conscience. Society is the empowering context for individuals. No one can become fully human or attain dignity and fulfilment outside the web of relationships and responsibilities presupposed in society. Thus education must train and equip individuals to live creatively, responsibly, and peaceably in a society. If we are to attain this basic goal at all, it is imperative that ‘excellence’ in education be re-oriented humanely. Being a good human being must be deemed an integral, not optional, attribute of an educated person. Overloading the brains of students, while starving their emotions, sensibilities, and sensitivities, fails to do justice to the goals of whole-person education. The aggravating gulf between the goals and tools of education needs to be urgently addressed. The acknowledgement of education as a fundamental right for all children in the age group of six to 14 years is a potential revolution, if its implications are addressed earnestly.

Education for peace needs to be seen as an enterprise for healing and revitalising the nation. Undertaken in this fashion, education for peace could be an effective catalyst in activating a holistic vision for education. This could transform education into a movement for national integration and regeneration, which is the need of the hour. The spotlight of education for peace in the Indian context falls squarely on social justice in education and the need to bridge the aggravating urban–rural divide. An approach to education that erodes social cohesion, aggravates economic inequalities, and undermines ethical foundations needs to be recognised as a threat to peace and a disservice to society.
UNICEF and Peace Education

Peace education-related activities in UNICEF are guided by the Millennium Development Goals and by human rights principles such as those from the Convention on the Rights of the Child, namely the best interests of the child, non-discrimination and the right of the child to participate and be listened to. These principles imply a commitment to peace building, to poverty reduction through investment in children, and to disparity reduction through emphasis on reaching the most vulnerable, the most marginalized and the most deprived children.

In UNICEF, peace education is defined as “the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, intergroup, national or international level”.

This approach is in line with the Education For All (EFA) Dakar Framework of Action which calls for the promotion of an education that helps children and young people to acquire skills such as the prevention and peaceful resolution of conflict as well as social and ethical values.

UNICEF’s peace education-related activities form an integral part of a comprehensive approach to fulfilling the right to quality education for all children.

Peace education is helping to establish quality child-friendly learning environments that are rights-based, gender-sensitive, healthy and safe for children, protective of them and successful in helping them to learn. From peace-minded quality education come learners who have acquired literacy, numeracy, and important life skills such as critical thinking, decision-making, communication, negotiation, conflict resolution, coping, and self-management which can be applied to specific contexts including peace building, violence prevention, hygiene and sanitation, health and nutrition practices, HIV/AIDS prevention, and environmental protection.

Through peace-minded quality education, children and young people are empowered to participate in bringing about constructive change, both locally and globally.

It is UNICEF’s position that peace education has a place in all societies – not only in countries undergoing armed conflict or emergencies. Because lasting behaviour change in children and adults only occurs over time, effective peace education is necessarily a long-term process, not a short-term intervention. While often based in schools and other learning environments, peace education should ideally involve the entire community.
Examples of Peace Education-supported activities:

1. **Supporting Peace Education and Education for Conflict Resolution Initiatives at country level.** Initiatives are being implemented in more than 20 countries to target formal as well as informal education. They cover a wide range of activities, including learning-through-playing opportunities, peer mediation for conflict resolution, campaigns for peaceful coexistence, use of theatre and other performance arts to raise awareness of the issues, Child Friendly Schools/Community initiatives, capacity building to promote democratic youth leadership, training of child broadcasters, and parents’ education for conflict mediation and non-violence.

2. **Supporting development of country-based educational materials, curricula, and teaching manuals for Peace Education and Education for Conflict Resolution.** These materials are used to help children develop skills in problem solving, negotiation, critical thinking and communication that will enable them to resolve conflicts without resorting to violence.

3. **Sport for Development.** A UN Inter-agency Task Force on Sport for Development and Peace has been set up. It recommends that sport should be incorporated as a useful tool in programmes for development and peace, and that communications-based activities using sport should focus on well-targeted advocacy and social mobilization, particularly at national and local levels. UNICEF is promoting girls’ education through partnerships at a number of international sport events and messages on peace and conflict resolution.

4. **Peace and Disarmament Education.** A multi country project, “Disarming Children and Youth: Raising Awareness and Addressing the Impact of Small Arms.” has been undertaken in Kosovo, Somalia, Southern Sudan and Tajikistan. The objective is to initiate change in the attitudes and behaviour of children, their families and communities to oppose the use of small arms. The strategy is to develop children’s skills for conflict resolution, offer alternative behaviours to youth, and build pressure for changes in public policy through youth involvement in peace-building at community and national levels.

5. **Life Skills-Based Education for Peace Education and the Environment in Southern Sudan (Operation Lifeline Sudan)** Life Skills-Based Education modules for Peace Education and the Environment are currently under development. The modules provide information and activities which will help mentors and learners to develop knowledge, attitudes and skills for landmine safety, conflict resolution, peace building,
and the promotion of human rights. The life skills-based education programme goes beyond the focus on curriculum alone and utilises a comprehensive approach to quality education.

In many parts of Southern Sudan, two generations of children have known only war and its traumas. Mentors need to be prepared to receive learners with a wide range of life experiences. The learners include students, post-school aged young people, women’s groups, community groups, and local authority personnel. Mentors are trained in participatory teaching and learning methods. Community Centres – which provide integrated services such as education, health care, clean water, and sanitary latrines – serve as gender-sensitive, protective learning environments which allow children to practice the life skills that they have gained.

6. **Developing a Landmines and Small Arms Advocacy Kit.** This kit aims at providing UNICEF staff with the resources to undertake advocacy on these issues. Developing a booklet “Child Rights Guide to the Mine Ban Treaty” to raise awareness of the impact of landmines on children, and to explain the relationship between the Convention on the Rights of the Child and the Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Landmines and their Destruction.

7. **The use of new-technologies to promote peace-minded quality education.** UNICEF ‘Voices of Youth’, internet rights project promotes issues related to adolescent development and participation. This online project provides an opportunity to children and young people to learn about global issues, particularly in the light of how they affect children and young people worldwide share their views with others and look at ways in which they can take action in their own communities.

*For further information Please contact: UNICEF.ORG*
Chapter Two

EDUCATION FOR DEMOCRACY AND CITIZENSHIP

“Democracy involves hardship—the hardship of the unceasing responsibility of every citizen. Where the entire people do not take a continuous and considered part in public life, there can be no democracy in any meaningful sense of the term. Democracy is always a beckoning goal, not a safe harbour. For freedom is an unremitting endeavour, never a final achievement. This is why no office in the land is more important than that of being a citizen”.

– Flex Frankfurter

“There is no human institution that has no dangers. The greater the institution, the greater the chances of abuse. Democracy is a great institution and therefore it is liable to be greatly abused. The remedy therefore is not avoidance of democracy but reduction of the possibility of abuse to a minimum”.

Mahatma Gandhi

The Concept of Indian Democracy

C. Seshadri*

Democracy – A Comprehensive Concept

The concept of democracy originated in the ancient Greek City-States. The Greek word corresponding to democracy suggested a system in which ‘the people’ performed ‘the ruling’. In modern times, democracy has acquired a much wider connotation. It is used not only to refer to a specific form of social and political control but also, more generally, to denote a certain way of life. Ideally, the democratic way of life is characterized by respect for the dignity of the individual, encouragement of the uniqueness in human beings rather than the imposition of a set pattern, co-operation, free discussion and friendly clash of ideas out of which may emerge truth and progressive thought, and toleration of cultural and intellectual differences.

Democracy thus has several facets to it -ethical, political, social and economic. Ethically, it rests on the faith that every individual howsoever humbly placed in life, is entitled to full respect for his dignity and worth as an individual. It demands that each human being be dealt with by his fellows “as a living, growing and potentially flowering organism that has the right to participate in decisions that stand to affect him”. This faith in

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the intrinsic worth of human personality is manifested in the different kinds of freedoms that democracy makes it possible for an individual to enjoy.

Politically, democracy may be described as “government of the people, by the people and for the people”; it is a system of government in which the people exercise the governing power through their elected representatives based on adult franchise. Economically, a democratic state seeks to free people from want and fear, satisfy their basic needs of food, shelter and clothing, assure them all a minimum standard of good living, and move towards economic equality.

Socially, democracy seeks to break down the class and caste distinctions which are likely to cause ill-feeling and hamper social mobility and cohesion, to secure for everyone equality of opportunity and social justice, and to inculcate dignity of labour and respect for cultural and religious differences. Democracy is thus an all-embracing concept.

Equality in Democracy

Although democracy is an all-pervasive concept, it is found to rest ultimately on two fundamental values: equality and freedom. The Constitution of India declares the right to equality as a ‘fundamental right’. Art. 14 declares that “the state shall not deny to any person equality before the law or equal protection of the laws…” guarantees equality of opportunity in matters of public employment, and Art. 15 prohibits dis-crimination on certain grounds.

The idea of equality is commonly expressed in such statements as “All men are equal”. Now, taken as a factual assertion about men, it is clearly false. For, with respect to any trait or quality that we can think of – intelligence, attitude, moral qualities, not to speak of physical characteristics like height, weight, colour of skin, etc. – men are evidently different. In actuality, what is most striking about men is their inequality, not equality. This inequality springs from two sources: nature and nurture. The effects of physical and social environment may increase or reduce – but not erase – the inequalities present at birth. The inequality of men thus appears to be a fact from which there is no escape.

The democratic faith that ‘all men are equal’ does not therefore mean that all men are, in any way, literally equal. It is not an empirical generalization about man, but only a moral command that all men ought to be treated equally—that men should be equal in respect of their rights and opportunities: that is, they have a claim to equal treatment.

What does it mean to treat all men equally? What is meant by ‘equality of opportunity?’ It is hardly likely that anyone would really want all men to be treated alike in every respect.
Explaining the meaning of “equal protection of the laws”, the Supreme Court observed; “the principle of equality does not mean that every law must have universal application for all persons who are not by nature, attainment or circumstance in the same position. Surely then we are not justified in prescribing the same educational treatment or, to take a more obvious example, in making all men pay the same amount of tax irrespective of their income. Justice, rather than plain equality, demands that treatment in such cases be fair and equitable rather than equal in the literal sense. To illustrate, people may be taxed in proportion to their earnings, and different categories of students may have different curricula suited to their abilities and needs. It is for a similar reason that despite prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Art. 15), the Constitution does not preclude the State from making any special provision in respect of education, employment, etc. for the socially and educationally backward. All this implies that people may be treated differently if there are relevant and adequate grounds for doing so. The problem of course is that of determining the relevance and adequacy of the grounds in any particular case of differential treatment. For, objections are raised and protests made not against unequal treatment as such but against the grounds of differentiation and bases of inequality. This point has been clearly emphasized in legal decisions on the subject.

“The plain meaning, for example, of the prohibition of discrimination, guaranteed by Art. 15 of the Constitution, is that no person of a particular religion caste, etc. shall be treated unfavourably by the state when compared with persons of other religions and caste merely on the ground that he belongs to that particular religion or caste etc. The significance of the word ‘merely’ is that if there is any other ground or consideration for the differential treatment besides those prohibited by this article the discrimination will not be unconstitutional.”

While ability may be considered relevant in respect of opportunities for higher education, it is obviously irrelevant to the privilege of free medical care. One would perhaps advocate poverty as a relevant factor in the latter case. Like-wise while poverty or merit may be cited as relevant factors for the award of scholarships, height or skin colour cannot be so cited for obvious reasons.

Notes:

i. “… the fundamental rights themselves have no fixed content. Most of them are empty vessels into which each generation must pour its content in the light of experience.” (Keshavananda Bharati V State of Kerala, 1973, S.C.R. Supplement).”
ii. “We should not wish rheumatic patients to be treated like diabetics”. (Benn and Peters, Social Principles and the Democratic State).

iii. In offences relating to women, e.g., adultery, women in India may be placed in a more favourable position, having regard to their social status and need for protection. (Hathi Singh Mfg. Co. V. Union of India, AIR, 1960, S.C. 931).

iv. “No one claims equal consideration for all mammals–human beings count, mice do not, though it would not be easy to say why not”.

v. “… there is nothing like a “right” to receive higher education! It is a privilege which must be earned by satisfying fairly stringent achievement criteria”. (S.C.Dube, Higher Education, Social change and National Development).

vi. “… a statute imposing compulsory education is no encroachment on any fundamental right for none has any right to remain ignorant”. (Durga Das Basu, commentary on the Constitution of India, Vol. I).

**Freedom in Democracy**

Another fundamental value of democracy is freedom. The preamble to the Indian Constitution proclaims that one of its objectives is to secure liberty—“liberty of thought, expression, belief, faith, and worship.” Art. 19 embodies seven freedoms. These are the right (i) to freedom of speech and expression, (ii) to assemble peaceably and without arms, (iii) to form associations or unions, (iv) to move freely throughout the territory of India, (v) to reside and settle in any part of the territory of India, (vi) to acquire, hold and dispose of property; and (vii) to practise any profession, or to carry on any occupation, trade or business. Art. 25 (l) provides “freedom of conscience and the right freely to profess, practise and propagate religion.”

Why does democracy place such a high value on freedom? In the first place, freedom tends to promote people’s interests. It is a necessary condition for the full development of the individual’s personality without which no social progress is possible. A social or political set up which leaves no options for the individual to choose and which imposes a rigid uniformity on all can in no way help the individual to bring out his best. Nor does the society reap any benefit from the repression of individuality, since every individual counts in a democracy. If the good society is one wherein each individual is trained to do that thing for which he is best suited and in such a way as to benefit the whole society maximally, then it follows that the individual be allowed freedom to develop his unique individuality. Freedom, thus, is a social necessity.
Secondly, the need for freedom follows from the very nature of human beings. It is a brute fact of nature that men differ from one another with regard to their native abilities, capacities and potentialities. Every individual is, in a way, unique and it is in his very nature to seek an expression of his individuality. Because of this inner urge to seek self-expression, man wants freedom so that he might assert his unique nature with the minimum of hindrance. If there were no individual differences and if men were all born with the same abilities, capacities and traits of behaviour, the wants of all men would be, more or less, the same and consequently there wouldn’t be the same urge for self-expression and the craving for freedom.

Finally, it is plainly unethical to deny an individual his freedom which is his birth right (“All human beings are born free...”, says Article l of the Universal Declaration of Human Rights) and prevent him from accomplishing what he is potentially capable of. Freedom is a spiritual necessity. “In struggling for freedom we are obeying a law of our nature. We are striving to fulfil our destiny, for freedom is a necessary means to the end of achieving the good life, of becoming, in the highest sense, human.”

But what does ‘freedom’ mean? The word ‘freedom’ is used with different prepositions: ‘of’, ‘from’, ‘to’, ‘in’, etc. Men desire several kinds of freedom: freedom from want, fear, or irritating interference; freedom to express their personalities in thought, word and deed; freedom of assembly, movement, worship, and so on. ‘Freedom in education’ might refer to freedom of children (from fear and unnecessary anxiety, to learn at their own rate, to participate in the life of the school and classroom, to choose courses of study, etc.), freedom of teachers (of opinion on teaching methods and curriculum, for study, to participate in policy making) or freedom of parents (to choose the kind and type of education and schools for their children) and so on.

In the case of expressing one’s thoughts orally or in writing, in choosing a job or in choosing a people’s representative the matter is very different. For, these are areas where it is possible to interfere in one’s freedom. Hence it makes sense to talk of freedom in these cases. Secondly, talk of freedom many times suggests not so much the absence of constraints as a plea for the presence of opportunity. For example, in the case of a person seeking a higher job or admission to an institution of higher learning the person may be free in the sense that there is no external obstruction, but it may be that, in actual fact, he is not free as there are not enough posts or as he has not the money to meet the cost.

Taken together, these two senses of ‘freedom’ emphasize that freedom exists not only in the absence of constraints but also in the presence of opportunity. A very poor
person or an illiterate is not really free in the modern world, in this sense. It is significant that those who possess wealth and power think of liberty primarily in terms of absence of restraing; those who have no secure livelihood and are dependent on others for their existence, that is, the mass of wage earners, desire freedom in terms of provision of opportunities to live a richer and fuller life.

Now freedom does not mean living in a state where there are no controls of any kind whatsoever. It does not mean license to do whatever we like. There cannot be any absolute freedom. The paradox of freedom is that too much freedom leads to too little. If people are allowed to do what they like, the strong would tend to impose arbitrary constraints on the weak. People would be free to do or say what they like only if they are protected from arbitrary interference by law or public opinion or both. Freedom for ourselves alone is a myth, for if everyone claimed absolute freedom no one would be really free. If all men have an equal right to be free, it implies that sometimes we must willingly accept some limitations on our freedom in the interests of others. The essence of freedom is mutual adjustment, reciprocal accommodation of interests, mutual give and take, tolerance, fair play, justice, and co-operation. If individuals cannot put adequate check upon themselves, the society or state must put restraint upon their behaviour if it is likely to endanger others’ freedom. Freedom implies the imposition or acceptance of some limitations with a view to (i) securing equal freedom for all, and (ii) providing opportunities or conditions of life which will enable men to develop their personality, and lead a full life.

Restraint is thus necessary for the attainment of freedom. Compulsion and freedom are not essentially opposed to each other; they might supplement and facilitate each other. We are rightly compelled to do many things and not to do certain other things by the laws of the land, and the penalty for breaking the law is further loss of freedom. We should all be less free than what we are if the authority of the law were not generally obeyed. For, in that case, the weak would be victims of oppression by the strong. This is what happened in the early days when the West was being conquered. Similarly in the economic sphere uncontrolled free enterprise was fine for the few who were strong; but it was only when the trade unions were formed and laws governing conditions of employment and wages introduced that the economically weak became free from exploitation by the rich. In the sphere of freedom of speech too, we can speak our mind in public only because the law backed by public opinion protects us. The individual, therefore, in order to have his freedom in some sphere guaranteed, has to accept the constraint of law which protects him on one hand and constrains him from interfering with others on the other. The crucial point
is that in a democracy the people participate in the process of law making. the elaborate
electoral law, for example, has been made to make sure that the voter is in fact free to
record his vote as he pleases.

Notes:
(i) “No person shall be deprived of his life or personal liberty except according to
procedure established by law.”
(ii) “Individuality is precious… both on its own account and because it is the very source
of social progress”
(iii) “We should all be less free than we are if the authority of the law were not generally
obeyed”.
(iv) “If we are to be free to do what we like, we must like what is sensible and good.”
(v) “Unless men learn to limit their demands, it may make them less free.”

The Schoolboy as a Citizen

Dr Annie Besant*

The following are excerpts from a lecture Dr. Annie Besant gave in 1923 at the
Pachayappas College, Madras, which was later published as a booklet. Although it
was addressed to students in a boys’ college, it applies equally to girls. This is as
relevant today as it was in 1923.

Friends,

Some of you may be perhaps a little surprised at the title that I have taken for this
evening’s lecture. You may be under the impression that the question of citizenship belongs
to men and women and not to boys and girls at school. That is one of the common
mistakes that people make. For really what the boy or the girl is at school will be the man
or the woman in later life. You cannot make a good citizen if you only begin with a person
when he is twenty or twenty-five or thirty. The good citizen has to be made in the days of
the school, and trained in the college, because it is in the time of youth, in boyhood, that
the character is shaped, when the whole nature is plastic.

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A man’s character is very largely formed when the boy is in the making, very much moulded from within but also helped from without. He brings with him a large number of qualities which will determine to a very large extent the outlines of his character. We can modify our characters and largely shape them in the right direction, if we have what is called an ideal which governs our conduct. It is in the time of the schooldays that very much of that building of the real citizen is done.

I have just used the word ‘ideal’. Let me tell you what is meant by the word ‘ideal’. It is an idea that is constantly in the mind, and not one of those fleeting thoughts which come in and go out of the mind like visitors in a house. It is what is called a fixed idea and it rules conduct. That which you think about constantly, that you become, so that you can shape your character as it came with you into the world and improve it; you can get rid of the defects and make the good qualities strong.

a. The New Generation

The Scout brotherhood, which is immensely popular all over the world because it is a brotherhood movement, because it means that whether a boy is a German or a Frenchman or an Englishman or an Indian or a Japanese, all are brothers to each other and there is no reason why they should be enemies: the great ideal of that body is that a Scout is a brother to every other Scout and a friend to all creatures. It is not limited to human beings alone. It takes in the younger brothers, the animals, as well. All creatures come within that great sweeping idea of brotherhood. So we begin to recognize this general emotion among the youth of the world.

b. Men of the Future

When you come to manhood, India will be yours to work for, to shape and to guide, and it is that which makes the life of the schoolboy today so enormously important to the future of the country. For that which you aim at in your ideals in youth, you will be able to realize in your manhood. Those who are boys in schools today are the future statesmen of India, the future admirals and generals of India, the men of the future, who will have the destiny of India in their own hands tomorrow. If that be so, then how vital it is that in your schooldays you should begin to have the spirit of the citizen and understand what a citizen in a free country means.

c. The Good Citizen

What does the word ‘citizen’ mean? Obviously it comes from the English word ‘city’. ‘A man who is fit to live in a city’. That is the real meaning of the word ‘citizen’. Citizenship
is the same as what the old Greeks meant by the word ‘politics’, which came from the Greek word *polis*, a city. Unfortunately today the politician is not always a good citizen. He is only thinking of getting something for himself, while the citizen is thinking of what he can gain for his Nation. In most countries a man becomes a politician in order that he may gain something. It may be a government post; it may be a position in the country; it may be power. It ought to be service. That is the only thing that justifies a man in going into what we call politics here, that he can serve his country, make his country better, happier, improve its laws, improve its customs, spread education amongst all children alike, not only among those who are well off, but among the poorest of the poor, that he may use his power, his thought, every mental and emotional ability, in order to raise his nation to happiness and to make it free and prosperous and great. That is what the old Greek meant when he said ‘politics’. A man who can live usefully and harmoniously with his fellowmen is the essence of the idea of the citizen.

If you consider for a moment the life in (ancient) Athens you will find that every Greek in Athens was expected to take part in his turn in the governing of the State. He had to be fit to take up any public office; he had to be ready to bear the burden of that City State, to do his duty, to be an active guide, defender, helper of the City, and until the age of eighteen he was carefully trained in that duty and then took an oath to follow it out. Presently I will tell you how high and genuine their idea of civic virtue was.

d. The Athenian Oath

The old idea was that every man must be educated, if he is to be a citizen; he must be fit to live among his fellow-citizens; he must recognize his duty to them, his duty to those around him. The whole of that exquisite fabric of Athenian culture, art, and literature, could not last long, because it trampled on the rights of other men and built itself on the slavery of the majority of the people in that town. The slaves were captives taken in war, or uncultured peasants captured and brought into the city.

To be an Athenian was to be a citizen and a gentleman. The ideal of duty was very high and made no appeal to the uncultivated mind. The whole of the education of Athens was based on the idea of citizenship. The boys’ education was austere and strict, like that of Manu’s *brahmchari*, and included military training. At eighteen they were brought before a great gathering of citizens, given arms, and took the following oath:

’We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the City, both alone and with many; we will revere and obey the City’s
laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught: we will strive unceasingly to quicken the public sense of civic duty; thus in all these ways we will transmit this City, not only not less, but greater and more beautiful than it was when transmitted to us.

In the Borough of Poplar, in the East End of London masses of the poor are gathered, there is a prayer written in letters of gold on a mahogany box placed at the head of the staircase going up to the Council Chamber, where the spirit of the Athenian oath reappears:

‘Grant to our generation the vision of our borough fair as she might be; a borough of justice where none shall prey on others; a borough of plenty where vice and poverty shall cease to fester; a borough of brotherhood where all success shall be founded on service, and honour shall be given to nobleness alone; a borough of peace where orders shall not rest on force, but on the love of all for the borough, the great mother of the common life and weal.’

Each one of you, a boy today, must remember that which I have alluded to just now, that you are growing into a citizen. For Indians too will be citizens before manhood has come to many of you. Hence your education should be shaped and dominated by that idea. What we really mean by a citizen, the man who is fit to live in society, is that he as a man realizes the obligations that he owes to all men around him and discharges those obligations to the best of his ability, and so makes the City State prosperous and happy. The essential structure of a State is very similar throughout history. Sometimes it takes in all that were the cultivated people, as in Athens; sometimes only a part of the people, while other parts of the people are neglected and uncared for. But no State is truly civilized where the culture of the few is based on the misery and ignorance of the many; and one of your greatest duties will be to build up the masses of the people of India so that they may be worthy also to be citizens in a free land.

e. ‘Make a Good Start!’

You must share your education with those who have none; you must try to help boys of your own age and even elder boys by sharing with them something of that which you have learned, and there is no better proof of the success of an educational institution than the night schools for the poor where boys educated in the higher institutions go out and help the poor, more ignorant, to rise. There is one thing that Plato says that is of supreme importance in this connection. You know in a wood of trees you see a tree which has grown crooked instead of upright. If you examine it, you will find it has had a twist while it was only a young tree or a sapling; if anybody had taken away perhaps some stone that had
got in the way, the tree would have grown up straight. That is a thoroughly suitable simile of the boy at school and the man out in the world.

‘Plato, addressing the Chief Director of Education at Athens, corresponding to our Director of Public Instruction, said: ‘Both the man appointed and those who appoint him must realize that this is the most important among the chief offices of the State. Because whatever the creature, be it plant or animal, tame or wild, its earlier growth must make a good start. That is the most important step towards the consummation of the excellence of which its nature is capable.’

There is one thing above all others, perhaps, that affects the character in future life. That is not a matter that the boys themselves can control. It is a matter for those who teach the boys, and that is that no boy should ever be frightened while he is in school. Very few people realize the enormous importance of that. Harsh words, angry words, the brutality that you sometimes find in the use of any form of corporal punishment, are crimes against the young people. The one necessary thing for a young child is kindness. You must treat him with gentleness and affection. You must try to attract and not to drive him. That is the vital essence of education on which the future character of a man or woman depends. The more you study children, the better you know them. If a child is terrified, you are driving him into cowardice and very often into the vice of falsehood. Half the falsehoods young children tell are told because they are afraid of being punished, and that leaves a mark on the character right through life. That is a thing they have to be guarded against. It gives a twist to the young like the stone’s twist to the tree and you cannot get rid of it in later life.

The citizen, I say, is the man who thinks of the larger community more than himself. He puts society first and himself second. The ideal of a good citizen is not to make himself a successful man of the world, thinking of his own interest. The sense of duty to the State is very lacking in a large number of people.

f. Games Make Character

There are two types of education – General and Vocational education. The general education is that which every one ought to have – and without that you cannot have a true society. Vocational education is the education that fits you to take up some particular work in the State.

Many of the qualities that make the good citizen are learnt better in games than in the classrooms. Games are necessary to give you the character that you want. For it is in the game that you learn to obey the captain of the team in which you are playing first. You play the game in the interest of the whole team, in order to win the game for your side as a
whole. That is a splendid training, to learn to work with others for a common end, to put your own ambition behind you and the game of the whole school in front. You must also take a defeat without anger or resentment.

These are the ideals that should animate every boy growing into his dawning manhood, when he begins to realize what it is to be a citizen in a free land. In seeking the great ideal think of Nation as your mother, seek to make it prosperous, to have it free from disease, poverty and misery, seek to leave it better than you have found it. When India comes into your own hands, try to make her greater, better and more beautiful than she is today. The ideal with which everyone should live is to make the whole life noble. They must imagine that the Nation is great, and the individual small. Then India will be proud of the conditions in her schools today, and the India of the future shall be even greater than the splendid India of the past.

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**Education for Citizenship and the Teaching of Democracy in U.K. Schools**

*Extracts from the Final report of the Advisory Group on Citizenship, 1998*

Citizenship education must be education for citizenship. It is not an end in itself, even if it will involve learning a body of knowledge, as well as the development of skills and values. Such knowledge is as interesting, as intellectually demanding and as capable as any other subject being taught and assessed at any level. The study of politics and civil life, concerned with both institutions and ideas, began with Aristotle, has continued ever since, and flourishes today in our universities.

A poignant comment by an Inspector about a school was drawn to our attention: ‘There are few opportunities for pupils to develop an understanding of citizenship, mostly because there is no agreed view of what this entails.’ This is by no means an isolated case. However, two words of caution are needed: (a) Parents and the public generally may be worried about the possibility of bias and indoctrination in teaching about citizenship. We must recognise that teaching about citizenship necessarily involves discussing controversial issues. After all, open and informed debate is vital for a healthy democracy. This is not confined to citizenship however: controversial issues arise in other areas like History, Geography, English, Personal, Social and Health Education or Spiritual, Moral, Social and Cultural development. Teachers are aware of the potential problems and are professionally trained to seek for balance, fairness and objectivity.
Furthermore, safeguards in education law exist to guard against biased and unbalanced teaching or indoctrination. Our report contains guidance on the discussion of controversial issues which we have drawn up.

**Citizenship – the need and aims:**

We state a case for citizenship education being a vital and distinct statutory part of the curriculum, an entitlement for all pupils in its own right. We recognise that citizenship education can be enhanced by and can make significant contributions to – as well as draw upon – other subjects and aspects of the curriculum. We stress, however, that citizenship education is education for citizenship, behaving and acting as a citizen, therefore it is not just knowledge of citizenship and civic society; it also implies developing values, skills and understanding.

**Overview of essential elements to be reached by the end of compulsory schooling**

**Key Concepts:**
- democracy and autocracy
- co-operation and conflict
- equality and diversity
- fairness, justice, the rule of law, rules, law and human rights
- freedom and order
- individual and community
- power and authority
- rights and responsibilities

**Values and Dispositions**
- concern for the common good
- belief in human dignity and equality
- concern to resolve conflicts
- a disposition to work with and for others with sympathetic understanding
- proclivity to act responsibly: that is care for others and oneself; premeditation and calculation about the effect actions are likely to have on others; and acceptance of responsibility for unforeseen or unfortunate consequences
- practice of tolerance
- judging and acting by a moral code
– courage to defend a point of view
– willingness to be open to changing one’s opinions and attitudes in the light of discussion and evidence
– individual initiative and effort
– civility and respect for the rule of law
– determination to act justly
– commitment to equal opportunities and gender equality
– commitment to active citizenship
– commitment to voluntary service
– concern for human rights
– concern for the environment

**Skills and Aptitudes**
– ability to make a reasoned argument both verbally and in writing
– ability to co-operate and work effectively with others
– ability to consider and appreciate the experience and perspective of others
– ability to tolerate other view points
– ability to develop a problem-solving approach
– ability to use modern media and technology critically to gather information
– a critical approach to evidence put before one and ability to look for fresh evidence
– ability to recognise forms of manipulation and persuasion
– ability to identify, respond to and influence social, moral and political challenges and situations

**Knowledge and Understanding**
– topical and contemporary issues and events at local, national, EU, Commonwealth and international levels
– the nature of democratic communities, including how they function and change
– the interdependence of individuals and local and voluntary communities
– the nature of diversity, dissent and social conflict
– legal and moral rights and responsibilities of individuals and communities
– the nature of social, moral and political challenges faced by individuals and communities
– Britain’s parliamentary political and legal systems at local, national, European, Commonwealth and international level, including how they function and change
– the nature of political and voluntary action in communities
– the rights and responsibilities of citizens as consumers, employees, employers and family and community members
– the economic system as it relates to individuals and communities
– human rights charters and issues
– sustainable development and environmental issues

What we mean by Citizenship

In the political tradition stemming from the Greek city states and the Roman republic, citizenship has meant involvement in public affairs by those who had the rights of citizens: to take part in public debate and, directly or indirectly, in shaping the laws and decisions of a state. In modern times, however, democratic ideas led to constant demands to broaden the franchise from a narrow citizen class of the educated and the property owners, to achieve female emancipation, to lower the voting age, to achieve freedom of the press and to open up the processes of government. We now have the opportunity for a highly educated ‘citizen democracy’.

With the rise of nation states there developed a secondary sense of citizenship: people who, even in autocratic states, had the protection of the laws – such as they were – and the duty of obeying them. In the nineteenth century, for instance, to say that someone was a Russian citizen or an American citizen meant something very different. The ‘good subject’ and the ‘good citizen’ meant different things. In Britain, there was often a problem of perception over this distinction. The very continuity of our history, powers being handed down to Parliament by the Crown in response to gradual pressure from below, has made the very concept of ‘British subject’ and ‘British citizen’ seem much the same to most people.

Recently the terms ‘good citizen’ and ‘active citizen’ have come back into currency. The report of the Commission on Citizenship, appointed by the then Speaker of the House of Commons, Encouraging Citizenship (1990), did well to adopt as a starting point the understanding of citizenship found in the late T.H. Marshall’s book, Citizenship (1950). He saw three elements: the civil, the political and the social. Discussing the first element, the commission rightly put greater stress on the reciprocity between rights and duties; and, more than Marshall, on welfare being not just provision by the state but also what people can do
for each other in voluntary groups and Organisations, whether local or national. Civic spirit, citizens’ charters and voluntary activity in the community are of crucial importance, but individuals must be helped and prepared to shape the terms of such engagements by political understanding and action.

**Respect for the rule of law** is a necessary condition for any kind of social order and a necessary component of education. In a parliamentary democracy, however, education **must also help future citizens distinguish between law and justice.** Such a distinction marked the very beginning of political thought in ancient Athens. Citizens must be equipped with the political skills needed to change laws in a peaceful and responsible manner.

**We firmly believe that volunteering and community involvement are necessary conditions of civil society and democracy.** Preparation for these, at the very least, should be an explicit part of education. This is especially important at a time when government is attempting a shift of emphasis between, on the one hand, state welfare provision and responsibility and, on the other, community and individual responsibility. We say only that while volunteering and voluntary service are necessary conditions for full citizenship in a democracy, they are not sufficient conditions. Local communities are, indeed, not isolated from the state and public policy.

This has recently been well stated by Professor David Hargreaves in a DEMOS pamphlet, *The Mosaic of Learning:* ‘Civic education is about the civic virtues and decent behaviour that adults wish to see in young people. But it is also more than this. Since Aristotle it has been accepted as an inherently political concept that raises questions about the sort of society we live in, how it has come to take its present form, the strengths and weaknesses of current political structures, and how improvements might be made.... Active citizens are as political as they are moral; moral sensibility derives in part from political understanding; political apathy spawns moral apathy.’

So a working definition must be wide, without being all things to everyone, but specifically must identify and relate all three of Marshall’s dimensions, not to call any one of them on its own true ‘active citizenship’. Active citizenship must be an habitual interaction between all three. A submission from the Citizenship Foundation in response to the White Paper, *Excellence in Schools,* states this point well: ‘We believe that citizenship has a clear conceptual core which relates to the induction of young people into the legal, moral and political arena of public life. It introduces pupils to society and its constituent elements, and shows how they, as individuals, relate to the whole. Besides understanding, citizenship education should foster respect for law, justice, democracy and nurture common good at
the same time as encouraging independence of thought. It should develop skills of reflection, enquiry and debate.’

While we say that voluntary and community activity cannot be the full meaning of active citizenship, we also recognise that freedom and full citizenship in the political arena itself depends on a society with a rich variety of non-political associations and voluntary groups – what some have called civil society. This was the great teaching of Thomas Jefferson, Alexis de Tocqueville and John Stuart Mill. A comparative survey of Britain and the United States in 1996 by Professor Ivor Crewe and others concludes: ‘There is now ample evidence that electoral turn-out, attention to political and public issues in the media, involvement in election campaigns and demonstrations are all strongly and consistently related to motivations that are reinforced through participation in informal groups and voluntary associations.’

So what some, once, argued for ‘political education and political literacy’ (the title of the influential Hansard Society Report of 1978), might now seem too narrow a term to catch our meaning compared to ‘citizenship education’. So what do we mean by ‘effective education for citizenship’? We mean three things, related to each other, mutually dependent on each other, but each needing a somewhat different place and treatment in the curriculum: (a) social and moral responsibility, (b) community involvement, and (c) political literacy.

(a) **Firstly, children learning from the very beginning self-confidence and socially and morally responsible behaviour both in and beyond the classroom, both towards those in authority and towards each other.** This learning should be developed, not only in but also beyond school, whenever and wherever children work or play in groups or participate in the affairs of their communities. Some may think this aspect of citizenship hardly needs mentioning; but we believe it to be near the heart of the matter. **Here guidance on moral values and personal development are essential preconditions of citizenship.** Some might regard the whole of primary school education as pre-citizenship, certainly pre-political; but this is mistaken. Children are already forming through learning and discussion concepts of fairness, and attitudes to the law, to rules, to decision-making, to authority, to their local environment and social responsibility etc. They are also picking up, whether from school, home or elsewhere, some knowledge of whether they are living in a democracy or not, of what social problems affect them and even what the different pressure groups or parties have to say about them. All this can be encouraged, guided and built upon.

(b) **Secondly, learning about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and**
service to the community. This, of course, like the other two branches of citizenship, is by no means limited to children’s time in school. Even if pupils and adults perceive many of the voluntary groups as non-political, the clearer meaning is probably to say ‘non-partisan’; for voluntary bodies when exercising persuasion, interacting with public authorities, publicising, fund-raising, recruiting members and then trying to activate (or placate) them, all such bodies are plainly using and needing political skills.

(c) Thirdly, pupils learning about and how to make themselves effective in public life through knowledge, skills and values – what can be called ‘political literacy’, seeking for a term that is wider than political knowledge alone. The term ‘public life’ is used in its broadest sense to encompass realistic knowledge of and preparation for conflict resolution and decision-making related to the main economic and social problems of the day, including each individual’s expectations of and preparations for the world of employment, and discussion of the allocation of public resources and the rationale of taxation. Such preparations are needed whether these problems occur in locally, nationally or internationally concerned organisations or at any level of society from formal political institutions to informal groups, both at local or national level.

So our understanding of citizenship education in a parliamentary democracy finds three heads on one body: social and moral responsibility, community involvement and political literacy. ‘Responsibility’ is an essential political as well as moral virtue, for it implies (a) care for others; (b) premeditation and calculation about what effect actions are likely to have on others; and (c) understanding and care for the consequences.

Attributes of a Prepared Citizen:
What the Researchers Say*

“Some critics have charged that citizenship education is at once so vague and all-encompassing that it can mean anything to anybody” (Parker 1990, 18).

Butts (1988) remarks that:

Nothing is more common than for curriculum guidelines to proclaim the teaching of democratic values as a major goal of public education in general and of social studies in particular, but then to fail to make such values explicit or clearly visible in the content or scope and sequence of topics they recommend for study (3).

*Education for Citizenship in America: source- www.nwrel.org/scpd/sirs/10/c019.html
What do we mean when we say that citizenship education ought to focus on “democratic values,” and “the public good,” and develop “civic skills”? While the researchers and other civic education scholars are not in total consonance about the ideal results of citizenship education, there is considerable agreement about the desirability—and meaning—of the following outcomes:

- **Democratic values.** Prepared citizens understand and are committed to the values inherent in the U.S. Constitution and Bill of Rights: justice, freedom, equality, diversity, authority, privacy, due process, property, participation, truth, patriotism, human rights, rule of law, tolerance, mutual assistance, personal and civic responsibility, self-restraint and self-respect (Butts 1988; Colville and Clarken 1992; Drisko 1993; Hoge 1988; Levitt and Longstreet 1993).

- **The Common Good.** Citizens, in order to be effective, need to act from respect for the common good; that is, they need to be willing to deliberate about the nature of the public good and how to achieve it. They also need to possess compassion, ethical commitment, social responsibility, and a sense of interdependence among people and between people and their environment. And they need to express their commitment to the common good through their actions, e.g., through voting, volunteerism, serving on juries, petitioning the government for change, etc. (Adler, Luhn, and Philbin 1993; Berman 1990; Brandhorst 1990; Colville and Clarken 1992; Drake 1987; Goodman 1989; Harwood and Hahn 1990; Newmann 1989; Pereira 1995; Pratte 1988).

- **Knowledge.** Effective civic education results in knowledge and understanding of our nation’s founding documents, the structure of government, the political process, and the global context in which the U.S. functions (Angell 1990; Colville and Clarken 1992; Hyland 1985; Mullins 1990; Boyer 1990).

- **Thinking skills.** Competent citizens require skills in higher-level thinking processes—critical reasoning, problem solving, decision making, perspective-taking, divergent thinking—constructing hypotheses, and evaluating evidence (Berman 1990; Colville and Clarken 1992; Callan 1994; Mullins 1990; Harwood 1990).

- **Social process skills.** Social skills identified as critical for high-functioning citizens include communication, conflict management, consensus building, and working in cooperative endeavors (Angell 1991; Berman 1990; Fowler 1990).

- **Student attitudes.** Effective civic education influences students in such a way that they believe in the efficacy of civic participation, are interested in participating, and have a feeling of obligation to participate (Angell 1991; Hoge 1988; Fowler 1990).
Constitutional Principles for Democracy*

**Rule of Law:** Both government and the governed should be subject to the law.

**Separation of Powers:** Legislative, executive, and judicial powers should be exercised by different institutions in order to maintain the limitations placed upon them.

**Representative Government:** The republican form of government established under the Constitution is one in which citizens elect others to represent their interests.

**Checks and Balances:** The powers given to the different branches of government should be balanced, that is roughly equal, so that no branch can completely dominate the others. Branches of government are also given powers to check the power of other branches.

**Individual Rights:** Fundamental to American constitutional democracy is the belief that individuals have certain basic rights that are not created by government but which government should protect. These are the right to life, liberty, economic freedom, and the “pursuit of happiness.” It is the purpose of government to protect these rights, and it may not place unfair or unreasonable restraints on their exercise. Many of these rights are enumerated in the Bill of Rights.

**Freedom of Religion:** There shall be full freedom of conscience for people of all faiths or none. Religious liberty is considered to be a natural inalienable right that must always be beyond the power of the state to confer or remove. Religious liberty includes the right to freely practice any religion or no religion without government coercion or control.

**Federalism:** Power is shared between two sets of governmental institutions, those of the states and those of the central of federal authorities, as stipulated by the Constitution.

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*Michigan Department of Education, USA*
Chapter Three
EDUCATION FOR ERADICATION OF CORRUPTION
AND CORRUPTION IN EDUCATION

“The vicious circle beginning with corruption inevitably leads to the violation of human rights. Where all kinds of privileges are granted and tolerated, there the seed of corruption is planted, and grows in the souls of the violent. Where corruption is not condemned and fought, it will contaminate the whole society; the honest will feel abandoned and frustrated by the State whom they had entrusted their protection, and the octopus of corruption will push its tentacles everywhere. The best citizens—the brave, the competent, the educated, the generous ones—will have no choice but to emigrate, and the collectivity will be poorer because bereaved of their talent”. – Maria Teresa Brassiolo.*

Corruption can be stopped by means of education and prevention, promoting awareness and drawing people’s attention to costs and damages caused to society by corruption and tolerance to unlawfulness.

Corruption
– Menaces the certainty of the rule of law, democracy and human rights;
– Undermines good government, fairness and social justice;
– Infringes competition and endangers economic development;
– Compromises the stability of democratic institutions and the moral pillars of society.

According to a UNESCO-OCSE research, published on 18.02.2003, investing in education produces an improvement in quality of life, as it affects a factor that plays a basic and strategic role in the economic and social growth of a country: human capital.

Investing in human capital during the last 20 years originates a 0.5% increase in the yearly growth of examined countries and benefits of education reflect into economic growth, both collectively and individually. Most of all, they promote social and civil growth, generating responsible behaviours and a climate of trust, developing deeper respect towards neighbours and a higher level of tolerance. By consequence, it reduces criminality, violence, exclusion.

Transparency International Italia, TI-It always directed its action towards an ethical change in society by means of education and prevention. The implemented projects

*President of Transparency International, Italy.
are meant to promote the active role of civil and moral education in the strengthening of
civil society against crime and corruption.

We believe that improvement of quality of life can only be obtained through solid and
positive initiatives based on shared values. School has not only the task of teaching, but
also of shaping the civil consciousness, promoting a social behaviour respectful of
everybody’s rights and duties. On the basis of the basic principles of personal responsibility,
illegality can be defeated, so that the law of the violent and dishonest will not prevail. The
higher awareness of personal and collective benefits from largely shared ethical behaviours
generates moral strength and needed integrity in order to resist the attraction of criminality
or illegality.

**Suggestions for Primary School Activities**

Bribery is a bane throwing the economy and our society into chaos, with heavy
consequences for everybody. Actually the World Bank has reckoned that the average
wasting of resources caused by bribery amounts to about 3% of the GDP. Which means
that in our country bribery eats up more or less 30 billion euros. Our association wants to
make society aware of this serious problem, but affecting adults is very difficult because
we know very well that changing an already shaped way of thinking is a utopian plan.

So, how can we tackle this problem? To start with, we might try it with young
people, that is with school-age kids. After years of workshops and discussion at
secondary school level and after contributions to post-graduate courses, we have
realized that the sooner one starts talking about this topic, the likelier it is to make
youngsters aware of the danger of corruption.

Therefore we should start talking about the problem at primary school. But how can
we let little children understand what bribery means?

So we had the idea of writing a very simple tale to be read at school. After reading
the story, the pupils will answer some questions and they will draw the moral of the story
by themselves. In fact two sets of activities are given, to be exploited by the teachers in
order to help the children understand the text better. Finally the topic will be discussed
with the teachers’ help.

**Base Education Project- for High and Middle Level Schools**

Active role of civil and moral education in strengthening civil society against crime
and corruption. Ethical Values in a responsible society. The Education Project has been
acknowledged by the Ministry of Education, University and Research (Decree 13.07.2004).
Such project consists of seminars for School Headmaster, Teachers and Students of Higher Middle Level Schools, thought and prepared in order to make people aware of the idea of corruption, in a way to generate debates and reflections about complex subjects of basic social interest.

By means of solid examples, debates and direct witnesses by speakers coming from several institutional and social life sectors. We aim to make teachers and students aware of the dangers and the costs of illicit behaviours. At the same time we promote best practices and examples coming of the local community and institutions: our “bourgeois heroes” are the local representatives in the industry and business world, institutions, journalism, magistracy, sport etc. During the meetings following documents are distributed:

- information about activities of TI and TI-Italy on the subject of corruption;
- Handbook of Ethics for the 3rd Millennium, a manual of best practices for teachers to use in their classes;
- Ethics & Sport Handbook- When Sport is Sportive -a book highlighting the values of real sport;
- the booklet Enterprise and Corruption, about business ethics and CSR;
- Everybody on Stage– A guide to stage a TI-It special script of Gogol’s play “The Inspector General” in schools.

Programme is going on since 1997. Participation of students is proactive: so far each year new seminars are requested. Obtained results seem remarkable to us and interest shown by involved people shows that treated subjects have a strong impact among the youth and that information and prevention are the only hope for the change.

**Ethics & Sport Project**

The **Ethics & Sport Project** is a contribution of TI-It to the initiatives of the European Parliament and the Council meant to promote the *European Year of Good Behaviour through Sport 2004*.

Because of its sociological and educational character and because of its philosophy of participation, sport represents a channel of civil education understandable for the youth, in particular by involving those young people who feel discriminated for cultural or physical reasons.

In a multicultural society sport becomes a way to meet other peoples with cultural and religious differences destroying prejudices and barriers, individual differences and social tensions are won through common goals.
The “ETHICS & SPORT HANDBOOK – When Sport is Sportive”, written upon request of several students and sporting clubs, has as a target the recuperation of the ethical and playful dimension of sport within the youth as a movement of strategic importance in the formation of the person, of its values and its capability to interface with other individuals according to their talents.

Learning to respect the rules of the game today means learning to respect the society rules tomorrow.

Inside the book it is particularly interesting to read the result of an opinion poll titled “Corruption and Doping in Young Peoples’ Perception” a research in several schools as the basis for raising a debate about the subject.

The handbook includes witnesses of 20 Italian world and Olympic champions.

Theatre Project: Gogol’s “The Inspector General”

“If your face is wry, don’t be angry at the mirror” (Gogol).

Within the comprehensive educational approach promoted by TI-It, the use of a THEATRE PLAY was of utmost importance because of the involvement of students, schoolmates, teachers and parents on our themes.

Provisions for the Implementation of an Integrated Programme of Anti-Corruption Education

Source: National Anti-Corruption Programme, Republic of Lithuania

The purpose of these provisions is to make proposals concerning an individual programme of anti-corruption education, material and tasks related to the crime prevention activities. In any case, prevention should be looked at not as a separate element but as a subject matter that is constantly integrated in the daily educational process that can be also used independently. The programme of anti-corruption education provides for various possibilities of developing projects linking them to the subjects taught already for implementing them during extra-curricular activities. What is important is that priority is given to those subjects that promote the well-being of pupils and their understanding of each other. If kids and young children feel that they are respected by their parents, teachers, educational specialists and other people, they develop a sense of self-respect and learn how to be tolerant towards others.
Anti-corruption education is not a set of rules of moral behaviour developed by someone. Corruption, like other criminal acts, is a question of choice. The task of grown-ups is to make conditions that would comply with the choice corresponding to public interests. We must inform our pupils about their rights, duties and the consequences of their actions, i.e. the impact upon other people, the implicit and explicit results. When discussing the matter of choice, pupils should be told about the opposite option, so that they could see the difference between what is right and what is wrong. Pupils should learn how to say “yes” and how to say “no”.

1. Anti-corruption education reveals the need for new working techniques and methods. First, because the anti-corruption education programme is a totally new subject for teachers, for which they are not trained. It is only natural that they have to learn, acquire knowledge and skills to cover the topic. Thus while playing the part they could easily change their position and shift from being the head of the class, or authority, to being a facilitator, a guide. The purpose of the guide is not to manage or govern, but to go along, accompany and assist in making the most of the opportunities. Therefore, the best teaching techniques of anti-corruption education are class discussions, debates in small groups, case analysis, interview of pupils, debates, and role play exercises. In all the latter cases, a teacher should be a facilitator to stimulate pupils, and help them understand.

2. Secondly, anti-corruption education is less focused on fact-finding, unlike other disciplines like history, political science, or psychology. The purpose of such training is not just finding out the answers to factual questions (like, for example, “Which percentage of civil servants is prone to corruption?”; “What is the potential punishment of corrupt acts?”). This is not enough. A teacher is more concerned about how to help pupils find access to information sources, i.e. how and from where the factual information could be collected, how its importance could be assessed, which knowledge is reliable, which position could be chosen. Pupils are asked to analyse the positions taken, ground their choice and explain why the other position should be disposed of. Many of these questions could be answered using the technique of teaching critical thinking.

The technique of teaching critical thinking suggests a three-stage training organization. During a preparatory state the task of the teacher is to encourage pupils to find out more about everything that could be useful for their experience. This is a stage of awakening, getting involved. The second stage is about perceiving the essence: new information and ideas are received, followed by the perception of their meaning. During the third stage—
reflection—both pupils and teachers discuss what happened during the first two stages. Then they realize what they have learned and what knowledge is missing.

While compiling an individual programme of anti-corruption education, what is particularly important is to see a scheme of the key planning elements. It shows what has to be done, what could have an impact upon the contents and form of its implementation. The scheme could look as follows:

“Which statement has to be conveyed? Who is the target group of the efforts? What are the changes expected? What is the anticipated way of reaching expected changes? How should information be collected and from which sources? How will information be conveyed? In which ways the impact of information conveyed will be tested?”

The medium schooling age group shows the tendency of trying areas that for many children relate to the adult way of life. At such age, the first steps towards “the adult style of life” are made which include cigarettes, alcohol and delinquency. Thus it is of paramount importance that such children have the possibility to be oriented and find their own position and attitude before they get into a situation when their personal choice can have grave consequences. At this stage, it is important that pupils are taught to find their role and develop the ability to say “yes” or “no”.

The focus should be on the concepts of responsibility and respect, and most importantly, they should learn to share responsibility for social environment they are in. Moreover, they should get involved in considering social initiatives.

Examples of topics suggested for examination with the group of medium schooling age.

Morality
– Who controls moral norms in our society?
– How is morality linked with the legislature?
– What is the impact of religion and various cultures upon our morality?

Rights and Duties
– What are the rights of children?
– Whom can one address to get advice or help from?

Crime
– What is illegal and why?
What is punishment, how and why is it imposed?

How do the three branches of the government operate: the legislative, the executive and the judiciary?

It is common to think that senior grade pupils are mature enough to be taught more general and abstract subjects. Such a perception depends on whether preventive activities were taught at school before. Sometimes it is necessary to make a more intensive work and repeat the work that had already been done with younger pupils while teaching them to understand and act.

Preventive anti-corruption education is very similar to ordinary training. While exposed to it, pupils receive information, for example, about legal aspects and specific conditions of crime. The knowledge about the consequences of such crimes and the ability to find arguments against such criminal behaviour is considered to be a special preventive work.

Examples of topics suggested for examination with senior grade pupils:

Crime as entertainment
– The image of crime created by the press and entertainment business.
– Where is the biggest focus?
– How does it influence the perception of crime and otherwise negative behaviour by an ordinary citizen?
– Myths and prejudices surrounding crime.

Characteristics of society where the rule of law prevails:
– tripartite government: the legislative, the executive and the judiciary.
– The press as the “fourth branch of the government”.

Crime and Criminology
– Statistics, other statistical surveys, analysis.
– Investigation of crimes.
– Reasons of crime: society – local environment (e.g. school)–family–person.
– How are reasons of crime and other destructive conduct eliminated?
– Struggle with powerlessness, anger, aggression.
– Physical and psychological violence.

Violation of laws and its consequences:
– The Criminal Code and other special laws.
– Punishment and other sanction.
– The price paid by the perpetrator, victim, family and society.
– Criminal record.
– Support and measures related to the restoration of rights.

**The importance of family and school:**
– The tasks and responsibility of your parents and your school;
– The tasks and responsibility of you as a future mother or father and currently a pupil.

**Crimes seen from the perspectives of history, geography and philosophy**
– Cultural differences: how do they relate to the violation of laws?
– What is lawful/unlawful, good/bad, justice/injustice, legal/illegal. Who decided what is what?
– Who am I? What are my needs/wishes and what obstructs or encourages them from being regarded/disregarded?
– Personal and collective responsibility.

**Examples of tasks suggested for senior grade pupils:**
– Develop material for examination of the nature and scope of crime in the local environment or that surrounding the pupils.
– Collect, develop and compare examination date with press releases on crime and other statistical material.
– Plan and implement a project for younger pupils.
– Plan and implement the project dates.
– Examine which values are given priority by various age groups.
– Develop a local television or radio programme.
– Organise an exhibition of paintings.
– Make a slide show: “Modern youth: tempting opportunities”.
– Invite a representative from the Special Investigation Service to a class. Develop questions that could be discussed and asked.
– Review the court proceedings.
– Develop and conduct an event for parents “A crime: everyone’s problem and responsibility!”
Corruption in Education Systems: What It is Doing to the Young in Developing Countries
Nicholas Bennett*

The educational sector is by far the largest public sector, and it has country-wide reach. It affects pupils, students and parents alike, influencing their way of thinking, and that of future generations. Hardly any or no research has been done on the effect corruption in the educational institutions has on the young.

Nicholas Bennett in a Workshop presented his experience of corruption in the educational system, based on his 40 years working as a development worker in this field, mainly having worked in African and Asian countries. Drawing on concrete examples, Mr. Bennett focused on five typical occurrences of corruption:

1. Absenteeism, where teachers, although employed, fail to actually be present at the school and perform their work. As a rule of thumb, he made an estimation of the percentage of teachers not present would be as high as 70%. This sets a particularly bad example for the children, as they not only do not receive any education, but also are presented with the message that one can get paid without actually working. There have been cases where parents complaining have been rejected by the very officials that should be monitoring the schools to prevent such happenings.

A variation of this type of petty corruption can also be that the teacher uses the children to work in his/her field instead of providing education. Parents in many cases feel cheated by the school system. This makes it an image problem, giving the impression that school is rather an evil than a good thing. Programmes in Thailand and Nepal have offered solutions to this by suggesting to have teachers employed by the local community, rather than by the civil service, which in turn caused for the percentage of “ghost teachers” to be reduced to 10%.

2. Privatisation poses a special problem in those countries where this has been done. What often happens is that everything in the school must be paid for (bribed for), ranging from getting marks to the “selling” of headmasters’ posts, the latter often done by high-ranking ministry officials, including the Minister of Education. Parent’s associations opposing this system find themselves having to withdraw their children from school as a means of protesting against the conditions. Again, the children suffer from this and lack education.

*Education Specialist, The World Bank (Retd), United Kingdom.
3. The textbook publishing business also offers fertile ground for various types of corruption, causing textbooks to become more expensive than necessary, so that their teaching value deteriorates. For instance, ministry officials are put down as the authors of textbooks in order to obtain part of the royalties, and ministry officials have been known to go on “printing press visits” in Europe.

This situation has led to a thriving black market in second-hand textbooks, since most can’t afford to buy the authorised versions. In order to prevent this business, governments, with the support of foreign donors, have supported a policy of going from textbooks to workbooks, i.e. books in which the children have to write the answers, thus preventing them from being re-used.

4. Construction of educational buildings provides for a convenient source of income for many public officials in the form of kickbacks, with the effect that many contracts are never finished, and the schools are not built.

5. Foreign suppliers from developed countries often send only poor quality material, or forget to deliver vital components of expensive materials, causing them never to be used. This costs developing countries hundreds of millions of dollars.

The long-term consequences are the lack of proper educational systems, which destroy the developing countries’ self-consciousness and self-esteem. The school system affects 20% of the population, who get the impression that what is supposed to be happening isn’t. Most serious is the effect this has on the young.

Children depend on the example set by their teachers, but the corruption within the educational system undermines the schools original purpose of learning. From being co-operative, children learn to be competitors, using bribing to climb the educational ladder. Children learn that examination marks are more important than learning, and that cheating is the most important lesson. The new hero of the young is the trickster.

Teresa Orgodzinska*

Teresa Ogrodzinska saw some similarities between Nicholas Bennett’s presentation and the present situation in Poland, concerning the impact of corruption in education in Poland. Her presentation focused on legal, ethical and, especially, social context aspects, and included survey result material on public opinion on this in Poland.

* Director, Polish Children & Youth Foundation
A major problem has been the fact that teachers in Poland are legally not considered “public persons”, which makes it very difficult to prosecute them. Bribing “non-public persons” is not a crime in Poland. Another serious impediment to cleaning out corruption in the educational system is that the ethics are generally low. This does not only apply to the educational sector, other public sectors are also considered prone to corruption. The educational sector is, however, considered the third-most corrupt sector.

The factor which causes the most serious problems appears to be the general social acceptance of giving and accepting bribes, which causes various forms of corruption to be quite common in the educational institutions:

- buying positive grades
- buying entrance examinations to secondary schools and universities
- selling examination forms
- giving “additional” private lessons (Tuitions)
- system of incentives for selecting special text books

The last poses a new problem in Poland, where a new system was recently implemented as part of an educational reform package: teachers are more independent in selecting their own teaching materials, which causes publishers to bribe teachers in order for them to use their publications. This in turn also causes classes of the same level to use different materials. **Also, surveys conducted show that the social acceptance of corruption poses a serious threat to any anti-corruption reform in the educational system.** It is perfectly normal for students to give their teachers gifts of a value of more than $100, and providing “private lessons” is a natural source of income for many teachers. Especially alarming is the acceptance of cheating during exams. A teacher trying to crusade this in his own classes was eventually expelled by the community, i.e. the parents!

An optimistic tone was suggested by the fact that some initiatives have been taken on various aspects of the corruption in schools in Poland, making it presently a “hot topic”. The Polish Children and Youth Foundation offers schools and teachers a special anti-corruption curriculum, focusing on how corruption manifests itself in schools and finding solutions to this problem. Anti-corruption activities have been proposed by the **Anti-Corruption Working Group of The World Bank.** These focus on performing a social education and information campaign, on introducing standards for student assessments and examinations in all types of schools, and on undertaking legal actions against “buying” examination results and violating dissertation copyrights.
Discussion

The short discussion focused on how to concretely attack corruption in educational institutions. Some suggestions were made, for instance to re-install values for the students through teaching. Generally, higher attention to education in general would be of advantage, increasing public awareness about the fundamental need for education and for having ethical standards for teachers. Special attention was drawn to the organisation Education International that has put together a code of ethics for teachers.

A major area for action should also be to apply a diversified look at the social and working conditions of the teachers, as they possibly vary too much to be able to apply one solution for all.

A closer look at definitions of the various types of corruption within the education system and institutions is crucial, in order to apply the proper remedy. Possibly the problem of how public procurement within the educational sector is being performed poses a bigger problem than the ethics and values for the teachers, but there were general agreement that both issues need to be addressed.

A solution much supported by the panelists would be decentralization. There are indications that seem to suggest that the closer actual management gets to each single school or university (or to a “cluster” group of schools), the closer it gets to the parents, resulting in less corruption.

Main Themes Covered
1. Children suffer from lack of education and decay of ethical standards.
2. “Absenteeism”, i.e. teachers not being present or actually teaching.
3. Procurement in the educational (predominantly public) sector.
4. Ethical standards have deteriorated, in society in general as well as among teachers. Children’s new heroes are the trickster/the corrupt.
5. Short term consequence is the children suffering, the long term consequence is that society in general will suffer from lack of well educated population.

Main Conclusions
1. Decentralisation offers improved accountability and transparency.
2. A diversified look at social and working conditions of teachers is necessary.
3. There is necessity of promoting and setting ethical standards.
Corruption in Education: A Conceptual Framework

Source: International Institute for Educational Planning

Corruption in education is not a recent discovery. Observers in the management of education systems noted several decades ago a variety of instances of distortions in the use of resources: appointment, deployment and payment of teachers (Brazil); ghost teachers (Indonesia); production and distribution of textbooks (Philippines); private tutoring (Mauritius); and private use of official cars from the education administration (Haiti), etc. Fraud in the use of aid targeted at education is not a new phenomenon either. However, corruption in education has been carefully ignored for several decades (and remains so). There are several explanations for this situation: one is that many educators are reluctant to shake the image of the education sector. Another is that they are careful to avoid adverse effects on the mobilization of funds.

Yet, in the perspective of progressing towards Education For All (EFA) goals, it is very difficult to overlook this issue. Indeed, corruption in education constitutes a serious threat to the successful achievement of EFA, as it tends to reduce the resources available for education, to limit access to education (particularly for the most disadvantaged groups), to deteriorate the quality of education, and to increase social inequalities. Moreover, in a longer term perspective, corruption entails a misallocation of talents and the propagation of a ‘culture of corruption’, as is further described below:

1. *Waste and unequal use of educational resources*. In many countries, children are denied access to schooling because of corruption in administration;

2. *Illegal fees*. For admission in particular, but also different categories of bribes to be paid in order to be promoted, obtain a diploma, etc. These are a heavy burden, especially for the poor, and can lead them to drop out.

3. *Corruption in teacher appointment and management*. It has negative impact on the quality of teaching.

4. Corruption in the procurement of educational *supplies*. It can result in a critical shortage of classrooms, equipment or textbooks, or in overpricing or bad quality products;

5. *Misallocation of talents*. Furthermore, by interfering in the selection process at all levels of education (particularly higher education), corruption can undermine employers and the general public’s trust in the value of education. For example, the certification of physicians or of teachers cannot be trusted in some cases. More
generally, corruption in education not only contributes to preparing unqualified young professionals, but also to distorting the whole mechanism of selection of elites. This has many implications for the political, social and economic development of countries: It has been estimated that developing countries could improve their GNP per capita by 5 per cent if they were to base their leadership upon merit as opposed to gender or social status;

6. *Propagation of a culture of corruption.* Finally, unfairness and partiality in education convey a wrong message to the younger generation. In fact, it teaches them that cheating and bribing is an acceptable way to advance their careers; that personal effort and merit do not count; and that success comes rather from favouritism, manipulation and bribery. It thus contributes to the development of a ‘culture of corruption’ and of cynicism. It undermines any incentives that would motivate young people to work hard. In this sense, it contradicts one of the major aims of education, which is to transmit civic culture together with values of integrity, equity, fairness and social justice.

– For further information please contact:
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Part-V
Inter-religious Friendship & Education

Chapter 1 : Inter-religious Friendship

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Chapter One

INTER-RELIGIOUS FRIENDSHIP

“The various religions are but the different languages through which God has spoken to the human heart”

– Huston Smith

What Religions Say

Compiled by Dr. Qamar Uddin*

The inter-faith declaration entitled Towards a Global Ethic, which was produced by an assembly of religious and spiritual leaders from virtually every major world religion and spiritual movement at the 1993 Centenary of the Parliament of World Religions at Chicago, suggests that it is indeed possible for the world’s religions to find much common ground in this regard. The declaration states: “We affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic… there already exist ancient guidelines for human behaviour which are found in the teachings of religions of the world and which are the conditions for a sustainable world order.”

The Golden Rule, a universal ethic, is a part of the spiritual heritage of humankind. It is taught in one form or another in all the world religions and systems of belief and can be found among the traditions of the world’s most ancient societies.

*Buddhism: ‘Hurt not others in ways that you yourself would find hurtful’ (Udana-Varqa, 5:1).

*Zoroastrianism: ‘That nature only is good when it shall not do unto another whatever is not good for its own self (Dabistan-i-Dinik, 94:5).

*Judaism: ‘What is hateful to you, do not to your fellow men. That is the entire Law, all the rest is the commentary’ (Talmud, Shabbat, 31a).

*Hinduism: ‘This is the sum of all true righteousness; deal with others as thou wouldst thyself be dealt by. Do nothing to thy neighbour which thou wouldst not have him do to thee after’ (Mahabharata).

*Christianity: ‘As ye would that men should do to you, do ye also to them likewise’ (Luke, 6:61).

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Islam: ‘No one of you is a believer until he desires for his brother that which he desires for himself’ (Sunnah).

Taoism: The good man ‘ought to pity the malignant tendencies of others; to regard their gains as if they were his own, and their losses in the same way’ (Thai-Shang).

Confucianism: ‘Surely it is the maxim of loving-kindness: Do not unto others that you would not have them do unto you’ (Analects, XV, 23).

Jainism: ‘In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self’ (Yoga-Shastra).

Sikhism: ‘Be thou not estranged from another. For, in every heart pervades the Lord’ (Guru Granth Sahib, vol. 1, p.250)

Baha’i Faith: ‘He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil’ (Gleanings from the Writings of Baha’u’llah, 22)

Dr. Sarvepalli Radhakrishnan had once very rightly asserted: “All that unites is dharma (religion) and all that divides is adharna (irreligion).”

“What makes you, man of religion, seek God in the dead bones of treatises?
He smiles in the silent privacy of your immortal heart.
This is no lie I speak, my friend—it is here that all royal crowns lay themselves prostrate.
It is the heart that is the sacred seat of Jagannath, of Banaras, Mathura, Vrindava, Bodh Gaya, Jerusalem, Medina and the shrine of the Kaaba.
The heart is the mosque, the temple and the church; it is here that Jesus and Moses discovered Truth.
The heart is the battlefield where Krishna sang the great Gita; It is the field where the shepherd Magi made friends with God.
This heart is the cave of meditation where Buddha heard the call of humanity’s deep distress and renounced his throne.
In this retreat the darling son of Araby heard the great call; It’s here that he sang the song divine that is the Qura’an
I haven’t heard it wrong, friend – there’s no temple or Kaaba greater than this heart of man”.

- Qazi Nazrul Islam
Inter-religious Friendship

Dr. Sarvepalli Radhakrishnan, late President of India

The Transcendent Unity of Religions

The seers, whatever be their religion, ask us to rise to the conception of a God above gods, who is beyond image and concept, who can be experienced but not known, who is the vitality of the human spirit and the ultimacy of all that exists. This goal represents the transcendent unity of religions which is above their empirical diversity.

The differences among religions seem prominent because we do not seem to know the basic truth of our own religions. There is a common element in all religious experience, a common foundation on which it rests its faith and worship. But the building that is erected on this foundation differs with each individual. God’s architecture is not of a standard pattern. The lives of religious people bear ample testimony to it. The gifts of God’s spirit to men are as varied as men are varied. St. Paul speaks of the Spirit as dividing his gifts “to every man severally as he will.”

The unity of the different religions cannot be achieved at the external level. It has to be realized in an inward and spiritual way without prejudice to any particular forms. The Hindu seer has no contempt for other religions. He looks upon them as aids to our knowledge of God, as channels of divine revelation. He does not believe that salvation is to be had only through any one religion. God does not refuse his truth, his love and his grace to any who, in sincerity, seek him, wherever they may be and whatever creeds they may profess.

Those who are anchored in the truth are convinced of the relativity of doctrines about God or ways to reach him. Hindu scriptures affirm that we use words to get beyond words, to reach the pure wordless essence. The Hindu tradition refuses to reduce religious experience to a dead level of uniformity. Truth, for Hinduism, is a reality experienced, a light which breaks through the transcendent in man into the partial world reflected by sense and intellect, the world of objectification in which the light is dimmed. The contradictions of theological thought arise when we apply to the spiritual life conceptions drawn from and suitable only to the life of this world. To identify the truth with the intellectual form is the sin of rationalism, which is insensitive to the meaning of creative mystery and to the primary spiritual experience in the existential subject in which truth and revelation are one. Those who have had this experience are remote from atheism as much as from unimaginative theism, which is lost in outworn and distorted forms of the knowledge of God.
Kabir, the fifteenth century apostle of Hindu-Muslim unity, said: “The Hindu God lives at Benares; the Muslim God at Mecca. But He who made the world lives not in a city made by hands. There is one Father of Hindu and Muslim, one God in all matter.”

The Buddha was opposed to all those who had set views or closed systems of thought. He insisted that his followers should concentrate on the way leading to enlightenment. If we adopt definite views, we get concerned about defending them. This leads to disputations with rival doctrines, resulting in pride. The true seer has shaken off all views. Having no view to defend, no prejudice to plead, he is free from doctrinarism.

Micah says: “Let every man walk in the name of his God, and we will walk in the name of our God”. Respect for other views of God is a mark of authentic religious life.

There is the liberal view in Christianity also. Clement argues that the Greeks were led to Christ through philosophy and the Hebrews through law. Even so other schools of religion contain fragments of truth which may be supplemented by Christianity. He maintains that Plato and his followers were able to attain to a knowledge of God as Father though not of the Son or the Spirit.

Justin Martyr and the Christian philosophers of Alexandria of the second and third centuries held that Christ, the Eternal Word of God, had been truly speaking in the hearts of great souls long before the birth of Jesus, in Socrates and Plato as well as in Abraham and Jesus. “Christ is the reason of whom every race of men partakes: and those who live according to reason are really Christians, even though they may be called atheists. Such were Socrates and Heraclitus among the Greeks and others like them; and among the barbarians (i.e. non-Greeks) Abraham Elijah… etc” Again: “Stoics, poets, prose-writers, each spoke well through his share in a little seed of the Divine Reason. So, whatever has been spoken well by any men really belongs to us Christians.”

Islam is called “Deen-ul-Haq,” the religion of truth. It does not claim that it has the sole monopoly of truth. The Quran says: “We believe in God and the revelation given to us and to Abraham and Ishmail, Issac Jacob, and that given to Moses and Jesus, and that given to other apostles from their Lord. We make no difference between them.” the Quran affirms that “There is no people among whom a warner has not been sent.” Islam asks its followers to recognize the prophets of other religions. It is unfair to God’s love and mercy to assume that he left millions of men to stagnate for thousands of years, practically without hope in the darkness of ignorance.

The lives lived and not the words spoken reveal whether our faith is authentic or spurious. “By their fruits ye shall know them” (Matthew 7:16). William Penn, the Quaker
founder of Pennsylvania, wrote: “The humble, meek, merciful, just, pious and devout souls are everywhere of one religion; and when death has taken off the mask, they will know one another, though the diverse liveries they wear here make them strangers.” Nicholas Berdyaevev said: “Christians may very well recognize that the Hindu, the Buddhist, the Jew, the Muslim, the free-thinking spiritualist, if they strive after God, the spiritual life, truth and goodness, may be much nearer to God and Christ than the outward adepts of Christianity.” The Directors of East India Company opposed Christian missionary activities on the ground, among others, that it would interfere with the Hindu religion, which produced “men of the purest morality and strictest virtue.” (See J.C. Marshman, Life and Times of Carey, Marshman and Ward (1859), p. 46).

The variety of creeds does not repudiate the truth of religion. The formulations are relative to the context of the historical and geographical knowledge of the age in which they are formulated. Myths and legends serve as symbols.

The notions of God framed by men are not God himself. Mental images are necessary to bring Godhead into human understanding but they are only images and symbols, historical, inadequate. Kant argues that religious dogmas are only ideas to regulate our reason, heuristic fictions, symbols of an inscrutable reality of which we are unable to know what it is in itself though we can know what it means to us.

All outer names are man-made distinctions whereas the reality is faith in God and love of man. It is not necessary to do away with the differences which distinguish and divide men. We should try to understand them. We must admit faith in the one God of all mankind who is worshipped in many ways.

A truly religious man has a sense of humility. He has faith but not fanaticism. He submits to the reality felt by him and is aware that his particular view may be inadequate. The fanatic has no sense of inadequacy. While faith is the refuge of the humble, fanaticism is the outcome of a secret and excessive pride. While one can say that the revelation one had is completely satisfying, one cannot say that there has been no other revelation in the past and that there will be no other in the future. It is not faith but fanaticism that asserts that one’s own revelation contains all the truth about God that has ever been made known to man in the past and that no further truth ever will or can be made known in the future.

The World Conference on Faith and Order which met in Edinburgh in August, 1937, declared in the “Affirmation of Unity”: “We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His spirit into fullness of unity.”
If we reflect on the matter deeply, we will perceive the unity of spiritual aspiration and endeavour underlying the varied upward paths indicated in the different world faiths. The diversity in the historical formulations of the fundamental spiritual Truths tends to diminish as we climb up the scale of spiritual perfection. All the paths of ascent lead to the hilltop. This convergent tendency and the remarkable degree of agreement in the witness of those who reach the hilltop are the strongest proof of the truth of religion. Emphasis on this fundamental spiritual outlook, which characterizes the living religions of the world, is essential for the world order and peace which cannot be realized by political and economic planning alone. To neglect the spiritual unity of the world and underline the religious diversity would be philosophically unjustifiable, morally indefensible and socially dangerous. Where there is the spirit of the Lord, there is unity.

The great Buddhist emperor Ashoka, in his twelfth edict, proclaimed: “His Sacred Majesty the King does reverence to men of all sects, whether ascetics or householders, by gifts and various forms of reverence. His Sacred Majesty however cares not so much for gifts or external reverence as that there should be a growth in the essence of the matter in all sects… He who does reverence to his own sect, while disparaging sects of others, wholly from attachment to his own, with intent to enhance the glory of his own sect, in reality, by such conduct, inflicts the severest injury on his own sect. Concord therefore is meritorious, to wit, hearkening and hearkening willingly to the Law of Piety, as accepted by other people.” Only in such a way will it be possible for us to develop a common or corporate spiritual life for the world as a whole. Only then will religion be able to attract those humanists, those loyal servants of their fellow men who are unable today to profess any faith, without sacrifice of their intellectual and ethical conscience.

We do not want a new religion but we need a new and enlarged understanding of the old religions. The future of religion is bound up not with the acceptance of one religion by all or a state of conflict or anarchy among religions or vague incongruous eclecticism but the acceptance of a fundamental unity with a free differentiation.

Our unity is of the heart and spirit. We are divided in the outward forms of our life in God, but we believe that a deeper understanding of the different forms will lead to a united comprehension of the truth of spiritual life. This view is stressed by people who dwell far apart in time or space and this distance need not prove an obstacle to our participation in their bounty, for it has the power to help us to win back our own inheritance. A mediaeval Indian mystic wrote: “There may be different kinds of oil in different lamps, the wicks may also be of different kinds, but when they burn, we have the same flame and illumination.”
The indifference, if not contempt, which many of us have for religions other than our own, is due to ignorance and incomprehension. If we study them, with reverence, we will realise that they share a sympathy of outlook. If God be the God of all mankind, even those who belong to other groups and use other idioms are grappling with the same ultimate questions.

Religions by working on each other should help them all to attain a great vision of human fellowship. Dr. Albert Schweitzer says: “Western and Indian philosophies must not contend in the spirit that aims at the one proving itself right in opposition to the other. Both must be moving towards a way of thinking which shall eventually be shared in common by all mankind.” They are friends and partners in the pursuit of spiritual life. All religions are bound together in a holy partnership to advance the cause of peace, justice and freedom. The love of our brethren must pass into the love of our neighbours. The religion of spirit must keep alive the stir of spiritual fellowship.

A study of different religions indicates that they have philosophical depth, spiritual intensity, vigour of thought, and human sympathy. Holiness, purity, chastity and charity are not the exclusive possessions of any religion in the world. In every religion today we have small minorities who see beyond the horizons of their particular faith, who believe that religious fellowship is possible, not through the imposition of any one way on the whole world but through an all-inclusive recognition that we are all searchers for the truth, pilgrims on the road, that we all aim at the same ethical and spiritual standards. Those who thirst for a first hand experience are the prophets of the religion of spirit, which is independent of all ecclesiastical organizations, and the subtitles engendered by human learning, which looks for the formation of an earthly community governed by love. The widespread existence of this state of mind is the hope of the future.
Divine Wisdom
Dr. Annie Besant*

Now we shall turn, not to religions but to the Religion; not to the exoteric that divides but to the Spirit that unites. We are going to see what it is that in all has been the root of every faith, what has been The Religion. In which every separate religion inheres.

Every careful student of religions agrees almost unanimously that all religions have a common basis. From the far past as well as from the recent present emerges evidence from antiquarians and archaeologists, of the common links that bind together all religions, their doctrines, their founders, and their symbolism. The realms of the dead giving up their secrets, and all bearing testimony to one mighty truth—the unity of religions.

Take the Classic of Purity from China, which they say, came from far-off Atlantis and ask if modern China can produce a gem of spiritual and philosophical thought fit to place side by side with it? Take the teachings of India, the glorious Upanishads, and say what modern writer can write with that sublimity, with that depth of philosophic thought, of the Supreme and Universal Self? Take the Gathas of Zoroastrianism, mangled and fragmentary as they are, can you read them without finding there a knowledge which no modern can match? Take the Book of the Dead of Egypt, and read its sublime utterances, its deep philosophy, its mystic yearnings, and say whether in your modern writings you will find such thought as that? Can the loftiest flights of morality in the literature of today be put beside the ethical teachings of Lord Buddha and does the world find in it the same inspiration to noble living that his words have exercised for more than two thousand years?

The divine teachers—that wonderful group of men who have climbed to perfection, and who love their race so well that they stay within to forward the evolution of mankind—hold in their hands the Divine Wisdom as the precious inheritance of the race.

They send out one of their number; a Manu, he builds a race; he gives it its organization, he gives it its exoteric faith, he gives it the inner mystic meaning of the fragment of truth he imparts.

They send out a Zarathushtra, he goes westward to a different sub-race and gives out another fragment of the same teaching, suited to its special evolution.

They send out an Orpheus, and he goes to Greece, and there gives the religion of beauty, suitable to the evolution of that branch of Celtic race.

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They send out a Buddha, and he comes to preach an infinite compassion, and to give a splendid moral teaching to non-metaphysical races.

They send out a Christ, and he stands by the cradle of the civilization which is about to be born in the West, to bless it, to guide it, to give it the special type of religion most suited for its energetic, concrete-minded thought.

They send out a Muhammad, and he goes to Arabia; he civilizes, he teaches, he builds, he brings back to Europe, that had lost it, the science which made the renaissance of learning possible. And they send out, many others—Nanak and Mahavira.

Every prophet from this the same Brotherhood, bringing the same message, modified only by the circumstances of the time. They preach the same eternal truths identical in every faith: the One Supreme Existence, the One without a second; innumerable hosts of the Shining One, *devas* or angels, who carry out His will and administer His law. The human spirit like Himself, of His own nature, unfolding its divine powers by reincarnation and by karma, until it stands as a god manifest, as it has ever been a god in its own inherent nature.

These are some of the truths that you find in every religion; not one of them will be missing in the teachings of the Founders. But at some time or another some have been lost through ignorance.

At last the time came when the Brotherhood saw that the age was ripe, and that the religions of the world should be resupplied with what they had lost; that they should learn unity amid diversity of external forms; and then came the latest message, the message of Divine Wisdom in its own name, to the world.

The new message erects no new pale, founds no new religion, makes no separation between man and man. It declares that every religion is God-given, and has in it all that is needed for those who follow it. It bids the Hindu remain a Hindu, but drop his formalism, his pride and his feeling of superiority. It bids the Parsi remember that while he has a religion given by a divine Prophet, indeed in following him he must honour the prophets of others. It says to the Christian: Do not think that your faith is unique but it is all you need; go below the surface, understand its philosophy, remember its mysticism and do not be bound only by the outer formalism which has been imposed by ignorance and not by knowledge. It says to the Muslim: What is this calling men of other faiths unbelievers, when the Prophet said, ‘Say, we make no distinction between the prophets, but every man shall follow his own leader.’ There is nothing new in this. The Hindu says: Why I was taught this in the *Bhagavadgita*, for did not Sri Krishna say, ‘On any road whereby a man
comes to me, on that road will I meet him, for all roads are mine.’ And the Christian says: Why, did not the Christ say, ‘Other sheep I have which are not of this fold; them also must I bring, and they shall be one fold and one shepherd.’ Does not the Sufi say: ‘Why, I have learned that there are as many ways to God as there are breaths among the sons of men.’

Whence then our present narrowness and this ignorance? It lies in our pride, our desire to have a truth from which other men are shut out so that we may feel ourselves unique and divinely favoured. The glory of the Spirit is in that it includes all and excludes none, and that none in whom the divine Spirit dwells—and He dwells in all—can be shut out from the all-embracing love of God.

God is the center and we are points on the circumference; we come from many points, but there is but one center to the circle—and that is God himself. From Him we went out to the circumference, and to Him we shall return to the center. Our faces may be set in different directions, but that is because we start from different points. He is the one and the same center, and we all seek Him, though we go by different roads.

As every civilization bears the mark of the spiritual movement which preceded it, which surrounds and guides it, we can foretell that the coming civilization will not be one of competition as is the present one but of cooperation and of brotherly love; it will not be based on race antagonism but on race unity—on love between race and race. It knows no outcast or stranger; everyone is included in its all-embracing love.

In the coming civilization men shall love each other, and worship under many forms the One, the Indivisible. For the truth is that the Divine Wisdom is like the sun in heaven that shines upon every part of the earth. It shines down into every man’s compound, no matter how high the walls that he may build around it, for the sun is higher than all. So does the Divine Wisdom shine down into every religion; and though a man may build barriers, the sun of Divine Wisdom is higher than them all and it shines on every man’s face and illuminates it.

There are many faiths, because mankind needs manas, the mind, in order to grow and develop. Take a ray of the sunlight and pass it through a prism; on the other side, seven colours will be painted. Take a spiritual truth and pass it through the prism of the human intellect, and the one white truth shines out in seven different colours. Man’s mind must be developed, his intellect must grow. It grows by trouble and struggle; it grows by challenge and by questioning; it grows by fighting and by war. But higher than intellect is Buddha, the pure Reason, that sees unity where manas sees division, and higher yet the Spirit which is the same in all, and which, realized, brings about human unity.
Given the spiritual, given the intellectual, the material will follow of itself. A spiritual and highly trained intellectual people can shape their own destiny and build their own prosperity. Prosperity inevitably follows when true religion and right education have been established.

Your brother differs from you. What does it matter? Keep your own faith, but honour his. Religious unity is not to be found in the form of a single religion but in the realization that all faiths are one, that all faiths have the same origin and lead to the same end. Drop the words of reproach that are all too often used in speaking of those of other faiths; do not let harsh terms come from your mouth. The term mleccha, infidel, unbeliever, heathen—these are of the devil of separateness and not of the divine Spirit of unity. Do not let your lips speak hard words.

Are you infallible, do you so hold the whole truth; why then should you reproach your brother because his view of truth is a little different from yours? What a poor thing truth would be if you or I could grasp it all, if you or I could see it all, if you or I could speak it all. Truth is infinite as God, and who shall declare His powers? Every truth is a ray from Him, as every beauty is a ray of His beauty. Everything that is fair and lovely is but a broken fragment of His universal light.

Why should we hate? There is more that unites us than separates us. The things that separate are external—the texture of the hair, the colour of the skin, the race, the bowing towards east or west. Are the special names and labels that we give to universal truths, to separate the heirs of immortality, the gods-in-the-making who have but one hope, one life and one Self?

Is not the world the fairer for its different faiths? Do we not know more of truths, because others see it differently? If a man has a truth to speak that others do not know, let him speak it out. And let us listen. It may be that God has shown him some glimpse of His light to which our eyes are blind. Do not silence him for by silencing him you may be silencing the very voice of God. Our brother may have something to tell us that we did not know before. There is no such thing as a heretic; there is only an eye that sees the truth a little differently.

Religion, I have sometimes thought, is a great crown made up of numerous jewels of varying colours and hues. The skilled jeweller fastens them together with the gold of love, in the setting of knowledge, and at the very top, he places the Kohinoor of the Divine Wisdom, the white diamond which has in it every colour and shows no one hue alone. This is the crown that he will one day place on the brow of humanity which, enthroned on earth, will at last know its unity and know it is one with the divine Oneness. Who on that glorious day, when the splendid consummation is reached, will regret the difficulties of the past?
Essential Unity of all Religions

N.A. Palkhivala*

The harmony of all religions has been beautifully and comprehensively dealt with by Dr. Bhagavan Das in his magnum opus “Essential Unity of All Religions”. The Bharat Ratna has never been conferred on a more deserving Indian than Dr. Bhagavan Das. An abridged edition of his great work ought to be made compulsory reading in every school and college.

A thinker has observed that Christianity has been tried and has failed: the religion of Christ remains to be tried. The same can be said about every other religion—such is the universal propensity to encrust and encumber truth with dogma, religion with ritual, essence with trappings. An enlightened spirit would go straight to the truth behind the dogma, the religion behind the ritual, the essence behind the trappings.

It is amazing that the experience and insight of all mystics, rishis and Sufis is identical. “All mystics”, it has been truly observed, “speak the same language because they belong to the same country”. That country is the Kingdom of Heaven which, as Christ taught us, is within us and not without. All seers perceive the ultimate reality with the eyes of their soul.

No one knows whether the great poet-saint Kabir was a Hindu or a Muslim. The story goes that when Kabir died, both the Hindus and the Muslims claimed his body: the Hindus wanted to cremate it according to Hindu rites, and the Muslims were desirous of burying the pir in the Muslim way but when they came to take charge of the earthly remains of the saint, both groups discovered that there was only a heap of flowers under the shroud! If the story is not true, it deserves to be true. In the words of Dr. S.R.Sharma, “How like Kabir again—dead or alive—a divine weaver of the hearts of men, who alchemised old hatreds into the gold of love…”

Crisis of National Identity

Inter-faith harmony and consciousness of the essential unity of all religions is at the very heart of national integration and identity.

It is equally clear that national integration is born in the hearts of the citizens. When it dies there, no army, no government can save it. States of mind precede States. Divisiveness in the consciousness of citizens on caste or religious lines is an unfailing solvent of national integration.

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The most crying need for India today is to undergo catharsis, a course of emotional cleansing. Ayodhya is shorthand for a civil dispute with rich potential for a civil war. When the moral bedrock of Indian society has turned to lava and Mandal and Ayodhya are looming ahead, we need to replenish our minds with some vital truths—pearls of great price which we have mindlessly dropped along the way.

There are twelve great living religions in the world. (Incidentally, the word “living” is tautologous, since no great religion has ever perished). All the twelve flourish in India.

The history of the last five millennia bears witness to the fact that the soul of India aspires to integration and assimilation. Down the ages, Indian culture has been made richer and deeper as a result of absorbing what is best in outside influences and integrating those various influences to grace and enrich its own identity. One recalls the fine summing up of Dr. K.M. Munshi:

“In Indian Culture is a living force. It absorbs alien elements when necessary but transmutes them into a new pattern of homogeneous richness. It is, therefore, a tremendous force of power and beauty which made us what we are in the world today; and will make us what we want to be in the world of tomorrow. Its vitality has been shaping attitudes, disciplines and approaches to life to suit new conditions, age after age—as vigorously in the past as in the present.”

Divisiveness is the oldest and the most persistent disease which has afflicted the human race through aeons of existence. There are 195 conflicts raging in the world today (not counting Iraq’s invasion of Kuwait) and all of them are internecine, i.e. between factions within the same country. The supreme irony of history is that India with the great gift of integration and assimilation has also become a sad example of growing divisiveness. As a disease on the moral plane, divisiveness is no less devastating than AIDS on the physical plane. Far too many of our countrymen have enough religion to hate one another, but not enough to love one another.

A man may study or practise religion. But if he is a fanatical fundamentalist, he deserves to rank as a religious illiterate, whatever his formal education may be. The words of T.S. Eliot come to one’s mind—“We had the experience, but missed the meaning.” A religious bigot may have made a study of theology but, by definition, he has not understood the true meaning of religion. Fundamentalism is the equivalent of trivialization of religion. “Fanatics have their dreams,” said Keats. “wherewith they weave a paradise for a sect.”
The Message of the Prophets

Nothing could be more explicit than the message of universal brotherhood and mutual respect preached in every great religion.

The Lord says in the Gita, “Whatever may be the form in which each devotee seeks to worship Me with faith, I make their faith steadfast in that form alone.”

The Vedas proclaim, “That which exists is only One; the sages speak of it variously.”

The Bible preaches, “No man liveth unto himself. We are all parts of one another. God hath made of one blood all nations that dwell upon the face of the earth.”

The Koran affirms, “All creatures are members of the one family of God.”

Guru Nanak said, “Neither Hindu nor Muslim am I/We are God’s children all.”

Guru Nanak followed the principle of giving no appointment to anybody who came to see him unless the visitor had first partaken of food in the community kitchen (langar) where Muslims and Hindus, Brahmins and Shudras, all sat together: a fine way of inculcating humility, equality and fraternity and driving home the lesson that we are all children of the Eternal Master.
Chapter Two
INTER-FAITH COMMUNICATION/EDUCATION
IN SCHOOLS

Focus on Islamic Values
Dr. Qamar Uddin*

Islamic Faith

Before talking of inter-faith communication in schools, it is necessary to clear some major misunderstandings about Islam and its followers. These misunderstandings arise partly from lack of awareness about Islam and the beliefs and practices of the Muslims and partly from the lack of closer interaction between Muslims and the followers of other religions. Various inter-faith dialogues have so far been organized in India and abroad but not much has been done for school children, although it is at this formative stage that an objective and impartial picture based on correct understanding of various religions should be presented.

Basically Islam, an Arabic word meaning “submission to God”, is a religion of peace. Quranic approach is not religion-specific but conduct-specific. Islam asks its followers to excel each other in good deeds rather than devote themselves to worship only. Though Quran prescribes certain basic beliefs that form the fundamentals of Islam, its attitude towards other religious beliefs and practices is one of respect. Peace being the essence of Islam, respecting the sanctity of life is, like all great faiths, the cornerstone of the faith. God commands to be merciful to one another and to treat others better than they treat you. Islam’s underlying message is a prescription for harmony in everyday life. Whatever be the beliefs and practices and the ways of worshipping God, one must perform good deeds that are spelled out in value terms. One must be upright, truthful (Sadiqin 3: 16), just (4:135 and 5.8), egalitarian (many Quranic verses and a hadith refer to this human quality), benevolent (2:12), charitable (4:14), compassionate (48:29), respecting human dignity (17:70) and pious (49:13).

Thus it is the individual who is required to imbibe all these virtues and values and who is at the center of the Quranic religious discourse. Moral virtues constitute the central plank in the Quranic ethics. The very opening words of Quran, which the Muslims recite before undertaking any task, are “I begin in the name of Allah, who is merciful and compassionate.”

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Quran describes Muslims as ‘ummataan wasatan’ (The community that follows the middle path). Thus in its emphasis on compassion and in its advocacy of the middle path in human conduct, Islam may be said to come very close to Buddhism, which is well known for the importance it accords to these virtues.

Quran does not believe in aggressive preaching at all. It recognizes that such an action violates the principle of wisdom. God forbids religious coercion and asserts that “There is no compulsion in religion” (La Ikrah fid-Din). At another place it says “Your religion is for you and mine is for me” (Lakum Din-o-kum wa liya Din).

Quran accepts and assigns a high priority to fundamental rights of women and their elevated status in society. The Prophet tried to combat prejudices against the girl child by stating that those who bring up girl children properly, feed and clothe them and give them the best possible education will not be touched by hell-fire. This was also a message that polygamy is not a general license to marry more than one wife at one’s pleasure.

Quran also accepts religious pluralism as a matter of fundamental principle. It lays emphasis on all prophets being messengers of Allah and exhorts Muslims not to discriminate between one prophet and the other. A true Muslim would accept and respect all prophets whatever religious tradition they belong to. Quran also makes a number of statements accepting plurality of religions. In one of the verses it says: For everyone of you we appointed a law and a way and if Allah had pleased He would have made you a single people, but that He might try you in what He gave. So vie one with another in virtuous deeds”. The comparison should be in deeds rather than in tenets of faith. The concept of *jehad* has been hijacked and distorted by many political and religious groups over the ages to justify various forms of violence. The objectives of *jehad* are cleansing and purification and resisting temptations. It means exertion of God’s cause by peaceful means (Quran 22:40). Quran sanctions this form of jehad (*dharma yuddh*) like The Gita. *Jehad* is of two forms; *jehad-I-Asghar* (smaller jehad) and *jehad-I-Akbar* (greater jehad). One’s constant engagement against the forces of evil is smaller *jehad*, as Asghar Ali Engineer points out. But *jehad-I-Akbar* (or greater *jehad*) implies one’s control over one’s desires and self (*nafs*). Mahatma Gandhi’s satyagraha is *Jehad-I-Akbar*, as it involves the first and foremost, i.e. *Swarajaya* (controlling one’s self) or self-discipline and self-purification.

*Hadith*

Seek knowledge from cradle to grave.

The learned is superior to the worshipper.
A person cannot be a perfect Muslim unless he desires for his brother that which he desires for himself.

A hypocrite has three distinguishing signs: first when he talks he talks a lie; second, when he makes a promise he breaks it; third, when something is entrusted to him, he misappropriates it. Allah the Dignified has no mercy for one who has no mercy for mankind.

The strong one is not he who knocks out his adversary; the strong one is he who keeps control over his temper.

Do not consider even the smallest good deed as insignificant: even meeting your brother with a cheerful face (is a good deed).

The ink of the scholar is holier than the blood of the martyr.

The duty of rulers: Gladden the people and do not scare them; make things easy and do not make them difficult.

**Efforts towards inter-faith Communication/education**

Education in India, in the post-Independence era, has quantitatively reached great heights. The number of educational institutions–both formal and non-formal–has increased many times as compared to the time when we started our journey as a free nation. But what about the qualitative outcome of education, i.e. the human aspect of it? Schooling today has remained confined mainly to academics-turning out engineers, doctors and technicians by developing in them saleable skills. We, in the scheme of educational development, have started treating the “human being as a mere ’asset’ or a ‘national resource’- the approach being completely utilitarian while he or she should be developed into a humanistic, liberal, social, cultural and spiritual being having qualities like compassion, justice, benevolence, reason, cooperation, discipline, honesty, humanism, tolerance, peace, calm, self-control and patience etc. As a result the basic purpose of education to prepare individuals with a sense of commitment to the society and to fellow beings has not yet endeared itself to us. Short-term gains are overshadowing long-term national perspectives.

Education should become a liberating force integrated with not only development of cognitive domain but with every aspect of human personality. It should be a battle against pride, prejudice, passions, negative attitudes and against forces that destroy cherished values. It is time we gave up the legacy of Macaulay and drastically reconstruct Indian education system as rightly recommended by Dr. D.S. Kothari. It is time we transform knowledge as a means of liberation (‘Sa vidya ya vimuktaye’).
In order to establish a non-violent and non-exploitative social and economic order, schools—the base of educational pyramid—should adopt creative ways to harmoniously build personalities necessary for a peaceful and tolerant society. A majority will agree that the first priority of education should be to nurse human excellence along with academic excellence. It would be possible only if all the stakeholders in the school education, i.e. teachers, teacher educators, principals, parents, policy makers, media, and the social, political and religious organizations, play their role sincerely and take positive steps in facilitating our youth to become better human beings by pursuing the goal of moral excellence. Overemphasis on accessing, retaining and processing information has marginalized certain basic requirements of educational objectives.

Inter-religious Harmony

In this age of increasing intermingling of communities and cultures it has become impossible for any religious community to live in isolation. Everyone of us has to seek cooperation of others. Moreover, human being is a human being, be he a Hindu, a Muslim, a Sikh or a Christian. It is also a fact that religion has been, continues to be and shall remain an important force influencing human behaviour at both individual as well as collective levels. It is also true that religious inspiration has been at the very root of the lives and thinking of some of the greatest teachers and benefactors of mankind.

It is a mere accident that one is born in a family professing a certain religion. This accident of birth, in a majority of cases, conditions and shapes one’s attitudes towards life and values. But in a multi-religious, multi-lingual and multi-regional country like India with a glorious past and as the inheritor of great socio-cultural and religious values, everyone of us belonging to whatever religion should learn to look upon oneself as heir to all the great traditions of the world and should learn from the teachings of all religions. One will find that the teachings of different religions and different scriptures are similar and complementary to one another in their content and emphasis. Therefore the first step towards inter-faith communication is to have a good knowledge of various religions and to highlight the similarities and commonness among different religious beliefs, which are in abundance. The religious differences are superficial. This way we shall turn out generations that understand and appreciate the uniqueness of different religious beliefs and practices. This will help in developing in the children a positive attitude about other religious faiths and their followers and pave the way for peaceful co-existence. Moreover, everyone of us should remember that every generation inherits values of previous generations, adds its own and passes them on to the next generation. If we add desirable and positive values like non-violence, compassion, love, tolerance, mercy, equality and justice, we will be
participating in making the world better, peaceful and worth living, and our contribution will always be appreciated.

Let everyone of us emulate the *shloka* inscribed on the main gate of the Central Hall of Parliament: “Ayam nij paroveti ganana laghuchetsam udar charitanam tu vasudhaiva kutumbakam” (This is mine that is another’s, so think the men of small vision: to the man of broad vision, however, the whole world is a family).

The Parliamentary Standing Committee on Human Resource Development, chaired by Shri S.B. Chavan, in its 81st report on Value-based Education, presented to Rajya Sabha on 26 February, 1999, highlights the need for value inculcation and acquainting students with the basics of all religions.

Truth (*Satya*), Righteous conduct (*Dharma*), Peace (*Shanti*), Love (*Prem*) and Non-violence (*Ahimsa*) are the core universal values which can be identified as the foundation stone on which the value-based education programme can be built up. These five are indeed universal values and respectively represent the five domains of human personality: intellectual, physical, emotional, psychological and spiritual. They are also correspondingly correlated with the five major objectives of education, namely knowledge, skill, balance, vision and identity.

Another aspect that must be given some thought is religion, which is the most misused and misunderstood concept. The process of making students acquainted with the basics of all religions, the values inherent therein and also a comparative study of the philosophy of all religions should begin at the middle stage in schools and continue up to the university level. Students have to be made aware that the basic concept behind every religion is common, only the practices differ. Even if there are differences of opinion in certain areas, people have to learn to co-exist and carry no hatred against any religion.

The need for inter-religious education has been felt for about five decades but not much has so far been done in this regard. In its report Kothari Commission has made some extremely valuable suggestions. It stated: “It would not be practicable for a secular state with many religions to provide education in any one religion. It is, however, necessary for a multi-religious democratic state to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together. It must be remembered that owing to the ban placed on religious instruction in schools and the weakening of the home influences which, in the past, often provided such instruction, children are now growing up without any clear ideas of their own religion and no chance of learning about others. In fact, the general ignorance and misunderstanding in these matters are so widespread
in the younger generation as to be fraught with great danger for the development of a democracy in which tolerance is rated as of high value.

“We suggest that a syllabus giving well-chosen information about each of the major religions should be included as a part of the course in citizenship or as a part of the general education to be introduced in schools and colleges up to the first degree. It should highlight the fundamental similarities in the great religions of the world and the emphasis they place on the cultivation of certain broadly comparable moral and spiritual values. It would be a great advantage to have a common course on this subject in all parts of the country and common textbooks which should be prepared at the national level by competent and suitable experts available on each religion”.

A long time has passed since the submission of this report and still nothing has been done to translate these suggestions into action. We must encourage such pursuits, for they will help in laying a sound foundation for inter-religious understanding.

Let me close by quoting Guru Gobind Singh’s line (which we have inscribed on the marble slab opposite the one which commemorates foundation-laying of the Guru Gobind Singh Bhavan on our campus by the late Dr Zakir Hussain):

“There are Hindus and there are Muslims and their many sects. But recognize all mankind as one.”

“The Lord is the Creator of all,
Lord the Beneficent, the Bountiful and the Merciful.
Know no other beside Him!
Worship the one God.
For all men the One Divine Teacher.
All men have the same form.
All men have the same soul.”
School Programme on Inter-faith Communication

Rev. Dr. Zaihmimgthanga*

India has a diverse population of multi-faith and multi-culture communities that live in harmony with each other. As such, it is important indeed that the NCERT has chosen a theme like inter-faith communication in our school education for national integration and peaceful co-existence. Though different religions may differ in their emphasis, basic tenets upon which universal faiths hold on remain the same, such as godliness or holiness, love and compassion, joy and peace, and non-violence. These commonalities in the basic tenets of different religions have to be built into the school education to nurture eternal values of life among students today. This paper is based on the experiences and practices in vogue, in one of the schools in Mizoram run by the Presbyterian Church. The school was started in 1904. The church did not have any idea of commercialization of education. Strict discipline was maintained and high morality was expected of every teacher. The teachers were considered leaders of the community and they tried to live up to the expectations of the people, living honestly and sincerely dedicated to their work.

According to the 2001 census report, Mizoram has achieved the second position in literacy rate in our country, with 88.49%, next to Kerala which scored 90.92%, the difference is just 2%, which we hope to cross over in a few years’ time from now.

Inter-faith Communication

The sample chosen for description is a Christian school where the teachers are of one faith and they can effectively communicate with their colleagues and pupils. The universal values like godliness or holiness, the highest quality of life one can see in a human being, can be communicated to anyone without any offensive words to others. The same thing is true when we talk about love and compassion. Mother Teresa was recognized by people all over the world as an embodiment of love and compassion, not because she was a good preacher but because she demonstrated love in action. So also is the case with joy, peace and non-violence. Definitions are not enough, it has to be lived out to be effectively communicated to others. Mahatma Gandhi fasted to calm down the communal violence in Bengal. The situation improved. That is what one sees in the life of Jesus, who is called the Prince of Peace.

Some practical suggestions are given below regarding inculcation of moral values:

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**Devotion time**

In all schools, at the beginning of the day, let us observe 30 minutes of devotion time. One can make use of Bible, Bhagavad Gita, Vedas, Upanishads, Quran or any other sacred books or the collection of poems by Rabindranath Tagore and others. Prayers should be offered to God for his help and guidance for all our endeavours, for the blessings of God upon our schools, teachers and pupils and all those who are involved. Prayers should also be for the parents, for the nation, for wisdom to our leaders so that they may rule with love and truth, that we may live together in peace.

Words of encouragement to the children, suggestions about proper manner, healthy life, discipline etc. may be mentioned.

Announcements for the day and other information should be given by teachers to children who could not come that day, giving reasons. Action songs are great delights for children. Music can lift our hearts up and lighten our burdens; therefore songs of all religions should be sung together.

**Weekly Staff Meeting**

A weekly staff meeting for one hour may be another helpful activity of the programme. Concerns about others, including problem children, can be shared and collective efforts may be made to help those children. Praying together is something very supportive of the struggle in everyone’s life.

**Action Plan by Committee**

Decisions made by a committee of teachers could be binding on all of them, in terms of shared responsibility, punctuality and commitment to their job. A chart for the whole year may be very helpful for the smooth running of the school programme, because each one will know what is going to happen well ahead of time and be prepared for that.

**Invitation to Religious Leaders**

Dignitaries of religious organizations may be invited once in a while to address the school community, so that the pupils and the teachers may have a chance to meet them, hear their concerns and interact with them. this will open up their horizon of understanding the faith and practices of different religions. Hopefully this will bring about a good atmosphere for communal harmony.
Conclusion

In the midst of communal violence and religious fundamentalism, it is high time that the schools in India have a programme on inter-faith communication. There is a need to build a cordial atmosphere for fundamental rights and to hold firmly to our cherished Constitution. It is important that we try to instill mutual respect and a spirit of tolerance into the minds of our children.

It may be recommended that at least one copy of the sacred books of various religions be kept in the school library so that anyone may have an access to them whenever there is need. Inter-faith communication in some form will do away with the prejudices we have against one another due to ignorance. Unless we hold on to the time-tested traditional values in education, the future generations will be swinging aimlessly in this world. Therefore there is need to strengthen our faith in God and be involved in the process of making this world a better place to live in, rather than isolating ourselves to our narrow confines.
Chapter Three

INDIAN SECULARISM

Prof. C.L. Anand*

What is meant by Secularism

India has chosen to build itself into a democratic and secular society in which different groups and communities can flourish side by side in confidence and goodwill, different social and cultural traditions might grow in freedom, and all citizens might be able to make the best of their capabilities for personal fulfillment and social progress. The two principles of democracy and secularism are, in a vital sense, mutually complementary. Democracy in a multi-religious and multi-cultural society like India can grow only in a secular framework. Similarly secularism in India presupposes a democratic system.

The Indian conception of secularism requires that there shall be no state religion and that the state shall treat all religious equally. Gandhiji said: “My veneration for other faiths is the same as for my own faith.” “We believe in Sarva-dharma-samabhava–having equal regard for all faiths and creeds.” The secular state, according to Prof. Donald E. Smith, is “a state which guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion, is not constitutionally connected to a particular religion, nor does it seek either to promote or interfere with religion.” In his opinion India is a secular state, ‘albeit a few anomalies which may be removed in time.’ The Indian constitution does guarantee individual and corporate freedom of religion and equal citizenship rights for members of all religious groups; it prohibits any discrimination on grounds only of caste, colour or creed.

A secular state is not hostile to religion. Its non-religious approach to social and political problems does not make it irreligious. No doubt, a secular state, unlike a theocratic state, cannot prescribe, propose or promote theology of any one faith. But it is not necessarily a ‘Godless state’, or a state where there is no code of morals or manners. While there is no religion without its own moral code, all morality is not necessarily a part of religion. Morality essentially has a social reference. It can evolve and function in a society without reference to religion, without fear of God’s punishment as the compelling force. An important aspect of life would be lost if we did not consider the question of ethics and spiritual values. “The life spiritual is as important as, if not more important than, the life physical and the life intellectual.” Secularism in India, therefore, cannot decry

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religion; it only advocates disassociating religion with politics. This ‘Indian’ meaning of ‘secularism’ was emphasized by Dr. S. Radhakrishnan* so that a truly religious person might not be lost in a democratic secular state.

One of the significant results of the adoption of secularism is the emergence of a healthy pluralistic outlook which fosters the growth of science, art, philosophy and even religion. A pluralistic outlook is the very essence of democracy and, fortunately in India, the secular approach to life has engendered it. Again, a basic problem for India is to foster the scientific spirit which, in turn, would provide a basis for the promotion of secularism, releasing the individual from the strong bonds of blind faith. The scientific spirit implies a spirit of free enquiry, a spirit of looking at things objectively and rationally, freedom from an obsession with the past, and a more humble attitude towards our own history and achievements. Secularism promotes such scientific values as rationality, objectivity and open-mindedness, apart from humanistic values like tolerance and compassion.

The delinking of religion from political institutions itself shows extreme rationality. Religion with its rigid values and social structure often obstructs social change and does not support scientific and rational thinking. Secularism provides quarantine for the political structure from the unhealthy influence of caste and creed, from the various myths, beliefs and superstitions rightly or wrongly associated with different religions, which might come in the way of change and progress. It also helps to strike a healthy balance between the spiritual and the material.

How has secularism helped in improving life in India?

India, as you know, is a multi-religious country. Soon after attaining independence, our Constituent Assembly opted for a secular state in order to strengthen the foundations of democracy. An authoritarian state could well be Hindu in India as it is Islamic in Pakistan, and had India opted for a denominational State it could easily have turned authoritarian. The demand for carving out a separate state with Muslim majority areas at the time of independence and its success did not dampen the secular, democratic and modern outlook of Mahatma Gandhi, Jawaharlal Nehru and other leaders of the struggle for freedom. Nor did the communal disturbances that followed independence shake their basic faith in secularism and democracy.

Secularism has helped improve life in India by

i. fostering religious tolerance,

ii. encouraging democratic values,

*His views are reproduced at the end of this chapter.
iii. promoting healthy pluralistic outlook which has led to the autonomous growth of
science, art, religion, and philosophy, and
iv. breaking age-old rituals and dogmas.

Shri Sri Prakasha, late Cabinet Minister & Governor Tamil Nadu State, observed:

“We are a secular state because we could not be anything else with our endless castes
and creeds, sects and faiths, all of which we want to keep for the nation’s enrichment and
enlightenment, and incidentally to show to the world, if nothing else, that it is possible to
have a country where temples and mosques, churches and gurudwaras can stand side by
side, beckoning their respective adherents to come within and offer worship in their own
way or attempt to unravel the mystery of the creation around us in the manner they think
and like best. We want to show, for others to do likewise, that it is possible for followers
of diverse faiths to live in the same streets and in the same villages, and carry on their
work in peace and harmony.”

Dr. Sarvepalli Radhakrishnan, former President of India observes, (re: Indian
Secularism):

When India is said to be a secular state, it does not mean that we reject the reality of
an Unseen Spirit or the relevance of religion to life or that we exalt irreligion. It does not
mean that secularism itself becomes a positive religion or that the State assumes divine
prerogatives. Though faith in the Supreme is the basic principle of the Indian tradition, the
Indian state will not identify itself with or be controlled by any particular religion. We
hold that no one religion should be accorded special privileges in national life or
international relations for that would be a violation of the basic principles of democracy
and contrary to the best interests of religion and government. This view of religious
impartiality, of comprehension and forbearance, has a prophetic role to play within the
national and the international life. No group of citizens shall arrogate to itself rights and
privileges which it denies to others.

No person should suffer any form of disability or discrimination because of his
religion but all alike should be free to share to the fullest degree in the common life. This
is the basic principle involved in the separation of Church and State. The religious
impartiality of the Indian state is not to be confused with secularism as atheism. Secularism
as here defined is in accordance with the ancient religious tradition of India. It tries to
build up a fellowship of believers, not by subordinating individual qualities to the group
mind but by bringing them into harmony with each other. This dynamic fellowship is based
on the principle of diversity in unity which alone has the quality of creativeness.
Part-VI

Notable Contributions From Abroad

Chapter 1: Living Values Education Programme (LVEP)
Chapter 2: North America – USA, Canada
Chapter 3: Europe – United Kingdom (UK), Italy, Norway
Chapter 4: Asia Pacific – Japan, China, Korea
Chapter 5: South East Asia – Thailand
Chapter 6: Russia
Chapter One

LIVING VALUES EDUCATION PROGRAMME (LVEP)*

Overview

Young people around the world are increasingly affected by violence, social problems, and a lack of respect for each other and the world around them. Parents, educators and concerned citizens in many countries are asking for help to turn around this alarming trend. Many of them believe that part of the solution is an emphasis on teaching values.

We must not just educate our children and youth “to know” and “to do”, we must also educate them “to be” and “to live together”.** Quality education recognizes the whole person and promotes education that involves the affective domain as well as the cognitive. Values such as peace, love, respect, tolerance, cooperation and freedom, are cherished and aspired for the world over. Such values are the sustaining force of human society and progress. What children and youth learn is later woven into the fabric of society and so education must have positive values at its heart and the resulting expression of them as its aim if we are to seek to create a better world for all.

In a world where negative role models, the glorification of violence, and materialism abound, older children and youth rarely acquire positive social skills or values simply by being told to do so. While “good” students may adopt values-based behaviors when exposed to “awareness level” activities, they gain greater benefit when guided through an exploration of values and their implications for the self, others and the larger society. On the other hand, more “resistant” students or marginalized youth turn away from a moralizing approach to character education.

 Educators, and activities, that actively engage and allow students the opportunity to explore and experience their own qualities are therefore of crucial importance. Students benefit by developing skills to cognitively explore and understand values. For students to be motivated to learn and utilize positive and cooperative social skills, the creation of a values-based atmosphere in which they are encouraged, listened to and valued is also essential. It is in this context, and in response to the call for values to be at the heart of learning, that Living Values Education Program (LVEP) has been developed.

*(Source: www.livingvalues.net)

The Beginning

LVEP was initially developed by educators for educators in consultation with the Education Cluster of UNICEF, New York, and the Brahma Kumaris. **Twenty educators from five continents met at UNICEF Headquarters in New York in August of 1996 to discuss the needs of children around the world,** their experiences of working with values, and how educators can integrate values to better prepare students for life long learning. Using Living **Values: A Guidebook** and the **Convention on the Rights of the Child** as a framework, the global educators identified and agreed upon the purpose and aims of values-based education world wide in both developed and developing countries. This project of worldwide proportions incorporates twenty-two values.

What is LVEP?

Living Values Education Program is a comprehensive values education program. This innovative global program offers training, a practical methodology and a wide variety of experiential values activities to educators, facilitators, parents and caregivers to help them provide the opportunity for children and young adults to explore and develop universal values. Educators are asked to think about their values, use their creativity to see how they can incorporate values into their curriculum in a practical way, and create a values-based atmosphere. The curriculum includes Living Values Activities for peace, respect, love, cooperation, happiness, honesty, humility, responsibility, simplicity, tolerance, freedom and unity. Used in formal and informal settings, LVEP also has special materials for use with children affected by war, street children, and children affected by earthquakes.

Designed to address the whole child/person, Living Values Activities build intrapersonal and interpersonal social and emotional skills and values-based perspectives and behaviors. Students are engaged in reflection, visualization, and artistic expression to draw out their ideas; cognitive and emotional skills grow as they are engaged in analyzing events and creating solutions. The approach is child-centered, flexible and interactive; adults act as facilitators. During LVEP training, educators are asked to create a values-based atmosphere in which all students can feel respected, valued, understood, loved and safe. Part of LVEP educator excellence is viewed as modeling the values, respecting student opinions, and empowering children and young adults to enjoy learning and implementing values projects.

**LEVP Approach:** The vision, core principles and practices of Living Values Education

**Vision Statement**

Living Values Education (LVE) is a way of conceptualizing education that promotes
the development of values-based learning communities and places the search for meaning and purpose at the heart of education. LVE emphasizes the worth and integrity of each person involved in the provision of education, in the home, school and community. In fostering quality education, LVE supports the overall development of the individual and a culture of positive values in each society and throughout the world, believing that education is a purposeful activity designed to help humanity flourish.

**Core Principles**

LVE is based on the following core principles:

*On the learning and teaching environment*

1. When positive values and the search for meaning and purpose are placed at the heart of learning and teaching, education itself is valued.

2. Learning is especially enhanced when occurring within a values-based learning community, where values are imparted through quality teaching, and learners discern the consequences, for themselves, others and the world at large, of actions that are/are not based on values.

3. In making a values-based learning environment possible, educators not only require appropriate quality teacher education and ongoing professional development, they also need to be valued, nurtured and cared for within the learning community.

4. Within the values-based learning community, positive relationship develop out of the care that all involved have for each other.

*On the teaching of values*

5. The development of a values-based learning environment is an integral part of values education, not an optional extra.

6. Values education is not only a subject on the curriculum. Primarily it is pedagogy; an educational philosophy and practice that inspires and develops positive values in the classroom. Values-based teaching and guided reflection support the process of learning as a meaning-making process, contributing to the development of critical thinking, imagination, understanding, self-awareness, interpersonal and intrapersonal skills and consideration of others.

7. Effective values educators are aware of their own thoughts, feelings, attitudes and behaviors and sensitive to the impact these have on others.
8. The first step in values education is for teachers to develop a clear and accurate perception of their own attitudes, behavior and emotional literacy as an aid to living their own values. They may then help themselves and encourage others to draw on the best of their own personal, cultural and social qualities, heritage and traditions.

9. Central to the LVE concept of education is a view of persons as thinking, feeling, valuing whole human beings, culturally diverse and yet belonging to one world family. Education must therefore concern itself with the intellectual, emotional, spiritual and physical well-being of the individual.

10. The discourse of education, of thinking, feeling and valuing, is both analytic and poetic. Establishing a dialogue about values within the context of a values-based learning community facilitates an interpersonal, cross-cultural exchange on the importance and means of imparting values in education.

**Structure**

The implementation of Living Values Education is coordinated by the Association for Living Values Education International (ALIVE International), a non-profit-making association of values educators around the world.

Drawing on a strong volunteer base, Living Values Education is supported by UNESCO and a host of other organizations, agencies, governmental bodies, foundations, community groups and individuals. It is part of the global movement for a culture of peace in the framework of the **United Nations International Decade (2001-2010) for a Culture of Peace and Non-Violence for the Children of the World**. ALIVE International brings together national Living Values Education bodies and is an independent organization that does not have any particular or exclusive religious, political or national affiliation or interest.

**ALIVE is registered as an association in Switzerland.** In some countries national Living Values Education associations have been formed, usually comprised of educators, education officials, and representatives of organizations and agencies involved with student or parent education.

**International Usage**

**LVEP is currently being implemented in 85 countries at more than 8,000 sites.** While most sites are schools, other sites are day-care centers, youth clubs, parent associations, and centers for street children, drug rehabilitation centers and refugee camps. **The number**
of students doing LVEP at each site varies considerably; some involve 10 students while others involve 3,000. At least some LVE materials are available in about 30 languages. The approach is non-prescriptive and allows materials and strategies to be introduced according to the circumstances and interests of the users and the needs of students.

**Purpose and Aims**

LVE’s purpose is to provide guiding principles and tools for the development of the whole person, recognizing that the individual is comprised of physical, intellectual, emotional, and spiritual dimensions. The aims are:

- To help individuals think about and reflect on different values and the practical implications of expressing them in relation to themselves, others, the community, and the world at large;
- To deepen understanding, motivation, and responsibility with regard to making positive personal and social choices;
- To inspire individuals to choose their own personal, social, moral, and spiritual values and be aware of practical methods for developing and deepening them; and
- To encourage educators and caregivers to look at education as providing students with a philosophy of living, thereby facilitating their overall growth, development, and choices so they may integrate themselves into the community with respect, confidence, and purpose.

**Materials — The Living Values Series**

The initial materials developed for LVE, the *Educators’ Kit*, began to be piloted in March of 1997. Brazilian educators involved with LVE developed more materials, and the *Manual para Educadores-II*, containing Living Values Activities in Spanish, was printed with the cooperation of the National Committee for UNICEF in Spain in 1998.

As more materials were requested and educators around the globe contributed ideas and activities, LVEP’s Living Values Series came into being. Health Communications, Inc., published this set of five books in April of 2001. The series was awarded the 2002 Teachers’ Choice Award, an award sponsored by *Learning* magazine, a national publication for teachers and educators in the USA. The *Living Values Series currently consists of the following books*.

- *Living Values Activities for Children Ages 3–7*
- *Living Values Activities for Children Ages 8–14*
LVEP Educator Workshops are available around the world and are recommended in order to implement LVEP most effectively. Educators, facilitators, parents and caregivers are important role models; the creation of a values-based atmosphere is the first step for values-based education and values education.

The Living Values Series has been published in Chinese, English, Hindi, Indonesian Bahasa, Japanese, Polish and Portuguese. One or more Living Values Activities books are published in Icelandic and Spanish. The facilitator guide for parent groups is available in Kiswahili. Translation is ongoing in another 21 languages, with some values units or unpublished versions of the books (available only to LVEP Training participants) in Arabic, Bahasa Malay, Dutch, Farsi, French, German, Greek, Hebrew, Hungarian, Italian, Karen, Khmer, Korean, Papiamento, Romanian, Russian, Serbian, Thai, Turkish, Urdu and Vietnamese.

In Living Values Activities for Children Ages 3–7, Ages 8–14, and Living Values Activities for Young Adults, reflective and imagining activities encourage students to access their own creativity and inner gifts. Communication activities teach students to implement peaceful social skills. Artistic activities, songs, and dance inspire students to express themselves while experiencing the value of focus. Game-like activities are thought provoking and fun; the discussion time that follows those activities helps students explore effects of different attitudes and behaviors. Other activities stimulate awareness of personal and social responsibility and, for older students, awareness of social justice. The development of self-esteem and tolerance continues throughout the exercises. Educators are encouraged to utilize their own rich heritage while integrating values into everyday activities and the curriculum.

LVEP Educator Training Guide – This guide contains the content of sessions within regular LVEP Educator Workshops. Sessions include values awareness, creating a values-based atmosphere, and skills for creating such an atmosphere. LVEP’s theoretical model and sample training agendas are included.

Living Values Parent Groups: A Facilitator Guide – This book offers both process and content for facilitators interested in conducting Living Values Parent Groups with parents and caregivers to further understanding and skills important in encouraging and
positively developing values in children. The first section describes content for an introductory session, and a six-step process for the exploration of each value. In this process, parents and caregivers reflect on their own values and how they “live” and teach those values. The second section offers suggestions regarding values activities the parents can do in the group, and ideas for parents to explore at home. In the third section, common parenting concerns are addressed, as are particular skills to deal with those concerns. There is a small section on the needs of children from ages 0 to 2.

Materials – For Children and Youth At Risk

For emergency situations, LVEP offers training to refugee teachers to implement Living Values Activities for Refugees and Children Affected by War. There are also special activities for children affected by earthquakes and street children. These materials are restricted, only made available to educators who undergo training for these particular modules. **LVEP materials for children at risk consist of the following.**

- Living Values Activities for Refugees and Children Affected by War Ages 3–7
- Living Values Activities for Refugees and Children Affected by War Ages 8–14
- Living Values Activities, Earthquake and Tsunami Supplement for Children Ages 3–7
- Living Values Activities for Children Affected by Earthquakes Ages 8–14
- Living Values Activities for Street Children Ages 3–6
- Living Values Activities for Street Children Ages 7–10
- Living Values Activities for Street Children Ages 11–14
- Living Values Activities for Drug Rehabilitation

**Living Values Activities for Refugees and Children Affected by War** — This supplement contains activities that give children an opportunity to begin the healing process while learning about peace, respect and love. Designed to be implemented by refugee teachers of the same culture as the children, there are forty-nine lessons for children three- to seven-years old and sixty lessons for students eight- to fourteen-years old. The lessons provide tools to begin to deal with grief while developing positive adaptive social and emotional skills. A section on camp wide strategies offers suggestions for creating a culture of peace, conducting values education groups for parents/caregivers, cooperative games, and supporting conflict resolution monitors. Teachers continue with the regular living values activities after these lessons are completed.
**Living Values Activities for Children Affected by Earthquakes** – This supplement is available for children three- to seven-years old and children eight- to fourteen. Developed in response to a request from educators in El Salvador, the lessons provide a forum for children to discuss their feelings, learn that their reactions are normal responses to a difficult situation, and develop skills to help them cope.

**Living Values Activities for Street Children (LVASC)** – These materials contain adapted living values activities on peace, respect, love and cooperation and a series of stories about a street children family. The stories serve as a medium to educate about and to discuss issues related to domestic violence, death, AIDS, drug sellers, drugs, sexual abuse, physical abuse, hygiene and healthy eating. LVASC 11–14 also includes the issues of emerging sexuality, sex and labor trafficking, and a further exploration of human rights. The stories are combined with discussions, activities, and the development of positive adaptive social and emotional skills and protective social skills.

**Living Values Activities for Drug Rehabilitation** – The 102 lessons in this curriculum weave in values activities on peace, respect, love, cooperation, honesty, humility and happiness from *Living Values Activities for Young Adults*, with lessons related to drug use, emotional issues that arise with addiction and its concomitant behaviors, and the building of social and relapse prevention skills. This approach is based on Living Values Education Program’s methodology. Participants are encouraged to explore and develop values in a group-facilitated process by first exploring their own dreams for a better world. Lessons on peace and respect build self-confidence and a supportive values-based atmosphere in the group, prior to beginning drug related lessons in which participants are asked to explore and share their journey into drugs and the consequences in their lives. The lessons include experiences to help them deal with their pain and shame, and learn the valuable life-lessons that pain can teach. Positive intrapersonal and interpersonal social skills are taught, encouraged and practiced. Participants explore many aspects of their experiences and build relapse-prevention skills through discussion, art, role-playing and dramas.

**Involvement with Values Education from around the world**

**Australia**

The Australian Government currently funds Values education in its schools, with its own publications and funding of school forums on values education at all levels of education. A conference on “Moral Education and Australian Values” was held in 2007 at Monash University.

Japan

Promotion of moral education by a large number of teachers in Japanese primary and junior high schools was reported in 1988 to be cautious because of fears of relapsing into pre-war style moral education the subject remaining a controversial matter.

Kenya

Lifewords runs Choose Life, a values education programme for Kenyan schools.

Philippines

It is government policy for values education, good manners and right conduct to be taught as part of the social studies curriculum (Makabayan) in Primary Schools. Arabic Language and Islamic Values Education (ALIVE) Programme has also been introduced for the Moslem community by LVEP and by the Theosophical Society at Golden Link School. Values education is given as a choice of major in Bachelor of Secondary Education(BSE) in many Filipino Teacher Training colleges and at MA level at De Lal Salle University-Manila College of Education.

Singapore

Teacher training institutions in Singapore all have curricula for learning to teach moral and civics education programmes- but students do not take these as seriously as they should due to lack of assessment. The reason has been said to be the lack of innovative teaching approaches such as the discourse pedagogy.

Sweden

The Swedish educationalist Robert Thornberg is a well known writer on Values education. There was also a Centre for Values Education at Umea University until 30 June, 2005.

Thailand

In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982 there has been a revival of applied values as an extracurricular activity suitable for Buddhist Moslem and Christian students alike to prepare Thai students for the effects of globalization. Initiatives have been provided in the form of the ‘Path of Progress’ Ethics Quiz Contest and the World Peace Ethics Contest (World-PEC).
**United Kingdom**

Since 1988, values education has had a revival of interest from the British government who promote and inspect values in the guise of spiritual, moral, social and cultural development (SMSCD), leaving the initiative to individual schools to decide how values education standards should be met. Values education courses in Britain may be implemented in the form of government supported campaigns such as Social & Emotional Aspects of Learning (SEAL) but are more often provided by local experts in the form of LVEP, SSEHV (now called ‘Educare’), Penn Resiliency or Character Education.

**United States**

Values education seems to be better known as Character education.

**Zambia**

SSEHV has set up the African Institute of Sathya Sai Education (TAISSE) in Ndola. Zambia is one of the countries in Africa involved in SSEHV’s Value-based Water, Sanitation and Hygiene Education (VBWSHE) programme.

As many societies of the world have become heterogeneous with respect to religious belief and more secular, to stem the resulting moral relativism, Values-education has been found a more politically correct way to teach spiritual, moral, social and cultural development, than nurture within any particular religious tradition.

**Multinational School-based Values Education Schemes**

**Living Values Education Programme (LVEP)**

**Sathya Sai Education in Human Values (SSEHV)**

Initiated by Sathya Sai Baba it uses five key values (Truth (Sathya), Right Conduct (Dharma), Peace (Shantih), Love (Prema) and Non-violence (Ahimsa) and now has projects in more than thirty-three countries. Recently SSEHV has changed its name to ‘Educare’.

**World Peace Ethics Contest (World-PEC)**

This project based in Buddhist values and supported by the Dhammakaya Foundation started in 1982 in Thailand as an annual values quiz contest. The aim of the project is to bring children’s ethical development to higher levels resulting in positive behavioral changes in a way that is relevant to those of all nationalities, races and religions. The ‘Path of Progress’ is based on textbook of the thirty-eight values of Mangala Sutta. The number of
participants started with 382 in 1982 and rose in 2002 to four million from 13,000 educational institutes-ranging from kindergartens, universities, police and military colleges-students and teachers alike from all over Thailand. In 2007 the scheme was renamed the ‘World Peace Ethics Contest’ (World-PEC) and extended to the general public of sixty nationalities in five languages with 5,000,000 participating in Thailand and 10,000 outside Thailand. In 2008 the scheme was extended additionally to bilingual schools in Thailand and to the general public worldwide in seven languages.

**Character Education**

Character education is an umbrella term generally used to describe the teaching of children in a manner that will help them develop as personal and social beings. Concepts that fall under this term include social and emotional learning, moral reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation. Lickona (1996) mentions eleven principles of successful character education. It seems to have been applied in the UK and the United States.

**Penn Resiliency Project (PRP)**

The Penn Resiliency Program (PRP) is a school-based intervention curriculum designed by the University of Pennsylvania Positive Psychology Center to build resilience, promote adaptive coping skills, and teach effective problem-solving. A major goal of the study is to promote optimistic thinking to help children and adolescents respond to the daily challenges and problems that are encountered during the middle and high school years. The project has been applied at schools in the United States and in dozens of schools in the United Kingdom.
Chapter Two

U.S. DEPARTMENT OF EDUCATION*

“Nothing is more important for the public weal, than to form and train up youth in wisdom and virtue”

- Benjamin Franklin

Character Education: Our Shared Responsibility

Students Parents Teachers Administrators

Throughout time, societies have recognized the need to educate the coming generation of adults to pass on knowledge and skills. Recorded history from long before the present era emphasizes that education must also develop character.

One of the great education reformers, Horace Mann, in the 1840s, helped to improve instruction in classrooms nationwide, advocating that character development was as important as academics in American schools. The United States Congress, recognizing the importance of this concept, authorized the Partnerships in Character Education Program in 1994. The No Child Left Behind Act of 2001 renews and re-emphasizes this tradition—and substantially expands support for it. Indeed, one of the six goals of the Department of Education is to “promote strong character and citizenship among our nation’s youth” (Strategic Plan 2002-2007). To reach this goal, the Department of Education joins with state education agencies and school districts across our country to provide vital leadership and support to implement character education.

What is character education?

Throughout history, character education has been the shared responsibility of parents, teachers and members of the community, who come together to support positive character development.

Character education teaches the habits of thought and deed that help people live and work together as families, friends, neighbors, communities and nations.

Character education is a learning process that enables students and adults in a school community to understand, care about and act on core ethical values such as respect, justice, civic virtue and citizenship, and responsibility for self and others. Upon such core

*Office U.S. Department of Education of Safe and Drug-Free Schools, 400 Maryland Avenue, S.W.Washington, DC
values, we form the attitudes and actions that are the hallmark of safe, healthy and informed communities that serve as the foundation of our society.

**What is the school’s role in character education?**

Students spend much of their young lives in classrooms. This time in school is an opportunity to explain and reinforce the core values upon which character is formed.

In school, character education must be approached comprehensively to include the emotional, intellectual and moral qualities of a person or group. It must offer multiple opportunities for students to learn about, discuss and enact positive social behaviors. Student leadership and involvement are essential for character education to become a part of a student’s beliefs and actions.

To successfully implement character education, schools are encouraged to:

- Take a leadership role to bring the staff, parents and students together to identify and define the elements of character they want to emphasize;
- Provide training for staff on how to integrate character education into the life and culture of the school;
- Form a vital partnership with parents and the community so that students hear a consistent message about character traits essential for success in school and life; and
- Provide opportunities for school leaders, teachers, parents and community partners to model exemplary character traits and social behaviors.

State education agencies, through a collaborative community process, have chosen to incorporate character education into their school improvement plans and state standards. Some states have chosen to implement character education through official state policies such as the Michigan State Board of Education Policy on Quality Character Education. Many schools have chosen to incorporate character education into their plans for Safe and Drug-Free Schools and Communities.

From state to state, the following are common threads in character education agendas:

- Involvement of the whole community in designing and implementing character education for its schools; and
- Commitment to making character education an integral part of the education process.
Federal resources and support for character education

The United States Congress and the Department of Education have expanded support for character education for more than a decade, enabling schools across our nation to implement character education in a variety of ways. The Department of Education provides grants to state and local education agencies to support the development of character education. Since 1995, through the Partnerships in Character Education Program (www.ed.gov/programs/charactered/index.html), the Department has awarded 97 grants to assist in designing, implementing and sustaining high-quality opportunities for students to learn and understand the importance of strong character in their lives.

Within the character of the citizen lies the welfare of the nation. — *Cicero*

Education at its best should expand the mind and build character. — *Secretary, Margaret Spellings*

Character education teaches the habits of thought and deed that help people live and work together as families, friends, neighbors, communities and nations.

Resources for parents and teachers in character education

Office of Safe and Drug-Free Schools
www.ed.gov/about/offices/list/osdfs/index.html

Character Education and Civic Engagement Technical Assistance Center. www.cetac.org


*Helping Your Child Become a Responsible Citizen*

View the booklet online at: www.ed.gov/parents/academic/help/citizen/index.htm (Order by calling (877) 4ED-PUBS).

*Character Education-Our Shared Responsibility*

View the brochure online at: www.ed.gov/admins/lead/character/brochure.html (Order by calling (877) 4ED-PUBS).
CANADA

Moral Education

Message to us from Maria Mathai*

Your email requesting for information on curriculum in Moral education in Canada has been forwarded to me by the Canadian High Commission for response.

Firstly I would like to provide you with a brief background on our institution. Canadian Education Centre was set up in 1997 in New Delhi with a mandate to promote Canada as a education destination. We handle all enquiries pertaining to education in Canada and future linkages between Canadian and Indian educational institutions, governments etc.

You have requested for more information about Moral education in Canada. It is important to point out here that education in Canada is a state (provincial) responsibility. Hence each province is responsible for developing its own curriculum. Having said that there is a uniform level in terms of quality and equivalency which is established. In Canada moral and ethics education has played a very important role in shaping the secondary school curriculum and each province has established its own methodology to impart ethical education in an increasingly multi-cultural Canada. I have included a link to the website for British Columbia province as an example <http://www.bcssa.org/ethics/ethicsfront.html> and will await to hear from you to provide with more details.

Maria Mathai,
Director
Canadian Education Centre India
12th Floor, Gopal Das Bhawan,
28, Barakhamba Road,
Connaught Place, New Delhi-11001.

Ethics in Education

The BCSSA (British Collumbia School Superintendents Association) will continue to support school districts as they work to build capacity for ethical leadership within their organizational culture and community. As part of its Ethics in Education Initiative (EEI), the association sponsors the development of a provincial cadre of Ethical Fitness Facilitators accredited to support planning and training within their districts/region:

*(Email: maria.mathai@cecenetwork.ca)
Overview of Ethics in Education Initiative
Ethics Education Initiative (Slides)
List of Ethical Fitness Facilitators

Districts that are actively involved in the EEI have identified key District Contacts. These contacts will provide information on implementation efforts in their education communities, identify and share learning resources, and contribute to regional action plans.

EEI Bulletin: Updates on district initiatives and other EEI news from around the province.

Ethical Fitness Train the Trainer Session (Institute of Global Ethics Canada)

Ethical Fitness Workshop 2008 held in Vancouver.


Taking Responsibility: A report by the Maine Department of Education based on the work of the state’s Commission on Ethical and Responsible Student Behaviour, co-chaired by Rushworth Kidder, suggests processes for changing the ethical climate in our schools. (Executive summary can be downloaded from the Maine Department of Education).

Links:

ASCD

The character education page of the Association for Supervision and Curriculum Development website provides teacher resources and inspirational selections from ASCD publications, including “How Character Education Helps Students Grow” by Gloria Singh, and “Talking About Ethics and Character Education” by Rushworth Kidder. <http://www.ascd.org/cms/index.cfm>

CAEC

The Centre for the Advancement of Ethics and Character (CAEC) at Boston University educates teachers to provide students with an intellectual framework for discussing, understanding and practising core virtues. The CAEC website links educators to an extensive
list of publications and curriculum resources focusing on ethical themes and principles.  
<www.bu.edu/education/caec/files/foreducators.htm>

**CEP**

The Character Education Partnership (CEP), a coalition of organizations and individuals fostering effective character education in America’s K-12 schools, has published *Eleven Principles of Effective Character Education* and *Character Education Quality Standards*, which are based on research by leading character education experts and provide guidelines for the elements needed for effective comprehensive character education. Both publications can be downloaded from the resources section of the CEP website: www.character.org/resources/standards/

Read “Ethical Leadership” by Larry Lashway, an experienced teacher educator and senior research analyst and writer for the ERIC Clearinghouse on Educational Management, in ERIC Digest: <http://www.eric.uoregon.edu/publications/digests/digest107>

**Gordon Cook Foundation**

The Gordon Cook Foundation supports a wide range of initiatives in Values Education, including the Values and Responsibilities project managed by the Institute for Global Ethics UK Trust. The site includes links to various organizations involved in character education and resources for schools: <http://www.gordoncook.org.uk>

The Office for Studies in Moral Development and Education (College of Education at the University of Illinois at Chicago), for an overview of the major theories influencing moral education research, an examination of classroom practices, as well as articles and books of interest to educators: <http://tigger.uic.edu/~lnucci/MoralEd>

Nancy Watters of **Watters & Associates Virtues Consulting**, based on Vancouver Island, offers programmes and services to the education community for teaching virtues and related character education topics. Visit her website for programme and event information, as well as a wealth of articles: <http://www.virtuesconsulting.com>
Chapter Three
The Importance of a Values-based Learning Environment
– Christopher Drake*

(For The Journal of Moral Education Trust)

A day on Moral Education:

If education is to cater to the full development of the student as an individual, a member of society and a citizen of the world community, there is, to quote the Report to UNSECO of the International Commission on Education for the Twenty-first Century, or Delors report: “every reason to place renewed emphasis on the moral and cultural dimensions of education, enabling each person to grasp the individuality of other people and to understand the world’s erratic progress towards a certain unity”.

But if it is easy to say that a better future – in personal, public and political life – will include, and indeed depend on, a moral revival of some form, it is far less easy to say what educational practices will best attain this aim. On the one hand it is apparent that even widely-shared values as respect, responsibility, honesty and love will not necessarily emerge either by themselves in the individual or society, or as the result of legislation and, on the other hand, that they cannot – and indeed should not – be imposed from above. Instead, it is submitted, values, or morality, must be seen not only as the intended outcome, but also as the means towards attaining it. The way to peace is through peace, not through war. The way to inclusiveness is through inclusiveness. The way to respect and honesty is through respect and honesty, and so on.

Thus if the outcome of an educational process is to produce respectful, peaceful, honest and responsible people, then the way to achieve that is through an ethos, a culture, an environment within the school, in which respect, peace, honesty and responsibility are the hallmark of how the school community organizes itself. “At the core of values education lies the establishment of an agreed set of principles, deeply held convictions, that underpin all aspects of a school’s life and work” (Hawkes). This underlines the importance that must be paid to the relationship between teacher and student – and indeed other relationships within the school community – and what characterizes those relationships. It suggests that values must be seen to lie not only at the heart of the educational content, the “what” of

* Christopher Drake, Association for Living Values Education International (ALIVE) Coordinator, China. Contact: chirs@livingvalues.net
education, but also at the heart of the educational process, the “how”, the way in which education is conducted.

While not ignoring the relationship between the personal, public and political and the conflicting demands of the curriculum or timetable, values education should not only be viewed as just another subject within the curriculum but also as the guiding ethos of education: an ethos that emphasizes the importance of creating teaching and learning environments that are characterized by values such as respect, responsibility, tolerance, peace and love.

Therefore, “more than a subject, values education has to be an attitude within the whole teaching practice, involving the entire staff of the school, parents and the surrounding community in a common shared endeavour. Thus, integrating values education gives teachers another vision of their pedagogical work… In order to have a real impact, values education has to be planned as a school project, integrated into every aspect of the curriculum, pedagogy and activities, involving all the teachers as a team as well as the organizational and decision-making structure of the educational institution.” (Combes).

When this ethos is taken as the starting point, the second step is then to look at the curriculum itself and to see how values questions are inherent or embedded within the different subject areas, be they science, language, arts or others. The question becomes not so much of seeing how to add a values dimension into these fields of scholarship or human endeavour as an uncovering and exploration, a drawing out, of values inherent within them and their development and practice.

It is only at this, third, stage that one then considers how discrete sessions or periods within the school day be timetabled to address the issue of values or morality as a subject in its own right. There may or may not be a straightforward solution to whether this finds a home within the context of a particular lesson or within a school assembly or circle time, but the point is that the first two strands of this approach stand on their own regardless of whether or not such time is made available. They may also be seen as a pre-condition to it, as values education is likely to be ineffective unless it takes place in a values-based learning environment. Thus a practical implication of any form of values education, no matter how timetabled or positioned, is that it takes place in a corresponding values-based context.

For sure, trying to give values such as respect, tolerance, love and care their rightful place within classrooms and ensuring that they set the tone, is not a soft answer to a hard
question. To a considerable degree, the issue raised is one of educator training and in-service development programmes designed to help deepen or reinforce the higher-order teaching skills and techniques that contribute to the creation and maintenance of such a value-based teaching environment. A greater awareness of their own values can help empower teachers in moving towards a school environment in which explicit values rather than explicit rules have pride of place. “The whole idea of values-based education is about teachers looking at themselves first” (Combes) or embarking on a process that begins “with self-understanding through an inner voyage whose milestones are knowledge, meditation and the practice of self-criticism”. (Delors)

The above reflects the approach taken over the past ten years by educationists using the *Living Values Education* approach which focuses on the teacher as a potential, and necessary, role model while also providing the opportunity for students to explore, express, experience and develop values and associated personal and intrapersonal social and emotional skills.

**References:**

Combes, Bernard (2003), *Global Perspectives on Values Education*, Keytone address at the *Giving Value to Values Education* Symposium Hong Kong, October 2003.


**ITALY & EUROPE**

**Human Values: A Voyage from I to We**

*Antonio Craxi*

A doubt may arise when we do not take into account the following fundamental principle: knowledge lies within each one of us and where there is purity, it manifests itself naturally. Can we find anything purer than a child’s heart, whose thirst for love and knowledge has no limit? We had to overcome our mental doubts and fears, in order to communicate with the children.

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*Antonio Craxi; Chairman European Foundation for Human Values, Honfleur - France.
Comprehension is immediate through such heart-to-heart communion, and the precious seeds of values can grow and blossom in the rich soil of their hearts.

We started by setting up an instrument that would help these fundamental values inherent to human personality manifest themselves. We had to prepare a kind of ABC of spirituality, a reference for one’s daily living, that could foster human nature through a clear comprehension of human values.

In this modern era, the means of communication are innumerate and highly sophisticated; nevertheless, the principle of teaching is, and will always be, one and the same. Today, just as yesterday, the teacher goes through illustrations and examples taken out from nature, in order to teach the letters of the alphabet: A for apple, B for banana, C for cat etc. We followed the same idea putting together illustrations and abstract philosophical concepts. This has been the fundamental inspiration for setting up the exhibition on “Human Values”.

We met many artists who, with great generosity and good will, offered freely their talents for concretizing this project. It took two years, from 1985 to 1987, to do so. Finally, the exhibition took place and was presented for the first time in Milan, on the 4th of November, 1987.

It went on through several cities in Italy, in France, in Brazil and in India. The President of Italian Republic conferred on it his high patronage and the Italian Minister of Education contributed to its spreading to the schools. 75000 pupils have visited it and many seminars have taken place in order to form the guides, whose voluntary service is invaluable.

It is important here to explain that the method that is used for communicating the values to the children, is entirely based on the Maieutics, the art of dialogue as proposed by Socrates. Step by step and through a series of questions and answers, the children realize the very truth Plato used to describe. They “deliver” their own Self, as Socrates put it.

The volume The Human Values - A Voyage from I to We has been published in Italian, French, English, Portuguese and Greek (Edizioni Persona della Fondazione Europea Divulgazione Valori Umani - Via S. Francesco d’Assisi, 45 -Ponte Vecchio di Magenta-20013 - Italy). This book contains 81 illustrations of the Exhibition “The Human Values”, together with their text, commentary, exercise, test of personality, teaching objective. This book is an excellent instrument, and together with the exhibition, it represents a precious aid for the diffusion of Human Values among the youth, and it allows us to perform our institutional duties.
The Exhibition “The Human Values” consists of 81 posters, 500 exemplaries printed, in Italian and English language. These posters represent, through each painting, illustration and graphic representation, different philosophical concepts based on the five fundamental Human Values: truth, right action, peace, love and non-violence.

It is meant for Primary and Secondary school students (from 7 to 15 years) but anyone may derive benefit from it whatever age or condition.

**Human Values and Education**

The word “Education” has its root in the Latin word: “Exducere” or, “to bring out”. True education lies in bringing forth the human values in man, thus allowing the blossoming of his personality. The great Greek philosopher Socrates defines education as the art of shaping the intelligence and forming the character. Thus, he used to make the noble youth of Athens excel in the practice of public as well as private virtues.

*Sathya Sai Baba* says:

“Education must instill the fundamental human values; it must broaden the vision, to include the entire world and all mankind. Education must equip man to live happily, without making others unhappy, to evaluate things, pleasure and possessions correctly and without prejudice, and fix one’s attention ever on the highest and the most precious achievement of all, the spiritual victory. The spiritual stream must flow in the heart as the source and spring of all endeavour.”

And about the actual educational systems:

“Any system of education that does not help discriminate between right and wrong, that does not instill fear of sin and love for God, train you in the codes of humility and reverence, widen the horizon of your wonder, encourage you to worshipfully serve your parents and inspire you to dedicate your skills and attainments to the progress of your family, your village, community, country, language and nation, stands condemned.”

This type of education, such as it was existing thousands of years ago, has disappeared, hence the urge to restore it today. *Modern education does not transform the individual, it merely informs and very often, deforms the minds of the youth*. Based on notions and information, it totally ignores the values and the human personality.

It is our experience that all the concepts illustrated through the exhibition. “The Human Values” are easily grasped by the children who immediately focus their attention, and develop their concentration together with their faculty of intuition. The deep interest
they show in the matter proves on its own the incredible possibilities lying within this didactic means.

*The children themselves sow the seeds for right action*, by the practice of proper reasoning; they develop their will power and it becomes easy for them to follow the dictates of their conscience.

This way, through the knowledge of Human Values, education contributes in forming true men, who are able to face life and its many difficulties, making it meaningful.

The Human Values are as follows **truth, right action, peace, love and non-violence**. Through their practice, the human personality will blossom in its different aspects: physical, mental, psychic, intellectual and spiritual.

These values belong essentially to man, no other creature in this vast creation can claim such heritage. When we refer to ‘man’, we mean a creature with a human body, a mind, an intellect and a spirit. The last being the basis of everything, the life-giving element that allows the manifestation of life in all these aspects.

The values spring forth from the spirit of which they are a projection and to which they go back at the end of the voyage from “I” to “We”. In this lies the whole idea presented in the Exhibition “The Human Values”.

The graphical presentation of the values, a rainbow in the form of a heart, illustrates the following concept: “The human values are the priceless treasure deposited from time immemorial in the bottom of my heart”. They are nothing else than the colourful projection of our inner light...

Let us take the first value, that is truth. The truth here is a transcendental value, it is the answer to the following question: “Who am I? where do I come from? What is my destination?” Sages and perfect beings at many periods of human history have given us many hints. They have told us how to proceed in this enquiry: “Who am I?”, in order to help us understand our true nature, as well as the nature of the world.

When we say for instance: “I am, I do, I think, I want etc.” let us ask ourselves “Who is this I” who always appears in our expression, at all ages under all circumstances, all life through. The effort one makes in answering such questions is the final goal of human life. When I assert myself thus: “I am Paul”, I declare that Paul is the name that has been given to the “I”. but before receiving this name, Paul, who am I? After the pronoun ‘I’ comes the possessive ‘mine’ - I and mine are always linked. When I say for instance. “This is my
arm”. I do not say that I am the arm, but that the arm belongs to me. I am the owner of this arm.

When I proceed, saying: “This is my stomach, this is my mind, this is my intelligence etc.”. I declare that I am different from all these things, that they belong to me. When I further declare: “This is my body”, am I this body? No! This body belongs to me, it is an instrument which I use in order to make the experience of the world around me.

The question remains: “Who am I, if am I not this body?”

When I further declare: “This is my soul” for instance, I assert that the soul belongs to me, that I am its owner. But who am I, I am not the body, not the mind, not the emotions, not the intelligence, not the soul. The question remains: “Who is this I, the owner of all these instruments, this ever present I?” The answer is simple: “I am I” beyond words and beyond oral expression, I exist, I am the truth. Only the experience of this truth will give me the ultimate answer.

This illuminating experience is the goal of any spiritual endeavour, it is meant for all men; nothing is more important than this.

Each and every flash of truth illuminating our heart will bring us closer to the following truth. “Light is my very nature, it is divine energy, it pervades everything. Lost in the darkness of ignorance, I didn’t know it. Now, I can realize it.”

Truth put into practice is the right action. It is only through such an action that the energy of love can manifest itself. Within man we define it as ‘Conscience’, as compassion, tolerance, in other words: “altruism”. It is an all expansive energy that projects through the various aspects of human personality. Such light illuminates the way of life. It is the same energy that sustains the entire universe and pervades creation. In the words of the great poet Dante Alighieri: “Amor che muove il sole e le alter stele...” – “Love that makes the sun and all the stars move...”

When this love reaches the mountain top from which one can perceive the infinite horizon of the human heart, then the identification with all creation, the feeling of perfect unity will annihilate the limits contained in the “I” and in the “mine” and take us to the “we”, the step to universal love, to the last value, the destination, the truth that is beyond any expression.

_The greatest need in modern society is to get good people; the greater their number, the more humane society will be._ The entire humanity is linked by the bond of love. When this chain of love breaks under the pressure of hatred, men are dragged to
lower levels; they become animals and even demons. Today we have to face the tearing apart of the social tissue, eaten by the moths of envy, jealousy, anger and hatred.

* A human form is not the sign of humanity. To deserve to be called a “man” the practice of human values is essential. Without a spiritual vision of the world, man will never reach out to the first rank in creation, that is his heritage.

Our task is, therefore, to help by any means, under any circumstances, more and more human beings, to become aware of this precious heritage, that is their very birthright. **Nothing is more urgent today.**

The Royal Ministry of Education,  
Research & Church Affairs, NORWAY

**PRIMARY AND LOWER SECONDARY EDUCATION ACT**

1. **PRINCIPAL AIMS**

   Primary and lower secondary education shall, with the understanding of and in cooperation the home, assist in providing pupils with a Christian and ethical upbringing, develop their mental and physical abilities, and give them a broad general education so that they can become useful and independent persons in their private lives and in society.

   Schools shall promote intellectual freedom and tolerance, and emphasize the establishment of cooperative climate between teachers and pupils and between school and home.

**UPPER SECONDARY EDUCATION ACT**

2. **PRINCIPAL AIMS**

   The purpose of upper secondary education is to develop the skills, understanding and responsibility that prepare pupils for life at work and in society, to provide foundation for further education, and to assist them in their personal development.

   Upper secondary education shall contribute to increased awareness and understanding of basic Christian and humanist values, our national cultural heritage, democratic ideals and scientific thought and method. Upper secondary education shall promote human equality and equal rights, intellectual freedom and tolerance, ecological understanding and international co-responsibility.

*From the Core Curricula for Primary, Secondary and Adult Edu., Norwegian Board of Edu., OSLO*
VOCATIONAL TRAINING ACT

1. PRINCIPAL AIMS

The Act aims to develop competence, understanding and responsibility in relation to craft, profession and society; to provide a basis for further education and to assist apprentices in their personal development.

Vocational training shall contribute to increased awareness and understanding of basic Christian and humanist values, our national, cultural heritage, democratic ideals and scientific thought and method. Vocational training shall promote human equality and equal rights, intellectual freedom and tolerance, ecological understanding and international co-responsibility.

The apprentice is under an obligation to participate actively to achieve the objects of the training and contribute to establishing a favourable working climate and a spirit of cooperation.

ADULT EDUCATION ACT

1. PRINCIPAL AIMS

The aim of adult education is to help the individual to lead a more meaningful life. This Act shall contribute to providing adult persons with equal access to the knowledge, insight and skills which enhance the individual’s sense of values and personal development and widen the individual’s scope for independent action and for cooperation at work and in society.

FOLK HIGH SCHOOLS ACT

2. PRINCIPAL AIMS

Folk high schools shall, in keeping with their traditions, promote general education for different age groups and educational levels. Within this framework, the governing body of the school determines its basic values and aims.

The integrated human being:

Education shall inspire an integrated development of the skills and qualities that allow one to behave morally, to create and to act, and to work together and in harmony with nature. Education shall contribute to building character which will give the individual the strength to take responsibility for his or her life, to make a commitment to society, and to care for the environment.
Education has a number of seemingly contradictory aims:

- To convey our culture’s moral commonality, with its concern for others - and to foster the ability to plot one’s own course;

- To provide familiarity with our Christian and humanist heritage - and knowledge of and respect for other religions and faiths;

- To overcome self-centeredness and belief in the right of the strongest - and to inspire strength to stand alone, to stand up, to dissent and not to knuckle under or cave in to the opinions of others;

- To develop independent and autonomous personalities - and the ability to function and work as a team.

- To nurture the individual’s uniqueness, the distinctions that make each individual a fount for others - and to convey the common store of knowledge and skills that facilitates interaction and can jointly contribute to society and its growth;

- To allow space for the way and wont of the young - and fit them to join in and take on responsibility in the adult world;

- To furnish skills for work and the practical tasks of life - and provide room for emotional and character growth;

- To teach and tend our national heritage and local traditions in order to preserve variety and uniqueness - and to meet other cultures openly in order to find pleasure in the diversity of human expression and to learn from contrast;

- To confer knowledge about mankind’s conflict-ridden history, the triumphs and the tribulations of the past - and about today’s crises and chances;

- To awaken a awareness of how our age and our daily lives are determined by the choices of former generations - and of how we too set the scene for future generations;

- To provide enough facts to be able to fathom and follow current affairs - and convey values that can guide the choices that new knowledge opens the way for;

- To provide powerful exposure to the greatest achievements in literature and art, in work, adventure and research - and give each individual the opportunity to discover and develop the germs that lie in his or her own powers;
– To inspire respect for facts and sound argument - and to train critical abilities to attack prevailing attitudes, contend with conventional wisdom and challenge existing arrangements;

– To awaken esteem for other’s efforts and humility for their feats - and to instill enough faith in oneself to dare to fail;

– To open the senses to the patterns that have taken hold as traditions, in everything from music to architecture - and have the nerve to think anew and the imagination to break with established ways;

– To provide the young with a solid foundation of knowledge - and mold it in such a way that it impels to inquiry and the quest for new knowledge throughout life;

– To teach pupils to utilize nature and the forces of nature for human purposes - and teach them to protect the environment against human folly and encroachment.

Education must balance these dual aims. The object is an all-round development of abilities and distinctive qualities; to conduct oneself morally, to create and to act, to work with others and in harmony with nature. **Education shall contribute to the building of character that gives individuals the strength to take command of their own lives, take on duties for their society, and take heed of the living environment.**

When greater knowledge gives greater power, more stress must be placed on the responsibility that accompanies this power. The choices to be made must be based on awareness of consequences and connections, but also guided by probing against values. A distinct precept of education must be to combine greater knowledge, know-how and skills with social awareness, ethical orientation and aesthetic sensibility. The young must be integrated both personally and in social life in a morally coherent way. Education shall promote ethical and critical responsibility in the young for the society and the world they live in.

**The ultimate aim of education is to inspire individuals to realize their potential in ways that serve the common good; to nurture humaneness in a society in development.**
Chapter Four

MORAL EDUCATION IN JAPAN

Taku Ikemato*

Moral Education in the Period of Democracy (1945 - present)

Since the end of World War II, Japan began to rebuild itself into a peaceful, democratic nation under the postwar occupation and indirect rule of the Allied Force, primarily the U.S. military. The major goals of the occupation of Japan can be stated as the democratization, demilitarization and decentralization of Japanese society.

As regards education, one of major goals of the change was to establish moral education based on democracy, and as the first step in that direction, Shushin** was suppressed. Then to assist in carrying out this transformation, the First United States Education Mission, composed of twenty-seven prominent American educators, was invited to spend a month in Japan examining the educational system for the purpose of making recommendations for the reform of education system. In regard to moral education, the Mission reported as following:

“Morals, which in Japanese education occupy a separate place, and have tended to promote submissiveness, should be differently construed and should interpenetrate all phases of a free people’s life. Manners that encourage equality, the give-and-take of democratic government, the ideal of good workmanship in daily life - all these are morals in the wider sense. They should be developed and practiced in the varied programs and activities of the democratic school (The United States Education Mission to Japan, 1946: 58)”

The Contents of Moral Education in the Current Curriculum in Japan

The content of Japanese moral education is introduced from several viewpoints. Currently, Japanese curricula consist of three categories: academic subjects, moral education and special activities. Each school organizes a curriculum based on the course of study (Gakushu-shido-yoryo), which shows the academic standards set by the Minister of Education, Science and Culture. Schools are legally obliged to observe the standards. Concerning moral education, the course of study, for both elementary and junior high schools, states as follows:

It should be a basic principle that moral education in the school should be provided

* www.hi-ho.ne.jo/taku77/papers/thes595.htm

**Moral Education in the period of Nationalism (1868-1945) was called Shushin which means ‘self discipline’.
throughout all the educational activities of the school. Therefore, proper instruction for moral development should be given, not only in the hours for Moral Education, but also in the hours for each Subject and Special Activities, in conformity with their respective characteristics (The Course of Study, Elementary School, 1989: 1).

Also, the course of study describes six objectives of moral education: (1) to foster a spirit of respect for human dignity and awe of life, (2) to nurture those who endeavor to inherit and develop traditional culture, and create a culture that is rich in individuality, (3) to nurture those who endeavor to form and develop a democratic society and state, (4) to nurture those who can contribute to realizing a peaceful international society, (5) to nurture those who can make independent decision, (6) to foster a sense of morality (The Course of Study, Elementary School, 1989: 105).

**Moral Education as an Independent Subject**

At elementary (Grade 1 - 6) and junior high schools (Grade 7- 9) moral education, as an independent subject, is allotted 34 school hours in the first grade, 35 school hours in the second to ninth grade. This represents 3.3 - 4.0 percent of all school hours in a year for each grade. In other words, it is one school hour (45 minutes in elementary, 50 minutes in junior high schools) of moral education a week. Teachers usually design such classes according to the guidance manuals and reference books based on the course of study, the collection of reading materials, and other tools. Teachers prepare one-year-curriculum. The primary moral values to be taught are assigned to each class period. Teachers pick a few moral values related to each other, then integrate with the suggested theme, using materials such as anecdotes, short stories, students’ essays, educational television programs, and the like (Naito, 1990).

The contents of moral education are classified into four areas, consisting of 76 items in total. Those four are “Regarding Self,” “Relation to Others,” “Relation to Nature & the Sublime,” “Relation to Group & Society.” The following is the content including major values with examples of goals of moral education as an independent subject in the course of study.

1. **Regarding Self**

   1) Moderation : To do what one can do by oneself and hold a moderate life. (Grade 3 & 4, Elementary School: 106)

   2) Diligence: To work hard on what one ought to do by oneself. (Grade 1& 2, Elementary School: 105)
3) Courage: To do what seems to be correct with courage. (Grade 3 & 4, Elementary School: 106)

4) Sincerity: To hold life with sincerity and cheer. (Grade 3 & 4, Elementary School: 106)

5) Freedom & Order: To value freedom and act with discipline (Grade 5 & 6: Elementary School: 107)

6) Self-improvement: To know oneself, and change what is to be changed and develop one’s good points. (Grade 5 & 6, Elementary School: 107)

7) Love for Truth: To love and seek truth, and explore one’s own life, aiming at the realization of an ideal. (Grade 7 - 9, Junior High School: 117)

2. Relation to Others

1) Courtesy: To understand the significance of courtesy, and be able to speak and act appropriately according to situation. (Grade 7 - 9, Elementary School: 118)

2) Consideration and Kindness: To be considerate to everybody, and be kind, putting oneself in other’s position. (Grade 5 & 6, Elementary School: 107)

3) Friendship: To understand, trust in, and be helpful to one another. (Grade 3 & 4, Elementary School: 106)

4) Thanks & Respect: To meet those who support people’s lives and senior citizens with thanks and respect. (Grade 3 & 4, Elementary School: 106)

5) Modesty: To be modest and respect others with different ideas and positions with a broad mind. (Grade 5 & 6, Elementary School: 107)

3. Relation to Nature & the Sublime

1) Respect for Nature: To be familiar with nature around and have affection toward animals and plants. (Grade 1 & 2, Elementary School: 105)

2) Respect for Life: To respect life and all living things. (Grade 3 & 4, Elementary School: 106)

3) Aesthetic Sensitivity: To have aesthetic sensitivity and a feeling of awe toward power over human beings. (Grade 5 & 6, Elementary School: 107)

4) Nobility: To believe in strength and nobility of human beings to overcome their weakness and ugliness, and endeavor to find joy of life as a human being. (Grade 7 - 9, Junior High School: 118)
4. **Relation to Group & Society**

1) Public Duty: To keep promises and rules in society, and esteem a sense of public duty. (Grade 3 & 4, Elementary School: 106)

2) Justice: To be fair and impartial to everybody without discrimination and prejudice, and endeavor to realize justice. (Grade 5 & 6, Elementary School: 107)

3) Group Participation & Responsibility: To be willing to participate in groups around, be aware of one’s role, and do one’s duty in cooperation with others. (Grade 5 & 6, Elementary School: 107)

4) Industry: To understand the importance of working, and be willing to work. (Grade 3 & 4, Elementary School: 106)

5) Respect for Family Members: To love and respect parents and grand parents and be willing to help them with housework. (Grade 1 & 2, Elementary School: 106)

6) Respect for Teachers & People at School: To love and respect teachers and people at school, and endeavor to build better school tradition in cooperation with others. (Grade 5 & 6, Elementary School: 108)

7) Contribution to Society: To be aware of being one of the members of local community, with respect and love toward those who devoted themselves to contribute to society and senior citizens, contribute to the development of community. (Grade 7 - 9, Junior High School: 119)

8) Respect for Tradition and Love of Nation: To be interested in culture and tradition of our nation, and love the nation. (Grade 3 & 4, Elementary School: 107)

9) Respect for Other Cultures: To value foreign cultures and people, with the awareness of being a Japanese, endeavor to promote international friendship. (Grade 5 & 6, Elementary School: 108)

**Moral Education through Academic Subjects**

The goals and contents of each academic subject, at both elementary and junior high levels, include nature somehow related to moral development directly or indirectly. The following are examples of them excerpted from the course of study.

**Japanese Language**

“To develop the ability to accurately understand and express the Japanese language, to develop the sense of language, to deepen the interest in the Japanese language, and to
cultivate an attitude of respect for the Japanese language.” (Overall objectives, Junior High School: 7)

**Social Studies**

“To make students understand the history of Japan, in the context of the world history, thereby thinking about the traditional and cultural features of Japan from the wider viewpoint, and foster their consciousness as Japanese.” (History, Junior High School: 23)

“To make students properly recognize the significance of individual dignity and respect for human rights, and particularly the relationship of freedom and rights with responsibilities and duties as basis for social life, thereby deepening the understanding of democracy and cultivating a foundation of knowledge necessary for citizens who exercise the people’s sovereignty.” (Civic, Junior High School: 30)

**Science**

“To have pupils understand that living things grow under the influence of their environment, and develop an attitude of respecting life, while examining the process of the growth and body structure of living things.” (Science, Grade 5, Elementary School: 62)

**Music**

“The Japanese National Anthem “Kimi-ga-yo” should be taught in each grade in a manner appropriate to the developmental stage of pupils. (Music, Elementary School: 84)

**Health & Physical Education**

“To make students cultivate a fair attitude through competition and cooperation in exercises and foster the attitude of observing rules willingly and of fulfilling responsibilities through a mutual cooperation.” (Physical Education, Junior High School: 76)

**Foreign Language**

“Materials should be useful in helping international understanding from wider viewpoints, and to foster a sense of being a Japanese, living in the international society, and the spirit of international cooperation.” (Foreign Language, Junior High School: 115)

**Moral Education through Special Activities**

According to the course of study, Special Activities are expected to achieve four goals described as follows:
Through desirable group activities, to promote harmonious development of mind and body and develop the individuality, to foster an independent and practical attitude in order to build a better life as a member of a group, to deepen the self-awareness regarding life as a human being, and to nurture the ability to fulfill oneself (The Course of Study, Junior High School, 1983: 121).

Special Activities consist of four major activities described below.

*Special Activities in Junior High Schools*

1. Classroom Activities
2. Students’ Council
3. Club Activities
4. School Events
   1) Ceremonial Events
   2) Study-related Events
   3) Physical education-related Events
   4) Field Trips
   5) Social Service Activities

Those activities have close ties with moral education as an independent subject and they are complementary to each other.

**Moral Education through Daily Activities**

As stated before, Japanese moral education is designed to achieve the goals through all educational activities in schools. Other than these domains, which are moral education, each academic subject, and special activities, there are several remarkable things considered to play important roles in moral instruction.

The first one is cleaning of school premises. Every day, every school, elementary through high schools, requires students to clean their classrooms and public spaces, such as, rest rooms, entrances, gymnasiums, outside buildings, and so forth. This is for the purpose of not only creating good learning environment and atmosphere by themselves, but also for students appreciating the value of work and public mind.

The second one is activities with living things. It is not uncommon among elementary schools that pupils have various animals or plants that they take care of. This is sometimes regarded as one of the special activities or a part of science class. Pupils feed or water
them in turn, sometimes even during vacation. Through the activities, pupils get familiar with nature around and have affection toward living things, and consequently they learn to respect life.

The third is club activities after school in junior and high schools (they are differentiated from Special Activities in curriculum.) are regarded as significant to acquire interpersonal skills and rules in a group. Some junior high schools even mandate all students to join some clubs. In fact many students are willing to join them. These club activities involve many items shown in the goals of moral education, such as, cooperation, courtesy, responsibility, diligence, self-improvement, friendship and so on. Students learn them through pursuing common goals of their groups.

In conclusion, Japanese moral education is totally comprehensive, and the achievement of the goals has priority over all other subjects in education.

Conclusion

Japanese moral education is highly centralized and comprehensive. National guidelines of moral education as well as all other subjects clearly provides academic standards. Besides, moral education is implemented through all school activities. It is obvious that the primary purpose of moral education is to preserve and develop traditional culture, which highly reflects religious values, although teaching a specific religion in public schools is prohibited.

In general, values are considered to have two aspects; one that can be pluralistic or “clarified” (such as conceptions of taste, fashion, and convictions that lead to human self-realization) and the other that should not be (such as the normative conditions that enable one to settle and balance competing forms of self-realization: conditions of humane conflict-solving procedures) (Oser & Reichenbach, 1994). In Japan, there is clear differentiation between these two aspects and the latter tends to be emphasized in classes of moral education as well as in the society.

The close ties between family and school in terms of values is also a crucial point of Japanese moral education. One of the major differences of Japanese educational environment in comparison with the United States is that majority of Japanese schools and families are standing on the same philosophical foundation. Consequently, Japanese moral education in schools is an extension of the family. Therefore, without moral education at home, a program of moral teaching at school will not function well. In fact, family is the first place where children became aware of morality. The moral foundation is established through family relationship – especially extended families. Apparently, nuclear family
system and the decrease of the number of children in a family take away chances that children learn such notions as respect for life, self-control in a group, consideration to others. Children have little opportunities to encounter the beginning or end of life of family members in nuclear families. Children do not really learn the meaning of life or death and what they feel on such occasions as human beings. If children do not have siblings in their family, they hardly learn that sometimes they have to restrain their desire for the sake of their siblings. Also, children do not have many opportunities to help younger or elder members in the family. As a result, they do not realize the significance of showing consideration to others, nor the joy of doing so. Children learn the basis of what is regarded as social virtues at home. From this point of view, it seems that the primary cause of moral decline in the United States does not lie in moral education itself but decline of family foundation.

Although the real key to build moral society may be in a family, moral instruction in the school is indispensable. The role of moral education in schools is to enforce “social” virtues acquired at home so that children can apply them in schools and then society. The goals of moral education cannot be attained by an unnatural or “artificial” method such as indoctrination. Morality learned in “natural” setting can be retained with natural feeling. There should be no fundamental differences between the family and school in terms of education for moral development. Teachers’ role should resemble parental one so that they could be respected. Schools should maintain the atmosphere that senior pupils take care of the younger. The problems occurring in classes or schools should be solved from the viewpoint of family relationship. However, it does not mean indulgence. It is necessary for schools to keep good order based on what parents do in the family. The notion of a family is the key to resolve most of school and social problems of the youth in the natural way.
CHINA

Current Status & Profile of Activities

Chris Drake*

Local context in Hong Kong

With regard to recent relevant policy initiatives, a number of universal core values and sustaining values and attitudes were identified and emphasised by the Hong Kong Government Education Department in its 1996 documents “Conceptual Framework for School Civic Education” and “Guidelines on Civic Education in Schools”. Recognising the need to enhance the quality of the existing schools system, a 1997 document on “Quality School Education” (ECR7) preceded the launch of a comprehensive review of Hong Kong’s entire education system with the aim of producing an Education Blueprint for the 21st Century. The review and reform process has been entrusted to the Education Commission, a body of education policy-makers and practitioners which also advises the Government on overall educational objectives and priorities.

Contact with Hong Kong Government Education Department and professional organizations:

Initial contacts were made by Living Values with the Education Department in 1997 and this was followed by meetings with the Curriculum Development Institute of the Education Department. In parallel with this policy-level approach, steps were also undertaken to offer Living Values directly to schools and teachers. Approval was received in 1998 from the ED for Living Values materials to be made available at an ED venue for collection by all primary and secondary schools and in early 1999 the ED’s Teachers’ Centre distributed an Information Leaflet on LV to all primary and secondary schools in Hong Kong, notifying them accordingly.

MAINLAND CHINA

An observer from the Chinese Academy of Sciences commented that the motivation of the children had been greatly enhanced and that this was transferred to other lessons. Meetings have also been held with and presentations made to various universities, teachers and other educationists, including the Beijing Institute of Education, Peking University, the National Centre for Education Development Research, Capital Normal University and Beijing Normal University.

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Publishing of materials in Chinese: Piloting in Beijing

In early 1999 a draft Chinese translation of the Values Activities for Children aged 3-7 was presented to the Education Department for their review and some 250 copies subsequently printed. The first draft of Values Activities for Children aged 8-14 in Chinese was also completed not long thereafter. Following a series of exploratory discussions and planning meetings, LVE accepted a kind offer from the Beijing Institute of Education for the Institute to edit and publish in Chinese both these books. The Chinese edition of the books will include a number of values activities created by local teachers in Beijing. A seminar will also be held at the Institute in August 2001 at which some 40 teachers from 20 schools around Beijing will be trained in the use of LVE materials so that piloting of the books may be taken up in these schools from September 2001.

In Southern China’s Guangdong Province, a seminar on Living Values is being arranged for teachers and parents at the Zhongshan Youth Activity Centre in September 2001.

Key pages of the LVE website are available in Chinese on Living Values’ homepage at http://www.livingvalues.net/chinese.

Living Values’ partners: UNESCO and UNICEF

Discussions have been held with UNESCO’s office in Beijing and UNICEF’s offices in Beijing and Hong Kong and support has been expressed for LVE, ideas exchanged and various possibilities explored.

Living Values activities in Hong Kong have also been the subject of presentations in 1998 and 1999 at International Conferences of UNESCO’s Asia Pacific Centre of Educational Innovation for Development. UNESCO-ACEID holds such conferences each year in furtherance of ACEID’s work for sustainable human development through improving the quality, relevance and effectiveness of education and schooling. On-going contact is maintained with UNESCO’s Principal Regional Office for Asia and the Pacific in Bangkok, Thailand. In July 2001 Living Values participated in the Experts and Trainers Workshop on Education for International Understanding at UNESCO’s Asia-Pacific Centre of Education for International Understanding in Korea, which was organized by UNESCO - APNIEVE / APCEIU. Much interest was expressed in Living Values and various possible partnerships and future activities were discussed.

Locally registered entity

Living Values is a registered entity in Hong Kong; its primary objects include:
To encourage educators, parents and caregivers to look at education as providing students with a philosophy of living, thereby facilitating their overall growth, development and choices so they may integrate themselves into the community and world at large with respect, confidence and purpose; and

To help individuals think about and reflect on different values and practical implications of expressing them in relation to themselves, families, others, the community and the world at large.

Total Number of Sites Using Living Values Education is six

Impact

Mr. Peter Williams worked with somewhat older students for several months in a middle school in Beijing, China. When he asked his Chinese colleague, Ms. Ao Wen Ya, why she thought a peace visualization was successful, she said: “It helped the children to find peace by themselves. It helped the children to feel happy and relaxed. It made them really want to be happy and motivated to build a better world and be kind to each other.” She additionally noted: “Sometimes the children can be naughty in class; they don’t concentrate. Now they are more engaged in their subjects because they are interested. They are motivated to learn because they are valued as people. They are now calmer and not as naughty. The quality and standards of work are higher. They are willing to take risks to express themselves well with more confidence.” Mr. Williams added: “The lessons really did something. Their attitude is more positive, and they are better organized both individually and as a group.” An observer from the Chinese Academy of Sciences commented that the motivation of the children had been greatly enhanced, and it transferred to other lessons.

DVD - Living Values: The Beijing Experience

Filmed in Beijing at the Beijing Institute of Education and the China National Children’s Centre during six days of training with local teachers, this 23-minute film demonstrates the Living Values Education Programme model of values education. The Programme is founded on the premise that it is when we experience and live our values that we can truly teach them and its approach focuses on a primary aspiration of teachers worldwide: to improve the teaching and learning environment by developing a values-based atmosphere in the classroom. Fundamental human values - such as respect, responsibility, peace, honesty and love - are also explored in workshop activities from Living Values’ series of award-winning books. Blending time given to knowledge-input with moments of guided reflection, the methodology identifies good practice in teacher development while also demonstrating how values education may more effectively take place in school classrooms.
Introduction

According to a Korean maxim, “If there are three persons, including me, the other two persons must be moral exemplars for me.” This maxim emphasizes that we learn from both a bad exemplar and a good exemplar. We learn from a good exemplar when a person gives us an opportunity to imitate his or her good behaviors. We also learn from a bad exemplar when a person gives us an opportunity to reflect on immoral behaviors.

Facing a moral crisis of the young, many citizens in the U.S., including educators concerned with education for democratic citizenship, are calling for effective moral education of the youth (Hoge, 1996). There is a growing consensus in the United States that schools need to strengthen ethical standards in the young (Chu, 1996). However, the growing consensus on the need for moral education of the young does not imply an agreement on the proper aim, content, and method of moral education. Disputes about the proper aim, content, and method of moral education in the U.S. occupy the forefront of the public concerns. Korea’s recent and historic experiences in moral education offer American educators a thoughtful consideration.

Moral education today in Korea is a reflection of these situational and historical factors. To put it another way, the needs for solidifying a national identity as Korean people, cultivating democratic values/attitudes, and creating a moral consensus through a synthesis between traditional values and democratic values were important causes of the implementation of moral education as a separate, required subject-matter in schooling (Chu & Park, 1996).

Curriculum Subject Matter

Moral education as a separate subject matter is based on a belief that moral education in Korea must be both universal and particular. It is based on the principle of universality in that it respects the universality of moral norms. It is also based on the principle of particularity in that it must consider particular political, social, economic, and technological contexts facing Koreans.

The objectives and content of moral education in each school level can be summarized as follows (MOE, 1992a; 1992b; 1992c):
1. “Right Life” in Elementary schools (First Level, first grade to second grade)

1. Objectives:
   - “The formation of basic etiquette and courtesy”
   - “The formation of moral habits”

2. Content: “Five life areas”
   - Personal Life: Correct posture, respecting parents and the elderly, daily reflection, cleanup, keeping time and promise, safety, savings, self-esteem, and independence.
   - Family & Neighborhood Life: Caring for brothers and sisters, etiquette for eating, filial piety, etiquette for visitors, relatives, and neighbors, and etiquette for visiting.
   - School Life: Courtesy for teachers, adaptation to schools, respecting one’s friends, making good friends, respecting school regulations, correct usage of school facilities, and love of one’s school.
   - Social Life: Law-observance, correct usage of public facilities, cooperation, environmental preservation, helping poor people, doing one’s duty, and keeping one’s order.
   - National Life: Love of nation & state, patriotism, correct postures toward the national flag & the national anthem, desire for unification, brotherly love, and heartfelt thanks to the patriots of old.

2. “Morals” in elementary schools (Second level, third grade to sixth grade)

1. Objectives
   - “Building basic etiquette & moral habits”
   - “Internalizing basic moral virtues”
   - “Increasing moral reasoning ability”

2. Content: “Four life areas”
   
   Personal life:
   - 3rd grade: Protecting animals & plants, practicing good conducts, valuing and telling the truth, and conserving things.
• 4th grade: Healthy life, thinking & acting independently, keeping promises, and saving time.

• 5th grade: Importance of human life, creative attitudes, diligent life, and planning & reflecting.

• 6th grade: Planning one’s future, doing one’s best, material values versus spiritual values, and belief & practice.

Family, neighborhood, & school life:

• 3rd grade: Showing respectful behaviors in family, moral reflection on school life, friendship and confidence, and being thankful for others who give us help.

• 4th grade: Comity for relatives, taking pride in one’s school, forgiveness, and empathy.

• 5th grade: Traditional comity, respecting neighbors, kindness and concession, helping people who are in trouble.

• 6th grade: Spirits & forms of comity, cooperation for community development, love and charity, and love and respect.

Social life:

• 3rd grade: Observing public morality, participating in service activities, assisting others, not discriminating against other people, and respecting other’s viewpoints.

• 4th grade: Respecting other’s interests, competition & cooperation, environmental preservation, justice and bravery, and proper attitudes in meetings.

• 5th grade: Law-observance, cooperation in civil society, ethics in economy, respecting other’s rights, and rational problem solving.

• 6th grade: Comprehending spirits of laws, sense of community & participation, private interests versus public interests, making just society, and due process & respect for the results.

National life:

• 3rd grade: patriotism, keeping cultural heritage, comprehension of the divided conditions and the need for eventual unification, friendly attitudes toward foreigners.
• 4th grade: cooperation for national development, proper attitudes for national cultures, the future of unified Korea, and people who contributed to the world peace.

• 5th grade: Country and the individual, Korean people who are living abroad & their patriotism, the methods of peaceful unification, and international exchange of cultures.

• 6th grade: Good country, national pride & duties, efforts for unification, and world peace and mutual prosperity.

3. “Morals” in middle schools (Seventh grade to ninth grade)

   1. Objectives

   • “Comprehending moral norms, courtesy, and etiquette”
   • “Increasing moral judgment ability”
   • “Forming moral dispositions for practicing moral behaviors”
   • Content: “Four Life Areas”

   Personal life:

   • 7th grade: Human life and morality, moral man and immoral man, conscience and morality, and a study on moral persons (Weonhyo, Buddha).

   • 8th grade: Aims & values of human life, diversity & conflict in human life, values choice and moral judgment, a study on moral persons (Byoung-yeon Kim, Lao-tzu).

   • 9th grade: Joys of life & planned life, personality development & character building, humanistic attitudes, and a study on moral persons (Chang-ho Ahn, Helen Keller).

   Family, neighborhood, and school life:

   • 7th grade: Family life & school life, courtesy in family, relatives, and neighborhood, courtesy in school, and a study on moral persons (Yi-hwang, Confucius).

   • 8th grade: Family and moral problems, neighborhood and moral problems, school and moral problems, and a study on moral persons (King Youngjo, Rousseau).
• 9th grade: Desirable pictures of family, correct relationships among relatives and neighbors, desirable school life & career search, a study on moral persons (Saimdang Shin, Pestalozzi).

Social life:

• 7th grade: Modern society and public morality, modern society and traditional morality, modern society and civic ethics, and a study on moral persons (Yi-Yi, Jesus Christ).

• 8th grade: Environmental problems in modern society, juvenile problems in modern society, the solution for sociomoral problems, and a study on moral persons (Ha-eung Lee, Nobel).

• 9th grade: Democratic society and human dignity, democratic attitudes and ways of life, welfare society and ethics in economy, a study on moral persons (Yak-yong Chung, Franklin).

National community life:

• 7th grade: National development & cultural development, patriotism and love of one’s nation, correct ways of life as a member of the Korean national community, and a study on moral persons (Il-yeon, Gandhi).

• 8th grade: The causes and backgrounds of the divided Korea, realities of North Korea, various efforts for the unification of Korea & problems, and a study on moral persons (Gaesomun Yeon, Napoleon).

• 9th grade: Prosperity of Korean national community, realization of the unified Korea, Korean people in the world, and a study on moral persons (Sun-sin Lee, Son Mun).

4. “Ethics” in high schools (Tenth grade to twelfth grade)

1. Objectives

• “Developing desirable ethical and ideological senses”

• “Forming autonomous moral character traits”

• “Forming a sound value system”

2. Content: “Five areas”
- Human beings and ethics: Human life and ethics, self-realization and character building, and characteristics of Adolescence.
- Society and ethics: Ethical situations in modern society, modern society and life ethics, and current social problems and ethics.
- Nation and ethics: National ideology and development, nationalism and democracy, and global ethics.
- Ethical thoughts: Oriental ethical thoughts, Western ethical thoughts, and Korean ethical thoughts.
- Tasks for national unification: problems facing national unification, conditions and processes for the realization of the Korean unification, and the expected pictures after the unification (Chung, Chu, Cha, Kim, & Lee, 1994).

**Training & Evaluation Methods:**

The methods which are generally used in a moral education class are as follows:

1. Explanations designed to inculcate moral virtues
2. Presenting good moral behaviors through literature and history
3. Reading a textbook and finding moral lessons from it
4. Presenting a moral dilemma followed by a small group discussion
5. Moral dialogue by questions and answers
6. Case studies
7. Role playing and simulation games
8. Use of audiovisual materials
9. Making students write moral essays
10. Making students write value-oriented journals, and
11. Small group activities & projects.

In addition to these methods for moral education as a separate subject matter, a variety of extracurricular activities are also widely used in Korea. For example, such activities as strong school regulations, a moment of silence for meditation, regular weekly assemblies, school & class mottos, morning & afternoon announcements by homeroom
teachers, class meeting, club activities, service projects, school ceremonies, and other schoolwide events are effectively used in Korea. Among these, a noteworthy activity is community service projects. Since 1994, community service projects were implemented as a required extracurricular activities in both middle and high schools.

In a word, the evaluation of moral education has been regarded as a permanent dilemma (Korea Educational Development Institute, 1985). Paper and pencil tests are unavoidable because teachers are required to rank-order students for grading. Moral education as a subject matter is included in both the high school and the university entrance exam. Even though various assessment techniques such as personal observations, interviews, checklists, moral attitude scales, and questionnaires are recommended by the Ministry of Education, most teachers exclusively use simple written tests in order to assess students’ moral knowledge. Generally speaking, most questions for the exam are so easy that students’ grades in a moral education class are higher than any other subject matter.

**Teacher education**

Traditionally, teachers have been highly respected in Korea. Koreans cherished a common belief that “the king, the father, and the teacher is one body.” Teachers still have a relatively high social status in spite of their low incomes. Based on the belief that the quality of education cannot go beyond the quality of the teacher, Koreans have paid much attention to the teacher education programs. How does one become a moral education teacher? What is noteworthy in the teacher education programs?

The teacher education programs in Korea are divided into two areas, pre-service education and in-service education.

**Pre-service education**

In the late 1970s, “Department of Ethics Education” was established in both the Teachers College and College of Education. These departments developed systematic, well-organized teacher education programs that made it possible for moral education to be successfully implemented as a separate subject matter beginning in 1973. Thus, those who want to be a moral education teacher must enter “Department of Ethics Education.”

In order for a student to get an admission to College of Education or Teachers College, he or she must pass both an interview test and an aptitude test for the teaching profession with appropriate academic test scores. The purpose of both the interview test and the aptitude test for the teaching profession is to prevent those who could have the possible negative effects on students from getting teaching licenses. Especially, the aim of the interview test is to detect a candidate’s potential as a moral education teacher, and
furthermore protect students from morally bad role models by way of the rejection of those who don’t have good enough character traits to educate the future Korean citizen.

There is no standard curriculum for educating the prospective moral education teachers. Each “Department of Ethics Education” in the Teachers College or College of Education has its own well-organized curriculum. For example, “Department of Ethics Education” in Kyungsung University has the following curriculum (Kyungsung University, 1996).

First, students must earn at least 20 credit hours from the domain of the liberal arts that includes Korean literature, Foreign language, History, Philosophy and Social thoughts, and Natural sciences.

Second, students must earn at least 20 credit hours from the domain of the teaching profession that includes Introduction to pedagogy, Philosophy and history of education, Curriculum and evaluation, Educational method and engineering, Psychology of education, Sociology of education, Educational administration, Subject matter materials study, Subject matter study and teaching method, and Student teaching practice.

Third, students must earn at least 54 credit hours from their major field that includes Moral education I, Moral education II, Subject matter study and teaching method, National ethics, Political science, Social science, Introduction to the study of North Korea, Social thought, Readings in ethics, Oriental ethical thought, Democratic society and citizenship, Modern theory of nation, Environment and ethics, Western ethical thought, Korean political theory, Korean social development, Environmental education, Applied ethics-I (culture and women), Applied ethics-II (profession and information), International politics and Korea, Study of North Korea, Study of modern democratic politics, History of Korean thought, Study on social ethics, Sex education, The unification and the relationship between South and North Korea, History of socialist movement, and Modern Korean ethics.

After earning all the required credit hours, students must pass the graduation exam or graduation thesis. Only then do students get their teaching licenses in moral education. The teaching license is only an official certificate guaranteeing that someone has finished all the requirements for the teaching profession. Accordingly, having a license in moral education doesn’t mean that a person can teach students in public schools. He or she must meet the final, competitive requirement, the teacher employment exam.

The teacher employment exam is divided into two parts, the written test and the interview test. The written test covers general knowledge in education and specific knowledge in moral education. After passing the written test, the prospective teachers
must pass the interview test. The aim of the interview test is the same as that of the entrance exam for the Teachers College or College of Education. Those who passed the teacher employment test must take part in a beginning teacher training program. Then, they are allocated to the public schools by the Municipal Board of Education.

Teachers are regarded as public officials. Their jobs are guaranteed by law. Their monthly salaries are provided by the central government. Once someone has the teaching job in the public schools, his or her position as a teacher is very solid. The teacher in public schools has tenure from the first day of his or her service in the public schools.

**In-service education**

There are three kinds of in-service education programs for the moral education teacher; programs provided by educational institutions, programs provided by each school, and programs elected by individual’s choice. However, programs provided by educational institutions, including each regional Board of Education, are exclusively favored by the moral education teachers because some of them are required, and in part because some of them are necessary for their promotion. At any rate, each regional Board of Education provides various in-service programs for moral education teachers. However, the current in-service education programs are not sufficient to satisfy moral education teachers’ academic and practical needs, especially in the area of supplementary educational resources.

**Several tasks for the future**

Since Koreans have long cherished the cultivation of moral virtues through the systematic education, it can be well expected that the emphasis on moral education as a separate subject matter will remain stable in the future. However, in order to enhance the effectiveness of moral education as a separate subject matter, there are still several tasks that need to be successfully fulfilled.

First, Korean moral education must seek better integration of moral knowing, feeling, and acting. Under the influences of Kohlbergian moral education, the dominant paradigm for a moral education class has been developmental and cognitive. There has been an undoubted focus on the cognitive domain in a moral education class. Despite some attention to moral emotions, moral habits, and moral behaviors, the integration of moral knowing, feeling, and acting has not been well explored.

Thus, moral education teachers in Korea must change their intellectual dispositions so that they can understand that a moral character is a complex stable state consisting of moral knowing, feeling, and doing. The emphasis of moral education as a separate subject matter must include moral feeling and moral doing. Moral education teachers must try to
arrange various opportunities which help students develop moral emotions and experience moral behaviors.

Second, moral education in schools must be implemented in a closer relationship with home and community. Parents and communities are vital supporters for moral education of the youth (Lickona, 1991). Since the adoption of our modern educational system, moral education in Korea has become limited to the sole task of schooling. Thus, moral education teachers assumed a new challenging task. They must now reactivate the help of parents and communities to help students’ moral growth.

Third, for moral education in Korea to be successful, it is necessary to change the highly competitive school atmosphere so that it becomes a moral, democratic community based on cooperation, caring, and fairness. School discipline must be fair. All teachers must be moral exemplars for their students. Teachers cannot be moral bystanders. School administration must be done in a moral, democratic manner.

Fourth, for increased quality of moral education, various teacher education programs must be implemented. Especially, special programs for unlicensed moral education teachers must be enlarged so that they can acquire necessary information and experience in moral education. Furthermore, at least in pre-service education, community service activities and group dynamics must become important parts of the required curriculum for prospective moral education teachers.

Fifth, for moral education to be effective, it is necessary to build a closer relationship between teacher educators in the university and teachers in schools. Effective integrating of theory and practice is a crucial factor for the improvement of moral education both as a subject matter and as a schoolwide activity.

Moral education as a separate subject matter still has several problems that need to be resolved. The partnership among schools, parents, and communities is urgently needed. Teacher education programs must be enlarged for those who don’t still have legitimate licenses for moral education. The moral education class must be changed so as to attract students’ active involvement. The identity of moral education as a separate subject matter must be strengthened. Both classrooms and schools must be a moral, democratic community.

Even though there have been those problems to be solved, moral education as a separate subject matter has made considerable contributions to the Korean society. It provided students with the systematic, comprehensive moral knowledge, skills, and attitudes needed to live in morally complex modern societies. It helped students build national
identity & pride, patriotic attitudes, and a deep sense of community. It also gave Korean students the systemic ideological lens which enabled them to choose democratic ways of life against the authoritarian, communist ways of life. Therefore, moral education as a separate subject matter has functioned well as a seedbed for generating a common moral ground among Koreans. It served as an important pathway to moral consensus in the Korean society.

Moral education is at once the most complex and the simplest, the most frustrating and the most rewarding, the most challenging and the easiest, task for the teacher. It is complex because of the number of conceptions (and misconceptions) of its purpose and because of the number of means to achieve the purpose that are available in the field; it is simplest because there are straightforward and obvious things that a teacher can do to aid moral development. It is frustrating because the teacher is not, even in his own school, the only, or necessarily the most important, influence on the child’s development of character; it is rewarding because nothing can seem more important than the revelation of admirable qualities in a child that are inspired by the teacher. It is challenging because the task is obviously centrally important and endlessly difficult; it is easy because the most effective procedure is to serve as a model of the sort of person the teacher would hope that the child should become (Pincoffs, 1986, p. 150).
Chapter Five
THAILAND
EDUCATION IN HUMAN VALUES (E.H.V.):
AN EXPERIENCE*

Bala Chandran a/l Karupiah
Jabatan Sains Sosial

This paper will highlight my professional practice in the implementation of a programme called the “Education in Human Values” (EHV). This programme seeks to improve the teaching-learning environment that will foster character building through the incorporation of basic universal values thus contributing towards academic excellence. The stress of an ever-increasing workload, and a working environment dominated by social problems will continue to make a teacher’s profession more difficult and less satisfying. The many behavioral problems in society are vividly mirrored in schools, through bullying, drug abuse, theft and vandalism and scores of criminal acts. With so many external influences, demands and constraints, it can be easy to lose hold of the values that make up a civilized society This EHV Programme seeks to help teachers, parents and children to re-focus on the basic positive values that that underlie all aspects of a moral society. This is done through what is called a “Triple Partnership for Education” between teachers, parents and students, meaning that all three groups play key roles in reversing current trends, and in reaching towards the goal of truly successful value based education.

Introduction

The main emphasis in education today lies in acquiring large amounts of information, passing examinations and securing qualifications for future employment. Children in many parts of the world are under tremendous pressure to succeed academically (Burrows, 1997). As a result of this, children are being robbed of their childhood and are having to grow up too quickly. The jewels of childhood such as imagination and creativity are being swept aside. Instead of playing make-believe games, young children are sitting in front of computer screens, videos. Burrows (1997), firmly believes that there should be a balance between modern technology and the holistic development of the child.

Schools often have to face a dichotomy between the goals of quantitative achievements in academic standards and fostering the all important needs of the child in a holistic way.

where the environment nurtures self-confidence, integrity, love, and other moral values required to tackle problems such as poor discipline, bullying and vandalism. Thus the creation of a learning environment through an appropriate methodology for the school has become very important (Ritchie, 1998).

**My involvement in the EHV programme**

I had heard so much about the success of the EHV programme and was impressed with the statement “The End of Education is Character” (Jumsai, 1986). Wow! This is something my children should not miss I told myself. My involvement in the EHV programme began in the year 1993 when my children started attending regular EHV programmes at a local EHV centre in Penang. Two dedicated trained government teachers were teaching them. I was impressed with the techniques they employed to teach human values to the young ones. There were not much materials on the EHV then but I had the opportunity to observe them teach at a distance. Later, I got myself fully involved in this programme as an EHV teacher and started reading the limited materials I have. Being enthusiastic I also emailed Miss Loraine Burrows at the Institute of Education, Bangkok to discuss about the five teaching components of the EHV i.e. Silent Sitting, Songs, Quotations, Stories and other activities. This was her reply dated 22 Sept 1999:

*I understand your concern that such activities as Silent Sitting and Prayer are not merely techniques. I wholeheartedly agree with you, they are much more. They are vehicles to help the child tune into his/her true nature, but in terms of the actual lesson they are components. All the 5 techniques are utterly useless if the teacher is not living the values. Children will not learn values from what we say or even do, it is what we are that reaches the heart of the child. However it is rather like a washing line. We cannot dry our laundry if we do not hang it on something, in the same way we need something to pass the values on to our students.*

Soon the EHV experiences I had were brought into my lectures in college. Being a Kajian Tempatan lecturer gave me lots of opportunities to innovate and implement the EHV. I remembered what Dr. Teerakiat (1997) said, “True education should make a person compassionate and human” and told myself that I too should practice human values when I teach. I started soul searching for a ‘neglected area’ in teaching-learning atmosphere where I felt human values could be put into practice.

Finally, I stumbled upon the fact that there should be a paradigm shift in the management of our students’ exercise and workbooks. This area is much neglected I guess, and has to
be addressed urgently! I used to inform my trainees that the way we mark, the comments we make, the scratches and other pen impressions we leave on a student’s work will have an impact on their self-esteem and academic performance!

I remembered vividly during my good old school days how my teachers used to throw books at students (not me) who did not do or complete their work. There are others who used their pens like swords scratching and slashing away incomplete exercises. Then there are others who defaced their students’ books with all sorts of written negative reinforcements of all sorts.

After much trial and error, I came up with a new paradigm on “The Management of Students’ Exercise Books - the EHV Way” and since then I had conducted a number of workshops for trained teachers and parents on the said subject. I personally felt that through proper management of students’ exercise and workbooks, their self-esteem will rise and academic performance enhanced. If we manage our students’ exercise books with love, care and warmth, I am sure this will in the long run bring about behaviour modifications. Such positive reinforcements are much needed in today’s society to modify student behaviour and improve academic performance.

**An Overview of the EHV Programme**

Educationists throughout the whole world, have been looking for an effective way to inspire and educate the children of this generation in order to reverse the present trend of violence, crime, substance abuse and apathy. In this regard, the EHV programme that originated in India decades ago is fast creeping into many countries worldwide to provide a well-balanced curriculum for character development.

The EHV is a multi-cultural, multi-faith self-development programme designed for children and young people all over the world. It is a simple educational tool designed to help develop positive values in the young so that children and young adults become fit for life and not just for earning a ‘good’ living. As Dr. Art-ong Jumsai (1997) says, “Education is for Life not just for earning a living”.

In a world torn by greed, selfishness, hatred and violence, the EHV programme has come to re-establish the values of Truth, Righteousness, Peace and Love for the moral regeneration of mankind. Today this programme is one of the important tools of this transformation. Mrs. Carole Alderman, U.K. EHV National Convenor, reported that most of the countries of the world have already introduced it in some form or the other. (Sanathana Sarathi, April. India 1998).

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The Programme is rapidly spreading in popularity and has been developed and culturally adapted for use in numerous countries, across all continents around the world. **Over 166 countries now use the Education in Human Values Programme at a local if not national level, and it has received a favourable response from UNESCO,** whose Director General in 1985, Mr. Frederico Mayor, gave the programme recognition, and wished it success in furthering the cause for world peace through education (http://www.SathyaSaiEHV.org.uk).

Never before have we discussed values issues, or made them so explicit, so comprehensively at global level. **This is well put by the United Nations Millennium Project Report on the State of Future 1998.** The Report states.

*Dialogues between and among religions, cultures and sciences and philosophies are creating global goodwill through better understanding. What makes the ‘whole’ is the diversity of its parts with an underlying unity. Ethnic diversity is a comparative advantage in a global economy and society.*

Taylor (1996), pointed out that there is an additional dimension arising from the decline in traditional sources of morality which include among other things, religion, erosion of community solidarity, and a lack of consensus on moral and social norms.

The Education in Human Values programme directly addresses these issues by focusing on the young children throughout the world through a self-development programme. It focuses on the basic universal human values, which are: **Truth, Love, Peace, Right Conduct and Non-violence. The process of building and practising these values is the essence of character building.**

**What is the EHV programme?**

It is not the purpose of the Programme to dictate the actions of the individual, but rather, to offer them a secure base from which they may arrive at their own informed decisions. The Programme seeks to draw out the basic human values of right conduct, peace, truth, love and non-violence, which are inherent in the fundamental make up of the human personality. It is these eternal core values which raise man above the level of the animal kingdom and are indeed shared and recognised worldwide. Learning takes place through lesson plans based on practical, meaningful and fun activities using the five components of:

a) Stories – about life, identity & relationships;
b) Quotations, poems and prayers;

c) Songs and music;

d) Silent sitting – exercises leading to inner calm and peace;

e) Activities e.g. drama, discussion, games, role play, community service, etc.

In working through the lessons that comprise these components, the importance of the triple partnership for education becomes apparent: teachers will inspire children in their schools, if they are value conscious adults; parents’ example affects the conduct of their children; and children when reaching a certain age need self-discipline to balance their generally natural exuberance.

**Objectives of the EHV programme**

The aim of the EHV programme is to bring out the inherent goodness in each child and help to sustain it by regular practice through the difficult period of emotional growth. Goleman (1996) argued that Emotional Intelligence, or EQ, matters more than the IQ. It is increasingly recognised that some teaching of social and emotional skills should ideally start in pre-school years.

The early school years, 5 or 6 to 11 years are most crucial as the emotional growth is intricately linked with other developments, which include cognition and biological maturation. Thus, the child’s development in these years will have tremendous influence in later life.

The core value in the EHV programme is LOVE. The development of empathy and love are taught through a set of related values such as: Caring; Friendship; Generosity; Kindness and Sharing. Education must lead to a “broadening of heart”. This term encompasses an expansion of love and consciousness and universal compassion. When Love in this broad sense is combined with the capacity of discernment; it is referred to as TRUTH. RELATIVE TRUTH can take many forms, but when it comes from within oneself as the dictate of ‘inner self’, it becomes the RIGHT CONDUCT. PEACE refers to an awareness of emotions, their acceptance and skilful handling, resulting in calmness and balance. ‘Peace within’ can come from the practice of Truth, Right Conduct and Love. When all four values are practised, NON-VIOLENCE or non-violation emerges as the culmination of all values.

The EHV is also termed as 3HVs - Head, Heart and Hands. Heart is at the centre of learning as it is taken to be the seat of consciousness.
The Human Values: Right Conduct, Peace, Truth, Love, Non-Violence

The EHV Programme is based upon these five values which also underpin all the world’s major religions. Hence the Programme is multi-faith, also non-religious, and so has the advantage of being beyond boundaries of race or creed, and can be taught to all.

The above values are specific because they are in line with a human being’s make up. They are also heavily interrelated (e.g. right conduct is action with love, and according to conscience) and give rise to many related values under each main heading.

The bedrock of character is self-discipline; the virtuous life, as philosophers since Aristotle have observed, is based on self-control. A related keystone of character is being able to guide oneself, whether in finishing a job, or getting up in the morning. And, as we have seen, the ability to defer gratification and to control and channel urges to act is a basic emotional skill, one that in a former day was called ‘will’ (Goleman, 1996. p.285).

The EHV student

Children attending EHV programmes/schools throughout the world come from all faiths and walks of life. Education is entirely free. Students are divided into the following age groups:

- Group 1: 5 to 6 years
- Group 2: 7 to 9 years
- Group 3: 10 to 15 years
- Teenage Programme: for those above 16 years of age

The largest newspaper in Zambia, i.e. the ‘Times of Zambia’ on 26 April 1997 reported that:

‘The Zambian EHV school has the best results in the country with 4 years of 100% passes. It states that former truants, dunces and those considered unteachable are shaped into disciplined and hard working people.’

‘Human values are integrated into the teaching of every academic subject and co-curricular activity.’ said Mrs Kanu, the Principal of the school.

Professor So Vasana Pravalapreuk, a senior researcher from Thailand, observed that the most striking feature of the EHV school of Thailand was in the area of ethics, emotions, and character of its children. She noted the affection, happiness, kindness, concern and helpfulness of the children including their good manners and respect shown to the teacher (Ritchie, 1998).
The EHV Teacher

The most important qualifications of an EHV teacher are love, understanding, humility and the ability to inspire. Teerakiat (1997) says that “… there should be perfect harmony between thought, word and deed” So it is not EHV; it is 3HV. First H: heart; second H: head; last H: hand.

The hand should carry out what the heart has approved of the ideas emanating from the head. What the mind thinks (head) should be examined critically by the heart and the right decision should be carried out by the hand. This should be the primary product of educational process (Teerakiat, 1997).

Unity between these 3 H’s is essential. But today this unity is absent among people with the result that man is becoming inhuman.

It should be mentioned here that values cannot be taught but caught! They are passed on by example. One of the most important principles of the EHV programme is that we are not teaching subjects like science, mathematics, geography or history, we are teaching children. All subjects are mere vehicles to help develop good character. The goal being the blossoming of human excellence (Burrows, 1997).

An EHV teacher is called by the sanskrit word “guru” and he/she should be conscious of the sacred significance of the name, guru, by which he is known. ‘Gu’ means “darkness”, ‘ru’ means “removal”. So the guru has to illumine the intelligence of the child and remove their ignorance that is obstructing its full development (Mahadevan, 1981).

Some of these gurus are professional teachers, lecturers while others are committed housewives, retirees and individuals responding to the call to spread this important value education programme.

Some names like Dr. Jumsai of Thailand and June Auton of U.K. and the Director of Human Values Institute, Australia, and Dr. Pal Dhall are synonymous with the Human Values Programme. So is that of Dr. Ron Farmer, an eminent Australian psychologist. He has long been a key developer of the “Education in Human Values”. We also have Dr. & Mrs. Victor Kanu of Zambia who have also dedicated their life for the cause of promoting human values.

How is the Programme applied in Schools?

The framework of the Programme can be integrated into any curriculum area such as Religious Education, Languages, Physical Education, Science, Mathematics, Geography,
History, etc. It is, however, conveyed primarily by example and experiential exercises, rather than academic study. Everyday events occurring in the classroom can be used directly to illustrate the values e.g. by discussing the differing types of conduct within a group and realising the effect that one person has on another.

The EHV Programme is most successful when training is given not only to the teachers but to the entire staff of a school so that the child is surrounded by value conscious adults and the whole school is involved in the Programme.

Some schools have integrated the Programme into the curriculum by choosing a theme for the week, e.g. peace, and basing every lesson around that theme (for example, in a mathematics lesson, order and balance may be demonstrated as relating to peace).

**The present global EHV scenario**

The distinctiveness of the EHV programme can be summarised. The EHV programme offers a holistic approach to child development and education; it has specific underpinning of values which are universal values and can be related to the various levels of mind consciousness; its aim is to uplift the child to a higher level of consciousness and it recommends the tool of silent sitting in a simple way to achieve this (Ritchie, 1998). The effectiveness of the programme crucially depends upon the teacher and the extent to which the teacher can provide the role model; its full success also depends on the triple partnership between the child, the parent and the teacher.

There are a number of E.H.V. Schools around the world: **Thailand, India, Zambia, Nepal, Sweden, Australia, Brazil, Canada** and another has been earmarked to be built in Malaysia. **The programme is also promoted in countries in the Western Hemisphere including North America, Latin American countries, and many in Europe including the United Kingdom.** The EHV programme is also used in different parts of Europe by individual teachers. **The UK EHV programme has been in operation since the mid-eighties.** There are also **EHV institutes in Thailand, Australia and Brazil, which train teachers and conduct a variety of in-service courses.**

**Conclusion**

This paper has highlighted the EHV programme and as educators we have to recognise the urgency to introduce a programme that will **effectively address student misbehaviour and moral decay.** This heavy task can only be achieved by reorienting the education of future citizens in a way, which brings about human excellence through a better balance between academic excellence and human values. It is known today that the EHV programme has a good international track record and is cross-cultural. This programme is flexible and can be adopted in different cultural settings and curricula.
In EHV teachers are taught that Rule number 1 is ‘Be a good example’. Rule number 2 is ‘a repeat of rule number 1’. It cannot be over emphasised that to succeed in changing the behaviour of the pupils, the teacher must ‘practise what she/he preaches’. Only then can students’ behaviour improve and academic success become more achievable.

References


Chapter Six

RUSSIA

International Educational Foundation –
My Journey in Life: Timely Guidance for Today’s Teens

Robert Beebe*

“This course is an amazing discovery for everybody: students, teachers, parents and grandparents. It is as important for our children today as the air itself.” This response from Svetlana Smirnova, a St. Petersburg teacher, is typical of the enthusiasm that has greeted the arrival of IEF’s character education curriculum in the schools of the former Soviet Union. This course, known in Russian as My World and I, has been in use in more than 10,000 schools. Its impact has been profound. In one study conducted among teachers using the material in the Ivanovo Region of Russia, the majority of the teachers themselves reported a significant impact on their own personal character development. Now, for the first time, this course is available in English.

The course is divided into two parts in the form of two textbooks. By teaching universal principles and values, the first volume, entitled My Journey in Life: A Student Textbook for Character Development (in Russian, known as My World & I: The Way of Unification), seeks to help those in their early teens to develop their heart and character, emphasizing the importance of mind/body unity, the development of the conscience, and sexual purity. As a support, it includes the moral and ethical teachings of the world’s great religious traditions, which are at the root of most of the world’s cultures.

With lesson themes such as “What Kind of Person Should I Become?”, “What Do We Live For?” and “The Challenge of Life,” the text engages pupils in internalizing fundamental values that are at the center of good character. In this way the curriculum seeks to help young people develop the inner strength to resist negative peer pressure and detrimental social influences that are so rampant in today’s world.

Fundamentally, this book challenges the student to examine the principles and resultant values that constitute a meaningful life. It offers three basic life goals as a framework for this: becoming persons of mature character, establishing loving relationships and family, and making a positive and creative contribution to society. If young people can be made aware of these life goals and be inspired to strive for them, it will greatly help them to

*Robert Beebe, President, International Educational Foundation, Moscow.
resist the destructive temptations of drugs, crime and promiscuous sex. Ultimately, such socially destructive influences will only be overcome by offering young people an achievable alternative that speaks to their most fundamental hopes and dreams in life.

The second volume, My Journey in Life: A Student Textbook for Developing Loving Relationships (in Russian, My World & I: The Way of Love), written for those in their mid-teens, focuses on human relationships, particularly in preparation for marriage and family. It includes topics on human sexuality, marriage, family, conflict resolution and social responsibility. It also covers problems such as divorce, single parent families, alcoholism and experiencing rejection. The book features marriage and family traditions in the world’s religions to demonstrate that there are basic universal norms of human love and its sexual expression. In this way students can develop their vision of a realistic ideal for their relationships and future marriages while being aware of the pitfalls along the way.

If the evaluations by pedagogical experts and the reflections on the part of teachers and students who have used this curriculum are any indication, then it would seem that both My Journey in Life books have been a resounding success. Receiving high praise for their content and interactive methodological approach, the curriculum has inspired both teachers and students to strive for higher ideals in their lives.

Due to circumstances the My Journey in Life series appeared first in Russia, followed by many of the former Soviet republics. However, this work was envisioned long before the actual publication in the 1990s. Although first used in Russia, they were written with the young people of the entire world in mind. Thus, these texts should not be seen as a translation of the Russian, but represent improved editions of the original English texts. In response to numerous requests from around the world, IEF wishes to offer these English editions for use in other countries. They may be translated into various national languages and contextualized by using literary sources and examples from the national culture. IEF is ready to offer its vast experience to assist in this process.

Those interested in ordering these books, either hard copy or on CD, may call Ying Yun Tagawa at the IEF office in New York, tel. 212-944-7466, ext. 403, or send an e-mail to yyus@internationalcharacter.org or hyus@hotmail. If you would like further information or assistance concerning working with ministries of education and schools or organizing teacher training workshops, please contact Robert Beebe at ief@online.ru.

Background

Many Unificationists are aware of the opportunity that presented itself in the early 1990s for our movement to work in the former Soviet Union following the Rev. Sun
Myung Moon’s historic visit to Moscow in April 1990 and his meeting in the Kremlin with Mikhail Gorbachev. This meeting opened the doors to begin a massive exchange program under the title of International Leadership Seminars involving thousands of Soviet and American students over the next two years.

One of the results of this close collaboration with the Soviet Ministry of Higher Education on this project was the initiation of a series of conferences on the theme “Spiritual Renewal and School Education in Russia”, held in the Crimea in November 1992 under the auspices of the Russian Ministry of Education for the purpose of presenting ideas for a moral education curriculum. More than 1500 educators from throughout Russia plus 300 school directors from the Ukraine gathered to hear lectures based on the fundamental values and concepts of the Unification Principle, emphasizing their use as a foundation for moral education.

The early 1990s was a period of optimism when many people throughout the world harbored the hope that lasting peace and harmony was finally within our grasp. However, as the shadow of the Cold War receded, other problems came to the fore to show us that we were still a long way from this ideal. Both the democratic and former communist worlds were being afflicted by similar social problems, such as ethnic conflicts, youth violence, alcoholism, drug abuse, divorce and family breakdown, and a proliferation of sexually transmitted diseases. These problems were symptomatic of a severe crisis of values born of a century that placed the highest priority on scientific and technological development while neglecting to honor and promote the traditional values that had provided a sense of social cohesion and spiritual well being. Brought up to believe that scientific knowledge could solve all of our problems, young people were cast adrift to find answers for themselves in fundamental areas of human life, such as the maturing of their character, preparing for marriage and raising a successful family.

In many of today’s societies there is no longer any consensus about right and wrong or which values should lie at the heart of education. Children often seem to question all values and authority, leaving parents and teachers unsure how to guide them. Ignoring the deeper questions about life, many young people pursue a hedonistic lifestyle of self-gratification, seeking to find happiness in material pursuits.

In the case of Russia and other former Soviet societies, the collapse of communism suddenly discarded the ideological framework for the teaching of morals and ethics. At the same time young people struggled to understand how to employ their newly found freedoms. Many chose to pursue with abandon the material benefits long denied them. In reaction to
the collectivism of the past the post-Soviet period saw the rise of extreme individualism.

Given this reality, participants found the theme of the Crimea program timely. The enthusiastic response of participants led to the establishment of an international team of writers under the direction and guidance of Dr. Joon Ho Seuk, president of the International Educational Foundation, in order to produce student textbooks and teacher manuals that would promote universal values in an exciting and inspiring format conducive to young people’s sensibilities at the time of the approaching 21st century. This was the beginning of the My World & I project.

Working at a rapid pace, the first edition of My World & I: The Way of Unification, intended for 13-15 year-olds, was published together with an accompanying teacher manual. In the summer of 1993, IEF held its first Teacher Training Workshops in order to train teachers how to use the new curriculum. In these workshops lectures explaining the philosophical foundation of the curriculum were presented as well as lectures suggesting innovative methodological approaches appropriate to the teaching of the material. In 1994 IEF produced a second volume of My World & I, subtitled The Way of Love, written for 15-17 year olds. In subsequent years IEF went on to publish other student textbooks, teacher manuals, and handbooks for parents, designed to be used for various age levels. Many of these have been translated into other languages from the original Russian with the support of various ministries of education. Each year IEF has been conducting hundreds of training seminars involving thousands of teachers throughout the CIS, Baltic States and Mongolia to instruct them on the use of the materials. At these seminars and in other ways, hundreds of thousands of books have been distributed in these countries.

As mentioned above, the My Journey in Life series represents a unique collaboration of an international team of educators and writers. The original versions were published at a time when the Cold War was coming to an end and opportunities for ventures between the democratic and communist worlds were opening up in many different fields. Thus, they are probably the first of their kind covering an area of vital concern to cultures throughout the world – the moral education of children. In the nations in which they are being used, these books offer a refreshing approach to the field and are seen as a valuable resource supporting the character development of the young generation.

Our hope is that these books, which have given much inspiration and joy to thousands of school children and their teachers in the former Soviet Union, in their English editions will benefit countless others throughout the world and contribute to the character
development of the young generation in many different nations and cultures.

**About IEF**

Founded in 1990 by Rev. and Mrs. Sun Myung Moon to promote moral and ethical values in education, the International Educational Foundation, through its activities and publications, seeks to address the worldwide crisis of values by offering an approach that combines the best of contemporary and traditional values, spiritual and material values, and Eastern and Western values. We call this a universal values approach. It is an approach that emphasizes what we have in common by stressing timeless values and presenting them in a way that can appeal to the idealistic sensibilities of young people transcending cultures.

IEF works in the fields of character education, youth purity education, marriage and family education, and service education or volunteerism. In the field of character education, it has been emphasizing the need to cultivate the hearts and consciences of children in addition to the education of their intellects. Based upon the teachings of Rev. Moon, the *My Journey in Life* two-volume series is an attempt to meet this need.

Once again, for orders please contact Ying Yun Tagawa at the IEF office in New York by phone at 212-944-7466 or by e-mail at yyus@internationalcharacter.org or hyyus@hotmail. For more information or assistance, you may contact Robert Beebe at ief@online.ru.

**In Russia, teachers embrace new ideas about moral education**

*Authors Maria Skrebtsova and Alesia Lopatina, drawing on Bahá’í principle, developed a series of primary school workbooks that are filling a critical need for moral education in former Soviet states.*

PENZA, Russian Federation – In United States dollars, the books don’t cost very much: about $2 each. But on a teacher’s salary in contemporary Russia, it is a considerable sum, and the decision to buy requires a bit of sacrifice.

“I had the choice to buy some clothing or the books,” said Irina Melnikova, a 35-year-old pre-school teacher at Public School No. 48 in this medium-sized industrial city on the Sura River. “But I decided that to grow as a professional, I need the books more than other material things.”

Ms. Melnikova is not alone. Since the first edition of The World of Love and Unity was published in 1996, it and subsequent titles in a series of books by Maria Skrebtsova

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and Alesia Lopatina have sold more than 120,000 copies in Russia and other CIS-member states.

The books, which offer step-by-step classroom lessons in moral education and other topics, have been purchased mostly by primary school teachers, who nearly always pay for them out of their own pockets.

Teachers and school officials who have begun to use the books say nothing else compares to them in Russia. “These books are very much needed by Russian society,” said Tamara Tkatchova, director of the Ozarenie School (Reflections School), a public school in Kazan, Russia, with about 250 students in grades 1 through 11. “They stand in contrast to everything else like them.”

Relying on donations from parents, Ms. Tkatchova has purchased a full set of books for each classroom. She and her staff have built a major portion of the school’s curriculum around the books, developing a series of “positive thinking” lessons from them, which are used at the start of every school day.

“I want my children to be compassionate and loving and wise, and these books help us to develop those qualities in the children,” said Ms. Tkatchova.

Authors Skrebtsova and Lopatina say the secret behind the series’ success is the incorporation of universal moral and spiritual principles, principles that they have drawn from the wisdom literature of all cultures, and especially from the world’s great religions.

“We start from the premise that what is ‘good’ comes from the prophets of the great religions — and also from our common human heritage,” said Ms. Skrebtsova, a 36-year-old former teacher of French and now full-time author.

And while the books are not specifically religious in their orientation, they also draw extensively on the moral and spiritual principles of the Bahá’í Faith.

Those principles, say Ms. Skrebtsova and Ms. Lopatina, who are both Bahá’ís, suggest a new direction in education where the child is viewed not merely as an empty vessel to be filled up with knowledge and information but rather a unique individual with an innate sense of right and wrong, a sense that must be brought forth and properly developed if true learning is to be achieved.

“The Bahá’í writings speak of the human being as a ‘mine rich in gems of inestimable value’ that can be revealed only through education,” said Ms. Lopatina, a 53-year-old former pre-school teacher, who also has degrees in mathematics, physics, and psychology.
“Our books seek to ‘open the soul’ of the child to bring out the gems that lie hidden within.”

The concept is finding favor among the many educators who have discovered the books. They say the current educational system in Russia lacks any overall direction in terms of moral education, and the approach offered by Ms. Skrebtsova and Ms. Lopatina is sorely needed.

“Under Communism, there was a lot of ideology,” said Larissa Roguleva, 35, another pre-school teacher in Penza. “There was the Party, the Young Pioneers, the Young Communist League (Komsomol), all the rituals of the State. And in all that were moral examples to teach our children, like about wartime heroes and sacrifice.

“But now that is all gone and there is nothing to replace it,” Ms. Roguleva continued. “But, for me, these are the first books that fill that gap.”

Ms. Melnikova, the teacher in Penza who bought the books instead of new clothing, said she has seen a distinct improvement in the behavior of her students in the classroom since using them – a change that has been confirmed by the childrens’ parents as well.

“Parents have told me that their children pay more attention to their advice, and that their children have started thinking and analyzing their own behavior more,” said Ms. Melnikova. “The children don’t behave just out of obedience, but out of their own reflection on what is good.”

The methodology of the books is sophisticated but easy to use. Each book is divided into a series of classroom lessons. Each lesson begins with a preface for the teacher, suggesting a goal or purpose for the lesson. This is followed by a fable or legend, which is read to the class or by the class. That is followed by discussion questions. Finally, the lesson is reinforced with a list of creative activities, such as the playing of a classroom game, an artistic exercise, and/or a short written assignment.

For example, in one of the books, a lesson entitled “Cooperation” begins with a series of questions, such as “What kinds of things does your family do together?” and “What qualities does a person need to be called a good co-worker?”

It then offers a short tale, titled “The Forest Singers,” written by Ms. Skrebtsova. The story tells of rehearsals among forest musicians – a fir tree, a cricket, a nightingale, and a bluebell flower plant – that goes poorly because each is “singing his own song.” But the sun urges them to work together.
After a successful concert, the sun observes that the best present the forest ever received was when everybody learned to think “about someone else before himself.”

The lesson then offers more discussion questions and lists some suggested activities. These include a game in which children try to tie a knot first with one hand, and then with two; a written assignment to list tasks that people can’t do by themselves (such as building a house, steering a ship, etc.); and an assignment in which children talk about what kinds of laws might make life better for everyone around the world and then draw a picture of a new world that shows what would happen if such laws were put into effect.

In contemporary Russia, where tight budgets for education have left few resources for new instructional materials, the books by Ms. Skrebtsova and Ms. Lopatina stand out as highly innovative and appealing.

“These are very practical books,” said Galina Gerasimova, a teacher of grades 1-4 in Public School No. 7 in Orsha, Belarus. “I knew everything I should teach the children, but I didn’t have concrete tools to do it. I was like a musician who knew how to play, but just didn’t have sheet music.”

Ms. Gerasimova started using the books three years ago and has been so taken by them that she has bought nearly 100 copies and given most of them to her fellow teachers and friends. “Every time there is a holiday, I present one of my friends with one of the books. I think these books are the best gift. So that kindness would disperse over the world.”

Another thing that sets the books apart from other volumes on moral education in Russia and, perhaps, around the world, is their extensive use of myths and legends – more commonly known as fairy tales. The authors have used both traditional tales and composed new ones themselves.

“In old times, many people enjoyed fairy tales in Russia, and Russian people continue to like them very much,” said Alexandar Tkatchov, a teacher at the Ozarenie School in Kazan, where the books are used extensively, “because wisdom was given from people to people through fairy tales.”

Ms. Skrebtsova and Ms. Lopatina say that the legends and tales not only have universal appeal but also offer an easy medium for moral instruction, which they see as the heart of their project.

“We believe it is not possible truly to educate children unless there is a moral basis
underlying the process,” said Ms. Lopatina, adding that attempts merely to teach “knowledge” – such as science, mathematics, and history – become a fruitless exercise in memorization unless the students see a purpose for learning.

“Teachers spend years of their lives getting children to assimilate knowledge, while the children make every effort to repulse that knowledge, to avoid lessons they neither like nor understand,” she said.

So Ms. Skrebtsova and Ms. Lopatina decided to collect legends and tales that recount humanity’s spiritual accomplishments. The purpose is to “stir the mind and heart of the pupil from the very beginning, to impart to him the thirst for knowledge,” said Ms. Lopatina.

Teachers say that approach works. “When I started my teaching, I thought just giving information – just pure knowledge – was the most important point,” said Alla Markova, 33, vice director at Public School No. 151 in Penza. “But after a while, I realized that moral issues and development of character were also very important. If a person has very good logic and very good grades, but no ethics, that can be dangerous.

“But if you work with the system that is in these books, you can achieve very good results. It is a system that you can use in every subject. If you teach ethics first, you can teach the logical aspects of any science afterwards,” said Ms. Markova.

In their effort to promote their method of moral education, Ms. Skrebtsova and Ms. Lopatina have founded the Center for Moral Education and Creative Development of Personality, which is based in Moscow, where they both live.

The Center, with them as principals, serves as both a publishing house for the books and an agency for their promotion. And to that end, Ms. Skrebtsova and Ms. Lopatina have crisscrossed Russia and the CIS member-states over the last nine years, giving workshops and lectures based on the books and their principles.

So far, they have published 14 books, expanding beyond titles that simply present lessons in moral principles to volumes that also include elements of biology and language development. For example, one book, Tales of Words and Letters, includes more than 100 stories, games, and activities about letters and words. They are currently working on a book using the same methodology to present mathematical concepts.

Nevertheless, the presentation of moral concepts remain the lynch pin of their approach. “For example, our stories about letters and words not only help children to learn reading and writing quickly, but also teach them to be friendly and kind,” said Ms. Lopatina. Other moral principles stressed in the books include the equality of women and men, the
importance of service, and the concept of world citizenship.

In 1998, the Russian Association of Book Publishers awarded an honorary diploma for the books, designating them the “Best Books of the Year.”

But teachers who have discovered the books – and who use them in their classrooms – are in fact the biggest supporters of Ms. Skrebtsova and Ms. Lopatina.

“These books are a mine of wisdom, of parables and legends, in which all the world’s wisdom is concentrated,” said Elena Morozova, a 26-year-old primary school teacher at Public School No. 38 in St. Petersburg. “They prepare the children for the future, for all problems of life that people must deal with.”
Part-VII

Miscellaneous

● Our Recommendations

● Students & Media

● Series of Book for Class Teaching- Please see Appendix I

● Some Indian Institutions working for Education in Values- Please see Appendix II

● A Few Schools Implementing Education in Values- Please see Appendix III

● Suggested Stories & Biographies -Please see Appendix IV

● Newspaper Clippings _ Please see Appendix V

● Selected Bibliography and Audio/Video Aids
OUR RECOMMENDATIONS

(To be read with the Part re: Implementation, in addition to the suggestions contained in the earlier Chapters)

(1) Every school should provide for direct teaching and imparting of moral and ethical values, in addition to the indirect method – one period a week for every class (as recommended also by our former President, Dr. A.P.J. Abdul Kalam). Quite a few series of books have been prepared for class teaching from primary to secondary and senior secondary classes by established publishers like Macmillan India, Orient Longman and Bharatiya Vidya Bhavan etc. (Please see Appendix I)

(2) Every school shall provide for imparting basic, universal and secular human values, as approved by our Planning Commission and advocated by Sri Sathya Sai Educational Institutions viz- (i) Truth, (ii) Righteous Conduct, (iii) Peace, (iv) Love and (v) Non-violence. (Please see Part-II, Chapter I on ‘Values & Virtues’). These have to be imparted through suitable curriculum, co-curricular and extra curricular activities to students at their different stages of schooling.

(3) The Directorate of Education in all States of India, including Union Territories, should join hands with ‘Living Values Education Programme’ (LVEP), as is being done in many other countries. (Please see Part VI Chapter I). There should be no hesitation in availing of various publications, facilities and even financial assistance for character education from UNESCO, UNICEF and allied international bodies.

(4) Every school should depute one of its senior Teachers for training in character education at any one of the few recognized Teachers Training Institutions, in consultation with the National Council of Teachers Education. Such trained teachers should then impart their knowledge and experience to the class teachers in their school at the three levels so that the entire teaching community of a school knows what is expected of them in respect of character education.

(5) Every school should have not only an Auditorium but adequate playgrounds, and encourage cooperative games, as much if not more, than the competitive games. Every school should have a Room of Silence (as recommended by Dr. Kireet Joshi, Chairman, Indian Council of Philosophical Research).

(6) Imparting religious education in Government schools and Government-aided schools is forbidden in India. Since India is a multi-religious and multi-cultural country, education about all major religions should be imparted to promote inter-religious
understanding and friendship, essential for ensuring all inclusive emotional integration of our people.

(7) Every school should have a vibrant and meaningful Parent-Teacher Association (PTA) to provide close linkage of teachers and parents in the interest of school children. The PTA should meet at least quarterly (once in three months), in addition to the specific meetings of teachers with parents if called for in the monthly reports or in an abnormal situation regarding any school child.

(8) Every school should make due provision for giving prizes and awards to deserving students in each class to encourage them in the subject of character education by introducing essay competitions, arranging debates and elocution contests and allied activities. There should be medals for regular attendance, for social service, for sports and for performance of any student beyond the call of duty. The school should invite at least once in every three months an outstanding and inspiring personality to deliver his/her address to the entire school followed by a question-answer session by the senior students. Every school Library should promote reading habits of students for good literature and also subscribe to Journals re: character building.

(9) Every school should have (i) a Counseling Cell and (ii) a Placement Cell. Regarding Counseling Cell, the teacher incharge should deal also with personal problems of the students, as if the school is a family and a second home. Regarding Placement Cell, this should ensure that as far as possible there are no school dropouts. The school should try to establish a full-fledged Vocational Wing for training of students in suitable trades and courses of their choice, ensuring employability of the students trained. Failing such a vocational wing, the placement cell should, in consultation with the parents, try to arrange admission of the student at the nearest available Vocational Training Institute.

10. The wide spread practice of giving private tutions to their own students by school teachers is one of the main causes of deterioration in the classroom teaching. Therefore tutions for money by teachers employed in the institutions where private tutions are forbidden should be stopped.

11. The present examination system which encourages rote learning and evaluates students on the basis of percentage of marks also needs to be changed. Evaluation by awarding grades is a better way.
STUDENTS & MEDIA

Resolution* on Value Education Addressed to the Ministry of Information and Broadcasting, Central Board of Film Censor and Doordarshan

The need for improving programmes for Value Education in the school curriculum is being felt very strongly for quite some time. However, it has been observed that in promoting Value Education in schools, the mass media particularly television is playing a very negative role. There are double meaning songs, erotic poses of dancers, violence and crime shown in the films and other entertainment programmes which leave very bad impact on the younger generation.

Keeping this situation in view, the participants of the National Seminar-cum-Workshop on Value Education organized by the Central Board of Secondary Education in collaboration with Bharatiya Vidya Bhavan, Delhi from 7-9 September, 1995 made the following recommendations to the agencies like CBFC, Doordarshan and others through the Ministry of Information and Broadcasting:

“That the Central Board of Film Censor should scrutinize the films with a view to ensure that above mentioned items do not find a place in the films to be screened through the mass media specially through TV and Cable Operators which adversely affect the morals and character in promoting important values of life which this nation needs strongly today.

That the mass media is an important factor both for entertainment as also for education of general public. The films and programmes shown on TV may be so designed that besides holding entertainment value, they also promote and foster useful values of life.” (Unanimously passed by the Participants of the National Seminar-cum-Workshop on Value Education held on 7-9 September, 1995.)

The Media and Violence**

The media is a pervasive presence today and its out-reach is not limited by the roadblocks of underdevelopment. In rural India children have more ready access to the television than to safe drinking water. In thousands of villages, there are reportedly more television sets than there are toilets! Children spend an astounding amount of time watching television programmes. Researchers estimate that a child, on an average, watches up to

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*Report of National Seminar-cum Workshop on Value Education (September 7-8 and 9, 1995) Organised by CBSE & Bharatiya Vidya Bhavan, Delhi Kendra

**Centre for Media Literacy/www.medialit.org.
2400 hours of television a year. **In the process the child is exposed to thousands of episodes of violence, including murder, rape, and riot. The media plays, albeit unwittingly, a major role in spreading a culture of violence.**

Teachers need to engage this reality in their approach to teaching. Some of the harmful effects of the media on children are:

(a) **Learning aggressive attitudes and behaviours:** The first step in learning aggressive attitudes and behaviours is accepting violence as a way of solving problems. On television, violence is the attractive, effective, and preferred solution to most conflicts. The media downplays the consequences of violence. On the screen, violence is entertainment; but in real life it is a nightmare. This truth, however, is withheld from children. As a result they acquire a distorted view of reality and conclude that violence is the ‘done thing’ and that it is safe. Teachers need to raise the awareness levels of children regarding this missing dimension of reality.

(b) **Becoming desensitised to real world violence:** Children who are heavy viewers of violence on television lose the ability to empathise, protest, and become distressed by real-life acts of violence.

(c) **Spreading cynicism about the feasibility and efficacy of peace:** Insofar as violence is represented by the media as an effective and acceptable way of resolving conflicts, non-violent options seem unattractive to children. Feature films often romanticise violence. The result is that many children favour violent, aggressive, and anti-social approaches to solving problems.

Informed teacher–parent partnership can go a long way in protecting children from media-induced orientation to violence. Under the given circumstances, the initiative in this regard has to come from the teachers. In these respects, education of children may have to include media literacy for parents as well to enable them to discharge their role adequately. The battle is half-won if parents are made aware of the harmful influence that television and cinema violence has on their children. Good parenting is perhaps the greatest defence against the ill-effects of media violence on children.

**Why Media Literacy is Important**

1. **The influence of media in our central democratic processes.**

   In a global media culture, people need two skills in order to be engaged citizens of a democracy: *critical thinking and self-expression*. Media literacy instills both of these core skills, enabling future citizens to sort through political packaging, understand
and contribute to public discourse, and, ultimately, make informed decisions in the voting booth.

2. **The high rate of media consumption and the saturation of society by media**

When one considers videogames, television, pop music, radio, newspapers, magazines, billboards, the internet—even T-shirts!—we are exposed to more mediated messages in one day than our great-grandparents were exposed to in a year. Media literacy teaches the skills we need to navigate safely through this sea of images and messages – for all our lives.

3. **The media’s influence on shaping perceptions, beliefs and attitudes.**

While research disagrees on the extent and type of influence, it is unquestionable that media experiences exert a significant impact on the way we understand, interpret and act on our world. By helping us understand those influences, media education can help us separate from our dependencies on them.

4. **The increasing importance of visual communication and information**

While schools continue to be dominated by print, our lives are increasingly influenced by visual images—from corporate logos to building-sized billboards to Internet website. Learning how to “read” the multiple layers of image-based communication is a necessary adjunct to traditional print literacy. We live in a **multi-media** world.

5. **The importance of information in society and the need for lifelong learning.**

Information processing and information services are at the core of our nation’s productivity but the growth of global media industries is also challenging independent voices and diverse views. Media education can help both teachers and students understand where information comes from, who may be being served and how to find alternative views.

“From the clock radio
that wakes us up in the morning
Until we fall asleep watching the late night talk show,
we are exposed to hundreds –even thousands–
of images and ideas
not only from television
but now also from newspaper headlines, magazine covers,
movies, websites, video games and billboards.
Media no longer just shape our culture…
they ARE our culture.”

Media & Values #57
Multi-Media – The Transformation
Prof. S.N. Saraf*

“Any subject can be taught to anybody at any age in some form that is honest”

The role of multi-media, as a source of information, communication and even education, has been increasing fast. In this fast changing scenario educational institutions may become marginal sources of learning but, at the same time, it has to be emphasized that Media should be assigned a complementary rather than a competing role. This is indeed a challenge and has to be accepted.

The advent of satellite T.V. and Cable network on the Indian scene is posing a serious threat. It will have, a tremendous potential to spread the ideas of consumerism, exhibitionism, violence, western life-styles, etc. through the commercial channels. The adverse impact of technology, like television, is being felt. People have become addicted to soap operas rather than serious debate on the country’s growth and development on the right lines. The latest policy of allotting time to commercial enterprises on T.V. and Radio may further complicate the issue. The emergence of the network and the 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.

The role of T.V. and Films in promoting human values cannot be over-emphasized whether the viewers are children, 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 teacher and his love for his work and his students can make a durable impact on the minds of students as well as the 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.

At present, some very useful serials are being telecast by Doordarshan for the general public which have a very healthy influence. Some of these could be identified, selected and then, with the permission from the appropriate authorities, shown to students on special occasions. Some arrangements could also be made to prepare brief capsules of these

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*former Vice-Chancellor, Sri Sathya Sai Institute of Higher Learning (Deemed University), Prasanthi Nilayam, Andhra Pradesh.

**There is also a Book entitled: “To Sir, With Love” written by Mr.F.R. Braithwaite and published by Coronet, Hodder and Stoughton, London, 1993. It is worth reading.
telecasts to make a direct impact. These could be regularly programmed and become a part of the curricular and co-curricular programme of education institutions. With the active support of media, which has a direct impact on the formation of habits, attitudes, abilities and understanding on all age-groups, this programme stands a good chance of success.

Some pioneering institutions do regularly present dramas on the lives of great seers and saints, in which students enact various roles. Such dramas, organized and presented by pioneering institutions, should be videoed and widely exhibited.

The Directorate of Advertising and Visual Publicity (D.A.V.P.), for promoting national integration and communal harmony, is bringing 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 attitudes and regionalism. Such useful material can be obtained by educational institutions and utilized for promoting the programme of Education in Human Values.

Similarly the Song and Drama Division of Information & Broadcasting utilize 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 utilizes a wide range of traditional stage forms such as drama, dance-drama, puppet shows, folk recitals etc. besides light and sound programmes. Appropriate arrangements need to be made so that educational institutions could, as part of their cultural activities, take up such programmes, which should be recorded.

The National Book Trust, established in 1957, has the objective of promoting, publishing and disseminating nationally-important series of books. It caters to all segments of society, as it is the only organization engaged in publishing in English, Hindi and various other Indian languages. 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. The Trust has published books relating to popular science: Young India Library and India – the Land and the People. National biographies have been brought out. Such material need to be a part of the School Library and exhibited at appropriate places to draw the attention of teachers, students and parents.

Sahitya Academy, as indicated earlier, has also published inspiring biographies of various saints, sages, leaders etc. School Libraries should have a good collection of these books. These should be exhibited prominently at appropriate places. Students’ talks on eminent personalities in the “Morning Assembly Sessions” could be based on the study of this inspiring material.
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, and film strips pertaining to different areas of learning in the general curriculum, including Value Education.

NCERT has produced recorded cassettes of 15 community songs in 12 different Indian languages to instill in children, the spirit of unity and love for the country. The songs are chosen for their message of universal love, unity and patriotism.

The expertise of the C.I.E.T. and N.C.E.R.T. can be sought in the training of teaching personnel and in developing appropriate materials at the institutional levels. Educational institutions can and should also develop, in collaboration with organizations and agencies dealing with mass media, radio, television, press, newspapers etc. various kinds of programmes which could be helpful in promoting value education, within and outside educational institutions.

The educational institutions themselves could also provide appropriate software materials to these agencies which can be further developed and disseminated.

Some of the pioneering institutions could write small pamphlets, produce magazines which would present some successful experiments in the area of value education, including such areas as better learning milieu at home, public and parent cooperation, specific educational programmes leading to character development, use of instructional materials, techniques etc. This information can be widely disseminated.

There are several organizations, both in the Public and Private sector, in various parts of India, which have been promoting many innovative programmes, referred to above, and other interesting projects aimed at the promotion of human values in various forms. These need to be identified and obtained and appropriately utilized.

School Magazine: All attempts need to be made to have a School Magazine. It should contain brief lead articles by the Staff, some interested parents and innovative presentations, by students of various levels, in different forms such as simple articles, skits, dialogues, cartoons. This will encourage the young minds to express themselves in creative writing on themes relevant to the promotion of human values. The periodicity of the Magazine will depend upon the response from teachers, parents and students and the quality of material received. Participation by students in writing for the School Magazines can be encouraged in various forms.
Character Education and Media Literacy: Finding Common Ground

Scott D. Herrington & Cindy C. Emmans*

Media literacy and character education are two hot topics in education that have become closely intertwined, perhaps unwittingly. Knowledge and understanding of media—media literacy—can be a successful strategy for promoting critical thinking and intelligent decision making about risky behaviors.

The Realm

For many children today, the family is not the primary moral teacher. Nor is the church the moral educator that it once was. Trends such as rising youth violence, increasing dishonesty, growing disrespect for authority, peer cruelty, decline in work ethic, sexual precocity, growing self-centeredness, and ethical illiteracy are on the rise (Noll, 1999). Developmental psychologist Thomas Lickona, a leading supporter of a new character education movement, suggests that this decline of American youth is the result of a decline of the family, and troubling trends in youth character (1991). Parents, clergy, and teachers do not have to look far to find a plethora of examples of media that blatantly denigrate respect, responsibility, trustworthiness, fairness, caring, and civic virtue. For instance, Playboy Playmates competed on a special episode of NBC’s reality TV show Fear Factor, and ABC-TV aired a Victoria’s Secret Fashion Show (Goodale, 2002). This prime-time television show was so explicit that the network decided it should blur out areas of the models’ bodies!

These issues, along with others relating to honesty, violence, sex, cruelty, and drug and alcohol abuse, might prompt school administrators, teachers, and parents to scrutinize their schools’ philosophy, culture, and curriculum. These questions should be asked: Does the school have a moral purpose? Can virtue be taught? Should the shaping of character be as important as the training of intellect? Should value-charged issues be discussed in the classroom? (Noll, 1991, p. 82). Increasingly, schools are responding to society’s deep moral troubles and are adopting curricula that are designed to help students not only be smart but also be good. Character education is one such curriculum. Whether it is defined as ethics, citizenship, values, or personal development, it is making a comeback—and many of its proponents would suggest it holds the solution to the decline of American youth.

Lickona, in his essay, “The Return of Character Education,” states that “we are seeing

the beginnings of a new character education movement, one which restores ‘good character’ to its historical place as one of the central and desirable outcomes of the school’s moral enterprise” (Noll, 1991, p. 85). While all educators, theorists, politicians, and the general public do not agree on the merits of what Alfie Kohn refers to as “narrowly defined” character education programs, i.e., a particular style of moral training, most would agree with his broad interpretation that character education is “almost anything that schools might try to provide outside of academics, especially when the purpose is to help children grow into good people” (Noll, 1991, p. 91).

A curriculum making its way into educational mainstream is media literacy, or media education. In general terms, it is the ability to critically consume and create media, and it is becoming an essential skill in today’s world. While character education (in the narrow sense) has numerous critics, media literacy has great appeal to teachers, students, and parents. Schools that are considering the implementation of a character education program, or schools that are already implementing one, should consider incorporating a media literacy program into their curriculum as well. The realm of today’s youth is so supersaturated with value-laden media that if parents, teachers, and religious leaders fail to include media literacy skills within their curricula, sermons, or table talk, they risk neglecting one of the most powerful influences in the lives of today’s youth.

The importance of media literacy as it relates to character education is summed up by Pat Kipping:

“Media literate people know how to act; they are not acted upon and as a result, they are better citizens. The goal of media education is to produce good citizens, not good consumers. Media literacy is not so much about changing the media, rather it is about changing people’s attitudes, reactions, and feelings in response to it. Mass media and communications will increasingly dominate tomorrow’s world. Today’s generation and generations of the future will need to understand how the mass media influence society, influence their character, and their values. (2001).”

Character Education–A Movement within the Realm

To understand the need for media literacy to be included in any character education program, one must first delve into exactly what character education is and what it attempts to promote within the school setting. Theodore Roosevelt claimed that, “to educate a person in mind and not in morals is to educate a menace to society.” The modern notion of character education is well-rooted in substantive educational research of the past. In the 1970s, Lawrence Kohlberg linked ethical growth to levels of cognitive maturity, and
Louis Raths developed and refined “values clarification.” More recently, William J. Bennett asserted that, “If we want our children to possess the traits of character we most admire, we need to teach them what those traits are and why they deserve both admiration and allegiance” (Noll, 1991, p. 83).

Students need to be taught the difference between fiction and fantasy. Only with appropriate guidance can we expect our young people to understand that not everything they see or hear through the mass media is real, appropriate, or desirable. Television and film, newspapers, books, and radio have an influence over individuals that was inconceivable a hundred years ago. The power of modern day media giants such as AOL Time Warner, Viacom, and Disney burdens schools, and parents to listen, read and watch. They must analyze and evaluate everything they are bombarded with. Media literacy courses can give young people the power to recognize the difference between entertainment and television that is just bad – and to glean the information they need to make good decisions.

No longer is it enough for students simply to read and write; they must also become literate in the understanding of visual images. Media literacy enables children to spot a stereotype, isolate a social cliché, differentiate analysis from banter, and distinguish facts from propaganda. Back in 1982 UNESCO made the bold assertion that young people must be prepared for living a world of powerful images, words, and sounds. Information is the realm of the 21st century, and media literacy must be a basic tool for citizenship in it. Jean Kilbourne, in her captivating book ‘Can’t Buy My Love’ comments on the state of media education:

“The United States is unique among Western nations in that there is a virtual absence of media education in schools. Preliminary evidence suggests that media education programmes can diminish violence and drug use among children and adolescents. Computer and video games could also be used for pro-social learning. At the very least, elements of media education should be incorporated into already existing drug education and sex education programmes in schools.” (2000)

Adding Media Education to the Curriculum

This absence of media education in the schools is something that can and should be addressed; media literacy is an essential skill in today’s world and it falls to the schools (appropriately enough) to ensure that students gain the skills they need. Media literate individuals are better able to decipher the complex messages they receive from television, radio, newspapers, magazines, books, billboards, videos, and the Internet. Teachers of media literacy will have to be very careful with what they choose to include in their lessons. Age
appropriateness and social norms must be considered. One of the most interesting features of media literacy is that we are constantly bombarded with advertisements, up to 3,000 a day, and therefore have a constant stream of new material to study and analyze.

The drive to include character and values education into today’s school curriculum has both proponents and opponents. Regardless of where one stands on this issue, what cannot be denied is the profound place that mass media occupy within this realm. Schools that currently include character education in their courses of study or have its hallmarks embedded in their mission statement and goals cannot hope to achieve success without considering the impact of media on students’ values, morals, and lifestyle choices. Character education – be it specifically taught in schools, preached in churches, mosques and synagogues, or discussed around the dinner table – is not going to be effective unless specific media literacy skills are taught as well.

The Disadvantages of Watching Television*

Kristie Leong M.D., March 29, 2008

Do you know someone who’s addicted to television? Television viewing carries with it a variety of disadvantages. Here’s how television may be harming you and your family.

You’ve probably known a person or two who couldn’t tear their eyes away from the television and could sit for hours eagerly absorbing whatever show happened to be the hit of the moment. Sometimes an hour of television would turn into three and the avid television watcher might fall asleep with his eyes still glued to his thirty-two inch screen. Although there’s something to be gained from watching selected television shows, the disadvantages of television viewing probably greatly outweigh the limited insight gained from viewing most television shows. Here are some of the disadvantages of watching television:

**It Can Cause You To Gain Weight:** It’s pretty intuitive that spending the evening parked in front of the T.V. doesn’t burn a lot deal of calories. In fact, sitting quietly in front of the television set burns a paltry 68 calories per hour. Not exactly a formula for good health and fitness. Combine that with the high calorie snacks most people consume while watching that suspenseful television sit-com and you can see how watching T.V. can quickly

*http://www.healthmad.com/mental-health
pack on the pounds. One smart move not many people make is to exercise while they watch television. If more people parked an exercise bike in front of the T.V. instead of a recliner, the world would be a healthier place.

**It Wastes Time:** Television watchers should keep a log of the hours they choose to sit in front of the “boob tube”. After they experience the shock of realizing how much time they’ve wasted, they could then make a list of ways to use that time more productively. Some suggestions might be: spend time with family, friends, and pets; start a part-time business; meditate or pray; play a sport; or pick up a hobby. They just might discover there’s more to life than what’s happening on the latest reality show. You can bet when people come to the end of their life they don’t regret not having watched more T.V.

**It Makes You Dumber:** To be assured of this, all you have to do is tune in to some of the popular reality shows to witness the dumbing down of America. A study conducted in 2005 and published in the Archives of Adolescent and Pediatric Medicine showed that kids who had their own television set scored lower on mathematics tests. Several other studies have supported this premise. It’s important to set a good example for the kids of today by encouraging them to read and engage in the arts rather than park themselves in front of the television set.

**It Promotes Passivity:** Television allows its audiences to live vicariously through the situations and lives of fictional characters. It’s far easier for a television viewer to experience the thrill of a television character’s success than it is to go out and create success on their own terms. This is particularly detrimental to children and teenagers who need to develop a strong sense of self and a purpose in life. Television encourages passivity. There’s no doubt that television viewing does have its benefits if carefully selected programs are viewed. It’s a way to stay informed about what’s happening in the world. Plus, there are variety of channels that offer educational programming where you learn new skills ranging from cooking to crafts. The trick is to not let television overtake your life or the life of your family to the exclusion of other more important activities. Let television be a treat rather than a daily ritual.
APPENDIX I

Series of Books for Class Teaching

As a specimen of the books we consider suitable for class teaching, we give names of some publications:

(i) **We are the World**– Series by Orient Longman for classes one to ten.

(ii) **Garden of Life**– Macmillan Value Education Series for Classes one to eight, Macmillan India Ltd.

(iii) **Culture Course**– Bhartiya Vidya Bhavan Series for classes one to ten.

(iv) **Value Education Series and Wonderful Life Series**– For classes one to ten by Neeta Prakashan, New Delhi.

(v) **How Shall I Be**– Series by Ramakrishna Mission, Belur Math for Classes 6,7,8 & 9.

APPENDIX II

Some Indian Institutions Working for Education in Values

List of Organizations/Institutions engaged in Values Education:

- **Name of the organization/Institution:**

  **Rishi Valley School**

  **Address:** Chittoor District-517352
  Andhra Pradesh
  **Telephone Nos.:** 08571- 280622, 280582
  **Fax No.:** 08571 – 280261
  **Email:** principal@rishivalley.org
  **Year of Establishment:** 1931

  **Name and Designation of the Present Head of the Organization:** Shri Shailesh Ashok Shirali

  **National Affiliations:**
  Two Welfare Centres

  **Major Thrust Areas and Activities:**
  Education, rural education, rural health care, adult education, afforestation, and herb sanctuary.
**Material Developed/Published:**

Five reports on tribal ancestors, shepherds and farmers, values in education, art of learning and about Rishi Valley School.

One Journal by Krishnamurti Foundation India

- **Name of the Organization/Institution:**

  **Sri Sathya Sai Institute of Higher Learning**

  **Address:** Vidyagiri, Prashanthinilayam
  Anantpur Distt. 515134
  Andhra Pradesh

  **Telephone Nos.:** 08555-87191, 87239
  **Fax No.:** 0855-87390, 87622
  **Email:** sssihib.lib.hd2.vsnl.net.in
  **Website:** srisathyasai.org.in
  **Year of Establishment:** 1981

- **Name and Designation of the Present Head of organization:** Shri Giri Vruddha Sethuraman, Vice Chancellor

- **National Affiliations:**

  One school, three colleges, one teacher training institute and two hospitals.

- **Major Thrust Areas and Activities:**

  *Value based education, character building, good conduct and service to society, integral education aiming at development of body, mind and spirit, emphasis on Gurukul system of education, serving society through super specialty hospitals and during national calamity times. ‘Love all serve all’ is the inspiration of all work: Free education is offered to all.*

- **Material Developed/Published:**

  Forty five books on various themes related to stories, value education lectures, teachers’ handbooks, guidelines, manuals, messages from Sri Sathya Sai Baba integral education and education in human values.

  The Journal *Sanathana Sarthi* is brought out in English as well as in Hindi.

  Audio, video cassettes and audio, video CDs are also developed on the above themes.

  Charts and posters are also developed.
Research Programmes Undertaken:

PH.D. Research on education and human values – Concept and Practical implications – undertaken

Training Programmes Conducted:

Two training programmes for furtherance of education in human values are conducted each year for the states of Andhra Pradesh and Tamil Nadu. A package programme on value inculcation of 3 to 5 days duration for in-service teachers has been prepared.

Name of the Organization/Institution:

Arya Vidya Sabha DAV College Trust and Management Society

Address: Chitrangppta Road, Pahar Ganj,
New Delhi-110 055
Telephone Nos. 23534614, 23621284, 23524304
Fax Nos: 23540558, 23632520
E-mail: yashpal@yahoo.com Website: davcmc.org
Year of Establishment: 1886

Name & Designation of the Present Head of the Organization: Shri Gyan Prakash Chopra, President

National Affiliations:

The organization manages two nursery schools, thirty three primary schools, ninety one middle schools, one hundred and sixty two secondary schools, two hundred and six senior secondary schools, forty five colleges, six colleges of education, one in-service training centre and six welfare centres including nineteen non formal education centres in the states of Andhra Pradesh, Bihar, Chattisgrah, Gujarat, Haryana, Himachal Pradesh, Jammu & Kashmir, Jharkhand, Mahararashtra, Madhya Pradesh, Orissa, Punjab, Rajasthan, Sikkim, Uttar Pradesh, Uttlanchal and West Bengal.

International Affiliations:

The organization manages some institutions in Mauritius, Nepal, United Kingdom and United States of America.

Major Thrust Areas and Activities:

Value based quality education at school as well as college levels is imparted through organizing Chetna Shivirs, Shobha Yatras and Vedic rallies, and competitive examinations in Dharm Shiksha (Moral education). The Arya Vidya Sabha organizes
seminars/refresher courses for moral education teachers working in DAV schools all over the country every year. For all round personality development it also organizes All India Mahatma Hans Raj Aryan Tournament in fourteen zones as well as National level for games, sports, social and cultural activities. A special three day interaction camp for awareness of rich cultural heritage of India at twenty regions and National level are organized. Value based stage presentations, nukkad nataks and tableaux upholding cultural heritage and fostering national integration are regular features of the organization.

The Sabha conducts various competitive activities in almost all spheres of school education to prepare men of merits for all walks of life.

Material Developed/Published:

Twelve textbooks of Dharm Shiksha for classes- I-XII, collection of poems, four unpriced booklets, four special magazines, seven learner’s handbooks, five supplementary reading material related with moral education, health, social problems, vedic education, biographies and other themes.

The monthly journal ‘Purity’ is published. Reports on training courses are brought out.

Audio cassettes are also available on value related themes

Training Programmes Conducted:

Various training programmes for teachers, headmasters and principals of schools of various states are conducted every year. Personality development camps for children are also organized.

- Name of the Organization/Institution:

Ramakrishna Mission

Address: Ramakrishna Ashram Marg
Paharganj, New Delhi- 100055
Telephone Nos.: 23587110, 23583023
Fax No.: 23580848
Email: ashram@rkmission.del.org
Website: www.rk mission.del.org
Year of Establishment: 1927
Name and Designation of the Present Head of the Organization: Swamy Gokulananda, Secretary

National Affiliations:

110 branch centres in Andaman, Andhra Pradesh, Assam, Bihar, Chandigarh, Chhattisgarh, Delhi, Gujarat, Jammu & Kashmir, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Tripura, Uttar Pradesh, Uttarakhand and West Bengal.

International Affiliations:

37 branch centres in Argentina, Australia, Bangladesh, Brazil, Canada, Fiji, France, Japan, Malaysia, Mauritius, Netherlands, Russia, Singapore, Sri Lanka, Switzerland, United Kingdom, United States of America and Zambia.

Major Thrust Areas and Activities:

Self and Personality development workshops and power of concentration programmes for teachers, students and administrators.

Free tuberculosis clinic and medical centre with modern facilities are managed by the organization. A free general library for children and others is also run by the organization. A permanent exhibition on Swami Vivekananda in the temple basement in the Mission, New Delhi is open for visitors.

Material Developed/Published:

A book on value education is available. Annual report is also published.

Training Courses Conducted:

About 40 – 50 programmes on value education, learning the treasure within and self development for students of Classes VIII to XII and teachers are organized.

* Name of the Organization/Institution

National Spiritual Assembly of Baha’i is of India

Address: P.O. Box No.19
Baha’i House
6 Srimant Madhavrao Scindia Marg,
New Delhi- 110001.
Telephone No.: 011-23389326, 23387004
Fax No.: 011-23782178
Email: nsaindia@bahaindia.org
Website: www.bahaindia.org
Year of Establishment: 1923

National Affiliations:

Seven institutions in Delhi, Madhya Pradesh, Maharashtra and Uttar Pradesh and five schools from classes I-XII.

An additional network of about 50 Bahai’s inspired schools function independently in association with the Universal Education Forums

A pre-service and in-service teacher training institute at Panchgani, Maharashtra is run by the organization.

There are some collaborating institutions in Karnataka, Madhya Pradesh, Maharashtra and Uttar Pradesh.

International Affiliations:

Two institutions – Baha’i World Centre and Baha’i International Community at Haifa in Israel and New York in United States of America are associated.

Major Thrust Areas and Activities:

Human resource development, training of teachers in value education and development and testing of value education material are the major thrust areas of the organization. In addition it provides training programmes through a sequence of courses focusing on spiritual insights, the development of moral capabilities and acquisition of skills for capacity building and human resource development.

- Material Developed/Published:

Twenty eight texbooks, workbooks and learning modules, ten reports, workshop material and colloquium statements, nine books related to prayers, spirituality, moral education, education and curriculum have been published.

Two journals- one half yearly and the other quarterly are published by the organization.

Eight audio cassettes, five video cassettes, one audio CD in Malayalam and one Video CD in English related to the prayers, moral songs, education and curriculum have been developed.
• Name of the Organization/Institution:

Bhartiya Vidya Bhavan

Address: Kasturba Gandhi Marg
New Delhi – 110 001.

Telephone Nos.: 231381847, 23384982, 23382470, 23381169

Fax No.: 23382003.

E-mail: bhavidya@del12.vsnl.net.in

Website: www.bvbdelhi.org

Year of Establishment: 1938

Name and Designation of the Present Head of the Organization: Shri R.S. Pathak, Chairman,
Dr. J. Veeraraghvan, Director.

National Affiliations:

Two hundred and eighty three institutions and one hundred and seven Kendras.

International Affiliations – In two countries.

Major Thrust Areas and Activities:

Education from pre-primary to college level, studies and research in Indology, Sanskrit, and classical languages, ancient scriptures and Indian culture. Teaching of arts, science, commerce, engineering, modern management, environment, ecological management, fine arts, Yoga, Karate, astrology, occult sciences, computer education, foreign languages. Research in Ayurveda, correlating ancient insights in modern discoveries in the fields of science, technology, life and health science and human values. Free primary health services. Promotion of national integration and communal harmony, purity in public life and rural regeneration.

Material Developed/Published:

Two hand books on value education for Bhavan’s schools and teachers.

Research Programmes Undertaken:

Conducted a three day seminar on value education for Bhavan’s schools at Delhi.
• **Name of the Organization/Institution:**
  
  Indian Council of Philosophical Research
  
  **Address:** Darshan Bhawan  
  36, Tughlakabad Institutional Area  
  Mehrauli Badarpur Road,  
  New Delhi- 110062.
  
  **Telephone No.:** 29956403, 29955405  
  **Fax No.:** 29955129  
  **E-mail:** icpr@del12.vsnl.net.in  
  **Website:** icpr.nic.in  
  **Year of Establishment:** 1981
  
  **Name and Designation of the Present Head of the Organization:** Prof. Kireet Joshi, Chairman
  
  **Major Thrust Areas and Activities:**  
  
  *Promoting research in philosophy of value oriented education.*
  
  **Material Developed/Published:**
  
  Four reports on the philosophy of education for the youth, philosophy of role of teacher, philosophy of evolution for the man, and education for human unity and world civilization have been brought out.
  
  **Research Programmes Undertaken:**
  
  A Seminar on Value-oriented education was held.
  
  • **Name of the Organization/Institution:**
  
  Moral Education Foundation
  
  **Address:** C4-81 Yamuna Vihar  
  Delhi – 110053
  
  **Telephone No.:** 921213557  
  **Year of Establishment:** 1987
  
  **Name and Designation of the Present Head of the Organization:** Shri Sahil Barelvi, President
  
  **National Affiliations:**
  
  Two associate NGOs in Delhi are World Association for Value Education and Varisht Nagarik Manch.
Major Thrust Areas and Activities:

Promotion of moral, cultural, spiritual and heritage values involving children, teachers, senior citizens and parents, awareness of good governance, competitions and general knowledge tests involving schools.

Material Developed/Published:

Three books on Watan Ke Rakhwale, Charitra Nirman Booklet in Hindi and Crusade for Good Governance in English have been published.

• Name of the Organization/Institution:

National Resource Centre for Value Education in Engineering

Address: NRCVEE, I.I.T. Delhi,
Hauz Khas, New Delhi- 110016.
Telephone No.: 26596595, 26596585
Fax No.: 011- 26596585
E-mail: nrcvee@yahoo.co.in
Website: www.ii+d.ernet.in
Year of Establishment: 2001

Name and Designation of the Present Head of the Organization: Prof. R.R.Gaur

Major Thrust Areas and Activities:

Integrating human values in technical education, organizing national workshops, special lectures, panel discussions on value related topics relevant in 21st Century.

Training Programmes Conducted:

Creative writing workshops among children of schools located in different parts of India in fifteen languages and all India poetry competitions among school children are held every year.

• Name of the Organization/Institution:

Prajapita Brahma Kumaris Ishawariya Vishwa Vidyalaya

Address: 25, New Rohtak Road,
Karol Bagh, New Delhi-110005.
Telephone Nos.: 23628516, 23670463, 23628976
Fax No.: 23680496
E-mail: purity@nbd.vsnl.net.in
Website: bkwsu.com
Year of Establishment: 1936

Name and Designation of the Present Head of the Organization: Dadi Prakash Mani Rajyogini, Chief of Brahma Kumaris

National Affiliations:
Various branch offices in different states of India.
Four teacher training centers.

International Affiliations:
Six thousand branches in eighty six countries.

Major Thrust Areas and Activities:
Education in human values for different sections of society, regular in-service training of teachers, headmasters, principals and personality development camps for children. A Peace Festival for masses was also organized in Nehru Stadium, New Delhi.

Material Developed/Published:
Material related to living values activities for children, young adults, parents, and training guides, books on human values, Rajayoga and self have been published in Hindi and English.

The monthly journal ‘Purity’ is published. Reports on training courses are brought out.

Audio cassettes are also available on value related themes.

Training Programmes Conducted:
Various training programmes for teachers, headmasters, and principals of schools of various states are conducted every year. Personality development camps for children are also organized.

RAMAKRISHNA INSTITUTE
OF MORAL AND SPIRITUAL EDUCATION (R I M S E )

THE Ramakrishna Institute of Moral and Spiritual Education, Mysore, founded on the philosophy of Sri Ramakrishna Paramhansa has the twin goals of self-realisation and service to mankind.
2. 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 the ancient culture mixed with the relevant needs of today, which are characterized by scientific and technological advancement. The Institute feels that training of teachers is the most important need for effective value education. In pursuance of the goal, the foundation stone of Ramakrishna Institute of Moral and Spiritual Education (RIMSE) was laid in 1968 and the building was ready in 1974.

3. The Ramakrishna Ashram, Mysore, which guides the activities of RIMSE has a very long experience in organizing 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 on 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.

4. Since the formal operationalisation of RIMSE on 1st July, 1974, the Institute engages in organization of several courses and pursues a number of related activities. The courses include a 10-month B.Ed. Degree 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.

5. ‘Retreats’ for general public are organized twice a year for a duration of five days each. National integration camps for boys are held for the duration of ten days. ‘Retreat’ for the Ramakrishna Vidyashala is a regular feature of RIMSE. 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.

6. RIMSE has also the distinction of being one of the few Institutions in the country which has introduced in its B.Ed. 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. Besides, they work on the positive directions to develop among the trainees, healthy attitude towards life, sensitivity towards environment and spirit of service to the
community. The course endeavours to develop a global outlook and a sense of belonging to the whole humanity.

7. The B.Ed. course is affiliated to the University of Mysore and it differs from other colleges as far as compulsory study of moral and spiritual education is concerned, both in content as well methodology. The content course includes study of the major religions of the world and stresses on the essential unity in all the religions so as to foster a sense of brotherhood of man and fatherhood of God. Due focus is given on the social problems that hinder moral education, such as drug addiction, drinking, corruption, environmental pollution and declining moral values. The students are given special training in the preparation of suitable instructional materials. Daily routine of the course starts with a morning prayer and it includes many activities like meditation, yoga classes, ‘shramdan’, class lectures, independent studies, music and ‘bhajans’ and sports and games. These activities promote a desire for excellence, spirit and spiritual upliftment. An outline of the Content-cum-Methodology of Teaching Morals and Spiritual Education is given below:

Content-cum-Methodology of Teaching Moral and Spiritual Education

UNIT 1 Introduction
UNIT 2 Objectives of Teaching Moral Education
UNIT 3 Planning for Teaching
UNIT 4 Methodology of Education
UNIT 5 Nature of Moral Development
UNIT 6 The Curriculum in Moral and Spiritual Education
UNIT 7 Moral Problems in Modern Society
UNIT 8 Objectives and Methods of Spiritual Education

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8. The Government of Karnataka deputes 200 teachers every year for a two month in-service Diploma course in Moral and Spiritual Education. The training programme includes 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 the glorious past of the country is properly understood by students. Similarly, biographies of great men, including those of saints and scientists as well as philosophers and statesmen, to provide inspiration to students to emulate their examples, are presented. Methodology of moral education is also given due importance. Special lectures are arranged by expert guest speakers. Films on moral and spiritual values are also screened periodically. There is a very close coordination of in-service teachers with the faculty and the students of the B.Ed. wing of RIMSE.

9. 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 receive instructions on moral education. The Institute has a special section in its library devoted to children of different age-groups. They are also shown films and given opportunities for social service.

INTEGRITY CLUB
A Pilot Initiative to Rekindle Values in School Children*

It has been rightly said by Gerald E. Caiden in his book ‘Where Corruption Lives’ that “as long as the underlying causes persist, corruption and crime (italics added) are unlikely to be eliminated altogether”. Keeping this in mind, the Airports Authority of India (AAI) launched this initiative considering that young minds are quite tender and can be moulded in either way- ethical or unethical. Thus the idea of Integrity Club (IC) was conceived.**

2. Due to modern days’ work exigencies, nuclear family system and pressures of urbanized living, parents do not have time for the children or for themselves to contemplate on values, which are so essential for the health of society. To add to this the electronic media, Internet and cell phones have further provided opportunities to the children to get exposed to things which spoil their moral bearings leading to their being frustrated or

*Airports Authority of India, Corporate Vigilance Departments (ISO 9001: 2000 Certified).
**Integrity Club Manual.
depressed even at a young age. If the raw material itself is ill influenced, how can adults show great sense of responsibility and patriotism? The growing crime, corruption and terrorist activities are results of the declining values in society from childhood itself. As a result people are ready to compromise their conscience for short term or temporary gains.

3. Ultimately, the children are going to grow and become responsible members of society – contributing to various nation building activities. Therefore, while designing the IC programme, AAI focused on the fact children enjoy sports and like to be champions in whatever activities they undertake. Twelve specific values, viz., Integrity, Patriotism, Tolerance, Secularism, Simplicity, Honesty, Love, Compassion, Responsibility, Respect, Non-Violence and Unity were taken up for this exercise. Each value was assigned a colour as well. For instance, orange for patriotism, purple for honesty and so on. Students were also to be given badges and a distinctive scarf with their school uniforms. Students would be awarded certificates for participation.

4. The programme includes identifying prominent personalities like Mahatma Gandhi, APJ Abdul Kalam, Mother Teresa and drawing anecdotes from their lives, making drawings or paintings highlighting these values, preparing skits and plays to showcase the importance of imbibing these values, as well as devising games around these values. It is expected that it would help instilling values in young minds against corruption and unethical practices.

5. Integrity Club with its members called Young Champions of Ethics (YCEs) with ‘living values’, as their motto, was taken up in October 2008 as a pilot initiative with the children of Class VI to IX in Kendriya Vidyalaya, Rangpuri, New Delhi. During Landmark Education Curriculum it was learnt that one becomes what one declares because over a few months one understands the importance of values in life and concentrates on specific values which would make crucial difference to him/her. Hence, when the children declared themselves as Champions of Ethics, the concept manifested through their action in families as well as school life. In a few months’ time, children started recognizing these values in their day-to-day living situations, whether in school, family or neighbourhood.

6. Further, exercises like identifying the values with known personalities, objects in nature or their surroundings, stories, anecdotes, poems, slogans, popular quotes etc. and preparing collages, paintings, sketches or illustrations through specific incidences helped children understand values and their consequences in depth. Children showed their creativity in conceiving and displaying values through skits, one act plays, drama, narration etc. Such playful exercises helped children in developing confidence and expressing themselves
before the audience consisting of their own school-mates, Principal, teachers and outsiders (Vigilance Officers).

7. Based on the pilot project’s experience, a Manual has been developed, (which can be further improved upon), to make this a co-curricular activity like NCC, NSS, Scouts, etc. in all the schools to rekindle values in young children during their formative years. It is hoped that these efforts will bear fruit and Integrity Club will be incorporated in other schools as well to become an important instrument for developing value oriented future citizenry in our country.

8. Within a few months of launching the project, Kendriya Vidyalaya Sangathan (KVS) found that students began to imbibe these values in their lives, including their school and family. Following the overwhelmingly positive response, the KVS started Integrity Club to impart lessons against corruption and terrorism to its six lakh children from Class VI to Class IX in 931 KVS in 18 regions across the country.* Club members are called Young Champions of Ethics (YCEs), the principal being the Club’s chairperson and teachers its members. The IC is a compulsory extra-curricular activity.

9. It is hoped that if such an exercise is carried out over a period of four years by the same set of children, it will not only improve their values quotient but also help them sow the seeds of these values among other children in the school, members of their families and friends in the neighbourhood. Ultimately, one day when they become adults, their moral strength and ethical muscles would help them negotiate all kinds of pressure without compromising their integrity and dignity.

10. Needless to say that this co-curricular activity aims to make Young Champions of Ethics as role models in the society. However, young children are learning a great deal from their parents and teachers. Hence, it is essential that they also become role models for ethical conduct for these children. For this purpose, a brief introduction/orientation of all concerned in the beginning of academic session is highly recommended.

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* ‘KV kids to get lessons against corruption’ Times of India Dated June 28, 2009.
APPENDIX III

A Few Schools Implementing Education in Values

Value Education as Imparted by Ramakrishna Sarada Mission
Sister Nivedita Girls’ School, Kolkata

Pravrajika Bhavaprana*

Great Philosophical Thoughts on Moral Values

The anguish of Duryodhana in the epic Mahabharata is evident when he speaks out: ‘Janami dharmam nakame pravritti, Janami adharmam nakame nivritti’ (I know very well what the Dharma is, but I am not inclined to follow it; I know very well what adharma is, and yet I cannot come out of it). Man is not naturally endowed with all the human qualities. Man has to acquire them through arduous training of the mind body, intellect and emotions. According to Sri Aurobindo there are some “inner signals of what is good or bad, what should be done and what should not be, they are essentially the basis of man’s progress.” To quote Dr. D.S. Kothari: “The most important human endeavour is striving for morality in our actions. Our inner balance and even our very existence depend on it. Only morality in our actions can give beauty and dignity to life. To make this a living force and to bring it to clear consciousness is perhaps the foremost task of education.” Here comes the vital role of education, which can never be value-free. Learning self-restraint and the art of purifying the mind of its baser instincts should therefore form an integral part of value education.

When one has to focus on education, one should make it clear what is meant by the idea of education. The simplest interpretation is that it is concerned with gathering knowledge of facts, revealing the existence of some objects around the learners. But they must go a step further beyond this knowledge of facts; only then it may lead them to the pursuit of some values. What kind of values are to grow from their pursuit? Very close to Patanjali’s eight-fold Yoga. Yajnavalkya in the Smriti literature reckons nine moral values - non-injury, sincerity, honesty, cleanliness, control of the senses, charity, self-restraint, love and forbearance. These human values represent ends that are to be consciously pursued by man. Development of these values also implies the transcending of the narrow-grooved individual life to a larger and fuller life. According to the Brihadaranyaka Upanishad, when Yajnavalkya was going for sanyasa, he offered all his properties to his wife Maitreyee. She wanted to know whether all those properties could make her immortal. When the sage said, “No”, Maitreyee said: “Yenaham namritam syam kinaham tena kuryama?” (What

*Head Mistress Ramakrishna Sarada Mission Sister Nivedita Girls’ School, Kolkata.
shall I do with such things that will not give me immortality?) Staying with Yajnavalkya, Maitreyee had also imbibed the same values.

In the grand sweep of regeneration of the Indian society, education for the masses must have a great role, as Swami Vivekananda perceived. In his letter dated 7 June, 1896 to Miss Noble* he writes: “One idea that I see clear as daylight is that misery is caused by ignorance and nothing else. Who will give the world light? What the world wants is character”. Swami Vivekananda’s scheme of education lays stress on manual labour—labour of the hand in association with the labour of the intellect will produce a band of intelligent, socially efficient young men and women. Social service should be the vehicle to give expression to this interrelationship.

In our school we seek to draw upon the educational ideas of our great masters, especially those of Swami Vivekananda, particularly as reflected in the ideas and works of Sister Nivedita. The school not only carries her name but also means to shape itself on her ideals. For our founder, it was not merely an institution to give instructions to students, but a whole mission that envisaged life in its fullness. Sister Nivedita saw to it that no one should take a partial view of life, nor of the students in her institution. We must keep in mind that in those early days when the social custom would not normally allow girls to be sent out to public educational institutions, Sister Nivedita would personally visit the families in the locality and persuade the elders of the family to give their daughters to her, in alms as though. She knew that breaking new grounds in social matters would entail many such hurdles. It is this personalized approach of Sister Nivedita that still continues to inspire us and makes it seem very normal in our school even today, because we often try to make personal contacts with our guardians in respect of any problem, personal or educational, that we perceive might hinder the studies of our students.

Who are the best teachers? Certainly not those who only teach the content, cover the prescribed course and evaluate. Students appreciate teachers who are genuinely caring and loving towards them, whom they can trust and perceive as considerate, kind and helping. How else can children learn to be kind, caring and helping towards others unless they receive similar compassion from the teacher?

**Teaching Emphasis in Our Institution**

Let me try to give an account of our efforts—how we motivate our girls to appreciate values in education and the ways to inculcate values in them. Ours is an institution that, though rooted in tradition, would never fall behind to pick up the skills required for the

*Margaret Elizabeth Noble, later known as Sister Nivedita.
fast-changing dynamic world. The dream of development of the nation as envisaged by Swami Vivekananda cannot be realized without the uplift of womenfolk of a country, as lopsided advancement does not carry much meaning. Swami Vivekananda was in search of a woman with a ‘lion’s heart and hero’s will’ to execute his project. In Margaret Elizabeth Noble he found that exemplar who “would stand by the Indian women needing education and moral support”. On 28 January, 1898 she landed in Calcutta and on 25 March the same year she was initiated into brahmacharya and given the name Nivedita (‘the dedicated’). On 13 November 1898 this school, in its rudimentary form, had its beginning with the blessings of Holy Mother Sri Sarada Devi, and Sister Nivedita had to steer hard to overcome the unthinkable constraints of an orthodox Hindu society where female education, if any, was responsibility of the family alone within the bounds of the home. Anyway she got her Master by her side besides the inspiration of the Holy Mother, the spiritual counterpart of Sri Ramakrishna. In 1998 we observed the Centenary Celebration of the institution.

Since the inception of our Mission School, in the content of education and the mode of imparting it to the students, we had kept the Indian context in mind and the need of the Indian womenfolk was uppermost in fashioning our curricular activities. Once Swami Vivekananda wrote to Sister Nivedita: “Give them artistic cooking and sewing. Let them learn painting, photography, the cutting of designs in paper, and gold and silver filigree and embroidery. See that everyone knows something by which she can earn a living in case of need. And never forget Humanity! The idea of a humanitarian man-worship exists in nucleus in India, but it has never been sufficiently specialized. Let your students develop it.” Sister Nivedita and later Sister Christine, an American disciple of Swami Vivekananda, both would act upon the instructions given by their Master. Following their Master’s vision, a separate section, called the Purastree Vibhaga, came into existence, which now has flourished into the Industrial Section. To be wholly on the national line the Sisters tried to enkindle patriotism among the students. Vande Mataram was adopted as the daily prayer when it was banned by the English ruler.

In Sister Nivedita’s value-oriented education she tried to harmonize the spiritual ideal with pragmatism of social requirements bound by time and place. Intuitively she instilled values in her students which would go along the Indian tradition of spirituality and Indian needs of becoming economically self-reliant. Our school, in its journey through more than a hundred years had to face vicissitudes and adjust with the demands and necessities of changing time but it never drifted away from its ideals which are different and unique in their own way. Every institution makes its students learn a few subjects, literature, science, mathematics, so that they can learn a trade and earn an honourable living in future. In addition to that to be good citizens and worthy human beings, they need to be trained in
some values like discipline, fellow-feeling, an aesthetic sense and temperance, a love for creative work and a love for all around them. A sense of belonging to the institution with a stamp of this institution is what we try to let our students imbibe from the ambience here.

Now to write a few words about the practices we adopt in our school premises. The school uniform that our students wear is very simple but the school badge that of a *Vajra*, which means Thunderbolt, has a great significance. Sister Nivedia writes: “At the opening of the Mahabharata, it would be impossible to exaggerate the importance attributed to the Thunderbolt. Wherever there is glory, or honour, or purity, great wisdom, or great sanctity, or great energy, know that to be a fragment of the Thunderbolt. But the secret of this is a different matter: the gods, it is said, were looking for a divine weapon, that is to say, for the divine weapon par excellence-and they were told that only if they could find a man willing to give his own bones for the substance of it, could the Invincible Weapon be forged. Whereupon they trooped up to Rishi Dadhichi and asked for his bones for the purpose. The request sounded like mockery. A man would give all but his own life-breath, assuredly, for a great end, but who, even to furnish forth a weapon for Indra, would hand over his body itself? To the Rishi Dadhichi, however, this was no insuperable height of sacrifice. Smilingly he listened, smilingly he answered and in that very moment laid himself down to die – yielding at a word the very utmost demanded of humanity. Here, then, we have the significance of the *Vajra*. THE SELFLESS MAN IS THE THUNDERBOLT. Let us strive only for selflessness, and we become the weapon in the hands of the gods. Not for us to ask how. Not for us to plan methods. For us, it is only to lay ourselves down at the alter foot. The gods do the rest. The divine carries us. It is not the thunderbolt that is invincible, but the hand that hurl it. Mother! Mother! Take away from us this self! Let not fame or gain or pleasure have dominion over us! Be thou the sunlight, we the dew dissolving in its heat” — a marvellous instance of *nishkama karma* which alone can be the remedial education teaching the art and science of egoless and desire-less work that synthesizes the prime values of efficiency, effectiveness and ethicality.

The students begin the day by chanting Sanskrit hymns from the Vedas and Upanishads where we find the propagation of a series of values which are life-preserving and life-enhancing.

Our junior students up to Class VII sit on the floor of the classroom on jute mats with low benches in front of them to be used as desks for writing or keeping books. Arranging the benches and mats at the beginning of the school hour and packing them up at school break are their responsibility and it is done according to a schedule made by the monitress of each class.
For each section of every class there is a shoe rack in a passage close to the entrance of the school building. Each girl must have her shoes wrapped in a plastic bag on their specified rack before entering the classroom. During school hours they have to walk bare-footed to keep the school buildings neat and clean. This is a healthy habit, maintained by all including teachers and other school assistants. This practice is to be followed even by outsiders like guardians and other visitors. Everyday at the end of the recess a few girls, as per the schedule prepared by the monitress, will have to sweep and throw the left-overs of food, to keep the school clean.

Charts on current affairs or other events of national importance are to be prepared, graded according to the standard of the class, and hung on the walls of the balcony along the classrooms. Independence Day celebration in our institution is not confined to only hoisting the national flag or singing a few patriotic songs. A project on a particular phase of our freedom struggle is taken up a month ahead, and under the guidance and supervision of teachers the students study the materials involving that phase and classify the project into different sections on which the students prepare charts and draw figures or collect exhibits to be displayed on wooden boards. Decorated with charts, festoons and flags the school building wears a festive look, inspiring the students to participate in the function where some invited learned scholar would speak to them about the sacrifice of our freedom fighters.

The day of Saraswati Puja is the day of days in our institution. In 1902 the great artist Nandalal Bose painted an image of Saraswati Devi in deference to Sister Nivedita’s request. Since then the image modelled in clay is worshipped every year by our students. Though the model is immersed every year, the image is living in the hands of an artisan family through hundred years. Not only this, the puja is a lesson in training to live community life. Community dining is a special feature of this occasion, when the students themselves organize everything related to the distribution of prasada (food offered to god). Ex-students get together to reminisce the by-gone days at the seat of their Alma Mater. Again, our school has a tradition of distributing new clothes among the children of the locality who cannot afford buying new garments on the festive occasion of Durga Puja. Students and teachers both make their contribution, and this we feel may make our students share a sense of oneness with the local children.

Our students never fail to rise to the occasion whenever there is a natural calamity. They are quick to raise funds to be remitted to the distressed people or sent to the Chief Minister’s Relief Fund. They donate their mite whenever there is an appeal from the All India Blind Welfare Association or the Bengal Tuberculosis Association or some parents seeking financial assistance for a major operation and such other social and cultural causes.
If the idea of total development of personality stands for the ‘growth from within’, we, the teachers have to shape their attitude towards mental life, because it is the primary determinant of a particular culture. Like many other institutions we suffer from space shortage, and are unable to provide them with a playground, though we understand that games and sports have an important role in value education. A small courtyard is used for physical education and a small lawn for the junior students to practise badminton and breathe fresh air. Austere living, we think, is also a part of training in student life. They are to be taught to face a difficult situation and cope with it, to share inconveniences with others and to remain happy with the shortage of necessities of life. Abundance is not always good, rather it may possibly lead to an unhealthy sense of possession and selfishness and a distorted personality. Love for the institution makes our girls care even for small things. They know that no teaching materials should be wasted, not even a piece of chalk. They are aware that wastage of electricity means wastage of national resources. Every student learns that she must switch off the lights and fans of the classroom whenever she leaves the classroom last, to have recess or to join the physical education class on the courtyard. This habit becomes a part of their nature.

No doubt tradition still lingers at every corner of the school, yet we have not forgotten the call of Swami Vivekananda to be dynamic with the emerging needs and keep pace with the changing times. Probably we are one of the few schools who introduced computer training as far back as 1985. Our students take part in competitions to prove intellectual attainment as well as physical fitness. Competitions of literary pursuits like essay writing or recitation or debate have a great draw for them. Some of them have brought glory to the institution, winning National and State Yoga Championships. Our students joint camps to learn trekking and rock climbing organized by the Himapathik Club. Our senior students have a sort of retreat at the Vivekanand Nidhi, Srirampur, where they get a lesson on human values–strengthening culture and values in education, and exercise in value-sharing and Pratyahara yoga (mind-stilling exercise).

Finally, a healthy emotional life is what we aspire for our children. We must keep in mind that the real teaching comes from the family, the society and the school. In this institution students, teachers and school assistants together form a big joint family. This by itself teaches us love and affection, duties and responsibilities. Obedience and discipline, and good behaviour and respect towards the elders. The elders in a family may not have academic degrees, but we submit to their worldly wisdom and their authority; so also is the relationship here between the school assistants and students. From he lowest class the students are made to look upon the school assistants as their ‘didis’ (elder sisters) and ‘dadas’ (elder brothers). Students have learnt from the school tradition that these assistants may not be equipped with higher scientific knowledge but there is no dearth of native talents and sensibilities in them. It is a practice here that when any of the assistants enters
a classroom carrying a notice book or to convey a message from any teacher, all the students stand up to show respect. Despite the external influences of schooling, society and modern areas of exposure like the media and television, values here remain firmly anchored to their roots.

To make education an instrument for building a cohesive society, strengthening national identity and preserving cultural heritage, one should not be blind to the changing waves of time. We must be aware of the impact of the onslaught of globalization, challenges of information and communication technology combined with cynical moral vacuum and the power of the young learners to adapt with the life skills of the new age and a spirit to negotiate the forces that hinder the development of values. ‘Formulating culture-specific pedagogy and nurturing aesthetic sensibilities’ are the concerns to be addressed properly and adequately. While reflecting on value education the message of Sri Aurobindo will have to be remembered: “A free and natural growth is the condition of genuine development. The past is our foundation, the present our material, the future our aim and summit. Each must have its natural due and natural place in a national system of education.”

Experiences and Innovations:
Value Education in City Montessori School, Lucknow
Jagdish Gandhi*

City Montessori School (CMS), Lucknow, was established in 1959. It has distinguished itself as one of the fastest developing and most progressive schools on account of its academic excellence, its emphasis on value- and virtue-based education and the opportunities it provides for global exposure to its students.

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

The teacher and the taught share a very unique relationship, which is like a strong spiritual bond. This unique relationship elevates the teachers to lofty heights of being real planners and builders of the future of mankind. In our schools and classrooms we must painstakingly shape the personalities of our students for future growth and prepare them to

*Founder and Manager, City Montessori School Lucknow (U.P.).
shoulder social responsibilities as ideal future world citizens. Teachers must relinquish
the idea that they are the fountains of knowledge and wisdom; rather they must form a
partnership with their students in a shared learning process, demonstrating by their example
that they too are learners. This can have a liberating influence on students, helping them to
see for themselves as directors of their own learning and as individuals who can determine
the course their lives will take. With the tremendous advancement in science, technology,
communication and computers, the world has become a global village, but in the race for
material growth there has been simultaneous decay in the spiritual, moral and human
values the world over. Taking full advantage of scientific advancement in our stride, there
is a need to preserve and promote spiritual and moral values.

**School Philosophy**

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

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

**Material Education**

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

**Human Education**

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

**Divine Education**

It consists of achieving divine perfections, and this is the true education because in
this state man becomes the focus of divine blessings and the manifestation of words: “Let
us make man in our image and after our likeness”. This is the goal of humanity.

Unfortunately, our present day education is confined to the development of material
education, which enables a child to learn the three R’s so that he can earn his livelihood
and live a comfortable life. The other two realities of life, i.e. human and divine, are completely ignored, resulting in a race for material gains. Television and mass media should guide the public on human and divine education so that every child becomes a gift of God to the mankind and pride of the human race.

**Building Blocks of CMS Education**

The CMS has adopted the following four critical building blocks of a child’s complete education, as promoted by the Council for Global Education, USA: Universal values, Global understanding, Excellence in all things, and Service to humanity form an integrated approach to educating children. The pillars upon which our education system is based are: knowledge, wisdom, spiritual perception and eloquent speech.

**Inclusion of Universal Moral Values**

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

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

**Spiritual and Moral Education**

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

**Motivation**

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

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

**Academic Planning**

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

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

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

**Implementation**

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

**Evaluation and Monitoring**

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

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

**Inferences**

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

**Remediation Introduced and Gap Areas**

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

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

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

Some Unique Features of CMS, Lucknow

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

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

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

4. Astronomy: It introduced astronomy as a hobby for students. It has acquired high technique Nexstar 8 GPS model telescope for viewing the celestial objects.

5. Teaches Children Basic Teachings of All Religions: The CMS teaches children to respect all religions and know about their basic teachings. It organizes all-religion prayer at all school functions.

6. International Events: We organize 10 international events for primary to higher secondary classes to promote global thinking and international brotherhood.
7. **Quality Control Circle Concept:** The CMS is the first school to introduce QC concept in academic life. The CMS student QC teams participated at international QC conventions held in Hong Kong, Sri Lanka, Malaysia and Australia.

8. **Continually Innovates Itself:** The CMS constantly introduces new experiences and opportunities for its students. It is the only school in the world with an entire department dedicated to innovation.

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

**Make Ideal Students**

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

Anjali Jaipuria*

EXTRAORDINARY POSSIBILITIES AND THE GREATNESS OF THE HEART

1. BUDDHA-BANYAN DEER - early Buddhist
2. ABBOT AND CHESS -Zen
3. MAN, TIGER AND STRAWBERRY -Zen
4. CRACKED VASE - Rachael Naomi Remen
5. ONE AMONGST YOU -Chassid
6. GOD HAS DONE HIS SHARE - Zen
7. FOX AND TIGER -Sufi
8. SEVEN DAYS, SEVEN WEEKS - Buddhist
9. THE QUESTIONS - Leo Tolstoy
10. TEARS OF THE BLESSED - Zen
11. THE BRAVE PARROT - Early Buddhist
12. WHAT DO THEY NEED - Father Theophane
13. FAITH AND THE DOLPHIN - Contemporary
14. CHANGE MYSELF FIRST - Sufi
15. IN A HURRY - Zen
16. CABMAN ALWAYS THERE - Governor Foster Furcolo
17. CHRIST - Christian

WHO SHALL JUDGE

1. THIEF NEEDS MORE HELP -Zen
2. ON SELF-RIGHTEOUSNESS - Traditional Christian
3. TWO MONKS AND A WOMAN - Tibetan Buddhist
4. BLESSINGS AND DISASTERS - Taoist
5. WE’RE EAGLES LIVING AMONGST CHICKS -Traditional

*Smt. Anjali Jaipuria, Managing Trustee, the Mother’s Institute of Research, New Delhi.
6. KRISHNA AND DURYODHANA - Hindu
7. WISDOM BRINGS BALANCE
8. THE GREAT SILENCE - Father Theophane
9. HEAVEN AND HELL - Zen
10. WAY TO NIRVANA - Early Buddhist
11. ENJOY NO LIFE - Contemporary wisdom
12. ALL ARE RIGHT - Chassid

**LETTING GO INTO OUR FREEDOM**

1. ANIMALS AND GIVING - Sufi
2. MONKS AND THE WOMAN - Zen
3. I’M ONLY A VISITOR - Chassid
4. I AM AWAKE - Buddhist

**COMPASSION AND THE NEED TO HELP ONE ANOTHER**

1. SENSITIVITY HELPS - Terry Dobson

**STORIES FROM THE UPnishADS BY R.R. DIWAKAR**

1. RAIKWA, THE CART-DRIVER - Chhandogya Upanishad
2. SATYAKAMA, THE TRUTH-SEEKER - Chhandogya Upanishad
3. THE BOLD BEGGAR - Upanishads
4. THUS SPAKE YAJNAVALKYA - Brihadaranyaka Upanishad
5. THUS SPAKE UDDALAKA ARUNI - Chhandogya Upanishad
6. THE FIVE SHEATHS - Taittriya Upanishad
7. THE BLISS OF BRAHMAN — Taittriya Upanishad

**SUFI STORIES BY IDRIES SHAH**

1. THE MOST GREAT NAME
2. EXCLUSION
3. PERPLEXITY
4. HASAN OF BASRA
5. THE LAND OF TRUTH
6. GREAT WORTH
7. LUCKY PEOPLE
8. THE MAN WHO GAVE MORE AND LESS
9. RESPECT  
10. MERCHANT OF SECRETS  
11. AJNABI  
12. THE MIRACLE  
13. FEELING  
14. THE PRECIOUS JEWEL  
15. THE PRICE OF A SYMBOL  
16. THE SECRET TEACHER  
17. A MORNING MARKET  
18. BAHAIUDDIN  
19. LUXURY AND SIMPLICITY  
20. THE CARAVAN  
21. EFFORT  
22. THE NEW INITIATE  
23. PRESENTS  
24. CHANCES  
25. SEEING  
26. LITERATURE  
27. THE ABODE OF TRUTH  
28. RIGHTS AND DUTIES  
29. THE DESIGN  
30. THE RULES OF THE SCHOOL  

STORIES IN HINDI  
1. PAREEKSHA - Premchand  
2. MERI ANTIM ABHLASHA - Jawahar Lal Nehru  
3. JANA TAA PYASI PYAR KI — Dharampal Shastri  
4. SHASAK KA ATMATYAGA - Dharampal Shastri  

STORIES FROM AROUND THE WORLD  
1. CHAITANYA  
2. THE PRINCE WONDERFUL - the tale of a prince who taught the law  
3. BY WHICH ALL MEN MUST LIVE  
4. THE POOL OF ENCHANTMENT - A tale of triumph of wisdom over death  

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5. THE WISDOM OF CHILDREN - Leo Tolstoy
6. DAVID COPPERFIELD - Charles Dickens
7. MY ELDER BROTHER - Premchand
8. COROMANDEL FISHERS - Sarojini Naidu
9. CASABLANCA - Felicia Hemans
10. SOCRATES
11. REMINISCENCES - Rabindranath Tagore
12. ALFRED NOBEL
13. THE HAPPY PRINCE - Oscar Wilde
14. SCIENTIFIC GENIUS OF THE ATOMIC AGE - ALBERT EINSTEIN: Bella Koral
15. KING SOLMON
16. THINGS YOU SHOULD KNOW
17. YUDHISHTHIRA
18. I’M GOING TO DANCE AGAIN
19. A DAY’S WAIT
20. AN ENCOUNTER WITH A MAN-EATER - Jim Corbett
21. GURU NANAK
22. PLANTS ALSO BREATHE AND FEEL
23. NEHRU’S WILL AND TESTAMENT
24. ANIMALS IN PRISON - Jawahar Lal Nehru
25. SRI AUROBINDO GHOSH
26. KAZAKI - Premchand
27. NALA AND DAMAYANTI
28. THE BATTLE OF HALDIGHATI
29. THE NECKLACE
30. RAJA HARISHCHANDRA
31. THE MAGIC POOL
32. SWAMI WANTS TO BE BEATEN - R.K. Narayan
34. THE KING WHO LOST HIS MEMORY
35. LONG LIVE SHAHJAHAN
36. THE LIVING SAINT OF CALCUTTA
37. HOW THE BISHOP HUNTED ROBINHOOD

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38. A FEW RECOLLECTIONS OF BERTRAND RUSSEL’S CHILDHOOD DAYS
39. THE SUPREME QUALITY
40. THREE QUESTIONS
41. HOW A SINNER TURNED INTO A SAINT
42. FACTS ARE STRANGER THAN FICTION
43. THE DIVIDED HORSECLOTH - Bernier
44. GEORGE WASHINGTON
45. A TALE OF TRUE HEROISM
46. THE MAN WITH AN AXE TO GRIND - from Benjamin Franklin’s autobiography
47. SAANTANI, MANGARAAJ’S WIFE - from SIX ACRES & A HALF by Fakir Mohan Senapati
48. ALEXANDER’S COOK
49. HOW MUCH LAND DOES A MAN NEED - Leo Tolstoy
50. BALBAN’S JUSTICE
51. THE MYSTERY OF THE TWENTY-FIVE JEWELS
52. THE THREE SURPRISES - Joan E. Cass
53. THAT INATTENTIVE BOY
54. ORPHEUS AND EURYDICE - A Greek Legend
55. MY BROTHER, MY BROTHER - Norah Burke
56. THE LAST LEAF – O. Henry
57. THE LITTLE BLACK BOY — William Blake
58. NO TIME FOR FEAR - Philip Yancey
59. MY STRUGGLE FOR AN EDUCATION - Booker T.Washington
60. THE POSTMASTER - Rabindranath Tagore

STORIES FROM THE WEST

1. A TOUCH OF TENDERNESS
2. THE COMISSAR’S SON
3. MARK SOUNDS OFF
4. THE STORY OF SAMANTHA
5. THE FAMILY CUP
6. GOLD IS WHERE YOU FIND IT
7. APRON STRINGS
8. THE SPIRIT THAT COUNTS
9. THE BOY WHO THREW THE GAME AWAY
10. JIBBY JONES AND THE FISHING PRIZE
11. A MAN’S PRIDE
12. THIS SIDE OF CHRISTMAS
13. BIG STORY
14. A SECRET FOR TWO
15. HURRICANE

A FEW SUGGESTED BIOGRAPHICS

- Swami Vivekananda
- Sri Aurobindo
- Kabir
- Adi Shankaracharya
- Saint Francis of Assissi
- Socrates
- Leo Tolstoy
- Rabindranath Tagore
- Romain Rolland
- Srinivas Ramanujam
- C.V. Raman
- J.C. Bose
- Albert Einstein
- Albert Schweitzer
- Abraham Lincoln
- Mahatma Gandhi
- Jawaharlal Nehru
- Lenin
- Lala Lajpat Rai
- Subhash Chandra Bose
- Sardar Bhagat Singh
- Khan Abdul Gaffar Khan
- Dr. S. Radhakrishnan
- Mother Teresa
- Sai Baba.
Principal manhandled

HT Correspondent
Uttam, January 2

Hooliganism at UT college

Villagers rebuilt the barrel of Professor H.M. Neharwal's murder on Wednesday in about six youths, allegedly affiliated to ABVP, tampered the Neharwal College principal's office and mishandled him.

Principal Ashok Mohile filed a police complaint that Bhana Mehta, Vivek Mehta, and others mishandled him. They also broke the door alone and other articles in the chamber, he said.

Mohile said the students involved are yet to be arrested.

Mohile said the police have registered a case under sections 307, 144, and 145 of the IPC, and ABVP leaders are already in jail for the trial.

Meanwhile, ABVP district organizing secretary Mithun Mehta said that the accused admitted in the incident were booked with the police.
Principal, teacher suspended for 'sexual abuse'
Murder shadow over UP exams

Reactions threaten to boycott exams if security not enhanced
Boy kills invigilator for not letting him cheat.
Two 13-yr-olds kill cousin

Farrukhabad: In yet another incident of juvenile violence, two 13-year-old boys stabbed their cousin to death with a kitchen knife on Friday afternoon in Chand Balia village in Farrukhabad. According to the police, the boys were playing cricket. The victim and the accused were both 13-year-olds at a government school. The police said that the accused stabbed the boy while a group of 14-15 boys were watching cricket.

The accused have been sent to 14 days police custody. Sources said that the accused and victim were cousins.

"The victim and the two accused had a heated argument when they were playing cricket. We have been told that the accused stabbed and injured the victim and then blacked him in the presence of his parents," said a cop.
Class VIII boy stabs senior
Students clash in Kendriya Vidyalaya playground

Vinod Singh
New Delhi, February 11

In a recent case of violence on school premises, a Class VIII student of Kendriya Vidyalaya, Delhi, reportedly stabbed a senior classmate and narrowly escaped injury to himself when the teacher stopped the fight.

Sharma, a Class X student, said, "I was playing in the playground around 1:30 pm. Suddenly, a Class VIII student沖t

A student who spoke to the media said the incident was escalating. "During the scuffle, Sharma pushed the student and injured herself," he said.

Rahul's father, R K Singh, added, "There was a clash between two groups of students and my son was attacked when he tried to intervene in the scuffle. A case under the Juvenile Justice Act was registered at the Delhi Government police station. The boys were detained in the case. They would be produced before a magistrate on Tuesday."
Student held for kidnapping, rape

A SCHOOL student, 16, arrested from Mahabaleshwar for his alleged involvement in kidnapping and raping a girl. Police said that the accused had repeatedly kidnapped the 16-year-old girl about three months ago and had kept her in Aliabad. The main reason behind the local authorities.

The girl managed to make a call to her mother on Monday and told her the accused wanted to sell her in Delhi. Very informed the police and the man was arrested from Mahabaleshwar police station.

The accused, Pravin Mistry, was arrested and sent to judicial custody. The police said that the accused was a resident of a government colony. The police had started the investigation on March 10. A man of Mahabaleshwar had registered a complaint against the accused.

The girl said that the accused had raped her at least twice and had kept her confined in Aliabad. On Monday, when she got a chance, she contacted her parents. The victim said that she had been constipated around noon. A matter of rape was also added to the complaint for the相同的

An official source, a police officer in West Mumbai, said that the victim's family was searching for her. Through the source, a police official said that the victim was raped in a house in the early morning. The victim was not available for comment.

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Texas lets teachers carry guns

Teachers in Texas schools may soon be allowed to bring guns to the classroom, a plan that was announced on Friday in what some say could be a first in the United States.

The town of the small town of Riesel Independent School District is reportedly planning to implement the plan, and parents have been divided on the issue. David Thomas, a local supporter, has said he prefers the idea of allowing teachers to carry firearms in the classroom. Thomas said it is a matter of safety.

"We have a lock-down situation, and there's a reason that we have them. So what we're trying to do is make sure that something happens to us," Thomas said.

What are we going to do? We're going to do it. We're going to do it. We're going to do it.

Teachers who wish to carry guns will have to be certified to carry a concealed handgun in Texas and pass a background check.

School officials in the United States have been divided on the issue of teachers carrying firearms in schools. Some believe it is a good idea, while others worry about safety.

"We have a lock-down situation, and there's a reason that we have them. So what we're trying to do is make sure that something happens to us," the teacher said.

What are we going to do? We're going to do it. We're going to do it. We're going to do it.
Teen violence: HC blames parents & schools

Court Took Note of Class XII Student Who Seriously Injured His Classmate Over a Volleyball Game
Teenager kills 10-yr-old for iPod
Drinking, smoking making Delhi kids obese: Govt study

say 30 per cent boys, 25 per cent girls in schools consume liquor regularly.

...
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AND
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Books


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Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Bhaugolik Ekta*. 15’30"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Ekta ki Bhasha*. 14’40"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Ekta ka Dharam*. 15’54"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Kisi ki Chiez Bina Puchche Mat Lo*. 15’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Jaisa Bowoge Waisa Katoge*. 14’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Nirarthak Bhay se Bacho*. 12’50"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.
CIET, NCERT, (Producer), *Parishram ka Mahattva*. 13’00”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Sahog ka Mahattva. I & II* 13’00 & 14’25”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Lalach Buri Bala Hai*. 15’00”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Manav Jeevan Mein Pashu*. 19’25”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Samay ka Mahattva*. 11’30”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Ek aur Ek Gyarah*. 16’50”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Buddhiman Kisan*. 12’10”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Ek Buddhi ki Kahani*. 16’15”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Doodh ka Doodh*. 12’05”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Charvaha*. 11’30”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.
CIET, NCERT, (Producer), *Sachchi Mitrata*. 11’30"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Dhokhe ki Saza*. 12’05"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Sarvajanik Sampatti*. 7’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Mitra ki Sahayata*. 17’20"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *India Stands for Peace*. 13’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Laxmi Bai*. 20”
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Naya Kshitij ki Aur*. 16’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Pashampa Bhai Pashampa*. 
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Bharosa*. 15’40"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT, (Producer), *Gandhiji aur Jeevan Moolya*. 15’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.
Target Audience: General
Language: English
Source: Akashvani Library, Indore.

**Video**

Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

CFSI. (Producer), Kartik, A. (Director). (1993). *Karamati Coat*
PAL. 35’00"
Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

CFSI. (Producer), Sanant, V.G. (Director). (1993). *Chetak*. VHS. 35’00"
Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

CFSI. (Producer), Advani, S. (Director). (2000). *Ek Ajooba*. VHS. 35’00"
Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

CIET, NCERT (Producer), Gupta, A. (Director). (1989). *Seekh*. PAL. 12’50"
Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.
Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

CIET, NCERT (Producer), Singh, K. (Director). (1985). *Beimani ka Dand*. PAL. 20’00"
Target Audience: Students
Language: Hindi
Source: Children’s Film Society, India, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Singh P. (Director). (1985). *Nandu ka Innam*. PAL. 14’18"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.
CIET, NCERT (Producer), Sangwan, R.K. (Director). (1987). Laloo aur Kaloo. 19'00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Puri, U. (Director). (1989). Kabootar aur madhumakkhiyan. PAL. 8'00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Gupta, A. (Director). (1989). Doodh ka Doodh Pani ka Pani. PAL. 16’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Gupta, A. (Director). (1989). Lalach ka Phal. PAL. 18’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Shukl. M. (Director). (1990). Yeh Theek Nahin hai Hazari. PAL. 10’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Naroola, U. (Director). (1990). Neelam. PAL. 10’42"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.
CIET, NCERT (Producer), Kumar, S. (Director). (1985). *Chandra Shekhar Azad*. PAL. 09’05"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Gupta, A. (Director). (1986). *Shri Rabindranath Tagore*. PAL. 13’45"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer). *Jawaab Hum Sab ke Paas Hai*. PAL. 8’00"
Target Audience: General
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Devi, A. (Director). *Hamare Rashtriya Prateek*. PAL. 23’00"
Target Audience: Teachers
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Gupta, A. (Director). (1985). *Shrawan Kumar*. PAL. 22’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Kiran, R. (Director). (1985). *Bahadur Sandhya*. PAL. 14’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Narula, U. (Director). *Shram hi Pooja Hai*. PAL. 9’05"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.
CIET, NCERT (Producer), Gupta, A. (Director). (1985). Bahadur Gurpreet. PAL. 7’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Aaj Karo So Aab. PAL. 22’45"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Kiran, R. (Director). (1985). Bahadur Dilip. PAL. 13’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Gupta, A. (Director). (1985). Bahadur Ganesh. Pal. 9’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Shukl, M. (Director). Pajeb. PAL. 20’00"
Target Audience: Teachers
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Khan, Afridi (Director). (1985). Haar ki Jeet. PAL. 24’00"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Sahasi Tara. PAL. 11’30"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), (1987). Eklavya-Manav ke Vikaas ki Kahani. PAL. 20’12"
Target Audience: Teachers
Language: Hindi
Source: ET & T, New Delhi.
Target Audience: Teachers
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Teachers
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Teachers and General
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Shukl, M. (Director). (1994). *Safai Chand I*. PAL. 3’34"
Target Audience: Students
CIET, NCERT (Producer), Shukl, M. (Director). (1994). *Safai Chand II*. PAL. 2’40"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Shukl, M. (Director). (1994). *Safai Chand III*. PAL. 2’42"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Shukl, M. (Director). (1994). *Safai Chand IV*. PAL. 3’30"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

CIET, NCERT (Producer), Puri, U. (Director). (1994). *Balidaan*. PAL. 8’19"
Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.

Target Audience: Students
Language: Hindi
Source: ET & T, New Delhi.
FD (Producer), *Shri Ram Charit Manas*. PAL. 19’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Nehru*. PAL. 170’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Memorable Events*. PAL. 20’00"
Target Audience: General and Scholar
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Dr. Sarvepalli Radhakrishnan*. PAL. 38’00"
Target Audience: Teacher and Scholar
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Babasaheb Ambedkar*. PAL. 16’00"
Target Audience: Teacher & Scholar
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Netaji*. PAL. 22’00"
Target Audience: Teacher & Scholar
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Life and Message of Swami Vivekananda*. PAL. 74’00"
Target Audience: Teacher & Scholar
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Guru Teg Bahadur*. PAL. 1700"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Swami Dayanand Saraswati*. PAL. 20’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Gautama The Buddha (L.V.)*. PAL. 84’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.
FD (Producer), *Sarojini Naidu*. PAL. 20’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Dr. Annie Besant*. PAL. 20’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Chaitanya Mahaprabhu*. PAL. 43’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Jawaharlal Nehru: The Universal Man*. PAL. 43’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Homage to Lal Bahadur Shastri*. PAL. 9’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *The Young Visionary*. PAL. 45’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Lala Lajpat Rai*. PAL. 22’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *The Legend of Badshah Khan*. PAL. 11’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *A Rose Called Zakir Hussain*. PAL. 19’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Dr. Zakir Husain: A Life of Dedication*. PAL. 8’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.
FD (Producer), Homi Bhabha: A Scientist in Action. PAL. 22’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Vikram Sarabhai. PAL. 19’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Dr. Visvesvaraya. PAL. 19’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Remembering J.R.D. Tata. PAL. 10’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Acharya Jagdish Chandra Bose. PAL. 39’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Grand Old Man of the 19th Century. PAL. 21’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Lokmanya Tilak. PAL. 41’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Bhagat Singh. PAL. 21’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Rabindranath Tagore. PAL. 14’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), Mahakavi Bharati. PAL. 22’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.
FD (Producer), *The Story of Dr. Karve*. PAL. 21’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Baba Amte*. PAL. 20’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Oil Man of India – Keshav Deva Malaviya*. PAL. 20’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Shaheed Ganesh Shankar Vidyarthi*. PAL. 12’00"
Target Audience: General
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.

FD (Producer), *Welcome to India*. PAL. 21’00"
Target Audience: General, Historian and Teacher
Language: English
Source: Children’s Film Society, India, New Delhi & Mumbai.