CHAPTER VI

PROGRAMME OF ACTION

The Adi Granth and the Bhagavad Gita’s educational philosophy has got much to contribute to the modern world. Their emphasis upon religious, spiritual, humanistic education can be helpful to the modern materialistic world which is fast heading towards industrialization and where there has come a crisis of values. The teachings of the Adi Granth and Bhagavad Gita engineered a great social, cultural and ethical change among the masses and created an ideal sect of people - used education as tool for this transformation. Undoubtedly their methodology was educative, and the process of education was not confined to the four walls of formal institutions of education. This education is based on higher values of life and conforms to the supreme ideal, i.e. merger of individual self into the Supreme self. They advocated a system of education based on fundamental principles of Indian religion, culture, history and ancient literature. The prevailing system of education in India can be put on more satisfactory and sounder foundations if it has its roots in India’s cultural and spiritual heritage. The modern student can also get inspiration to develop a sense of discipline and devotion to gain real education and then convert the world into a veritable heaven with his selfless and disinterested service. An individual with his animal instincts and desires creates hindrance for the Ultimate goal. He is at the upper threshold of animal life and at the lower threshold of spirituality. “Though he appears like Man physically but mentally he is like an animal; and is trying to please the world day and night but showing off.” ¹Only with the help of value oriented education which is propounded in the Adi Granth and the Bhagavad Gita he can transcend himself and attain his goal. He can lead the life of values.

“We need to develop carefully structured programs on a global scale based unequivocally on the premise that human survival involves the growth of creative and compassionate global consciousness”.²For the global development of humanity, International Commission on Education gave four pillars of education and one of them is learning to live together, learning to live with others. These days it is a global issue. They

¹ kartōot pasoo kee maanas jaat lok pachaaraa karai ḍin raat, Adi Granth, p. 267.  
are making full efforts to fulfill this aim through education. “Is it possible to devise a form of equation which might make it possible to avoid conflicts or resolve them peacefully by developing respect for the other people, their culture and their spiritual values?”

Education is regarded as a man making process. For this, all round development of personality is necessary. It is function of education to develop all the aspects i.e. physical, intellectual, emotional, social, aesthetic and moral aspect of the individual. The main aim of the contributors of the Adi Granth and Bhagvad Gita was human perfection and excellence. All mankind is one, as we are all the sons of the same great God. They regarded the whole mankind as one. They believe that man is the measure of all things. So education must give true knowledge of the inner as well as the outer one. All the religions in India teach moral values, a stipulated code of conduct and mode of behaviors. Education is for salvation of the soul and a satisfactory and successful life. A person is not only required to be intellectually alert but also emotionally stable. For development of the whole man, value oriented education is a major aim of education. The process of education in the Adi Granth and the Bhagvad Gita is based upon the conquest of knowledge over the ignorance, defeat of evil at the hands of virtue, eradication of polluting elements and inculcation of those qualities, values and virtues which help in truthful living. The knowledge about the solutions which one can acquire by studying the Adi Granth and the Bhagvad Gita reveals that these have great significant relevance in the present times. The conditions of the society at the present time are different in many ways from those at the times of the Adi Granth and the Bhagvad Gita. But at the same time we can say with confidence that Sikh Gurus and Lord Krishna gave such a mature treatment to the subject that their solution seems to be relevant even today as it was in their time.

From times immemorial India has been a land of spiritual consciousness. The ancient Indian educationists believed that education enabled a student to realize his spiritual nature. “Arise, awake and stop not till that goal is reached” is the essence of teachings of the Upanishads. In the Adi Granth’s conception of education we find the same noble ideal. The challenge before our country and all sections of our country is

\[\text{UNESCO-International Commission on Education, p. 92.}\]
inoculation of society with ethical, social and spiritual values. The present malady in our society is the absence of ethical civilization. How to give our society a worthy purpose in life motivated by ethics, social and spiritual values? The present situation in India, demands such a system of education which apart from strengthening national unity must strengthen social solidarity through meaningful and purposeful constructive value education by adopting inter-disciplinary approach.

At the outset, it must be stated that values can be taught as well as caught. With a view to learn painting, one has to learn the rules of painting and practice the art of painting. Likewise for learning how to swim, one has to learn the rules and then to take the plunge and swim. Similar is the case of learning music. In the case of human value development also, value clarification and practice are needed. A synthesis of these two elements would result in the suggestion that in the process of education for value development, methods appropriate to volition and affection should be more proponent. Nevertheless, appropriate methods to cognition also have a significant role to play. There is a need to design a program based on value oriented education that takes into account principle factors i.e. the aims of education, the content (curriculum), methodology, role of teacher and discipline.

6.0.0 AIMS OF EDUCATION
Both texts, the Adi Granth and Bhagvad Gita advocate the highest good of man in spiritual perfection, in nobility of heart and mind, in love of all, in the hearty acceptance of duty, in earnest longing for truth and in appreciation and development of higher values of life. The primary concern is to evolve the good, the true and the divine in man so as to establish a godly life in the world at all domains- spiritual, intellectual, moral, social and aesthetic.

6.0.1 Spiritual Development
The Adi Granth and the Bhagvad Gita hold that the purpose of education is to prepare Man for salvation (Mukti), art of life, self-fulfillment or satisfaction of life (Tripti) and bliss or joy of life (Bhakti). Human life is precious and one should make the best use of it by developing it in the right direction. The aim of education is to awaken the Divine that slumbers in Man. Man is at the meeting point of matter and spirituality. It is within him either to rise and reach the highest peak of spirituality in response to the call
of spirit within him or to get drowned back into the lower forms of animal life, pulled
down by his ego oriented tendencies. In the Adi Granth, human beings have been roughly
categorized as bhakts(spiritually active) and sansaris (engrossed in worldliness). Sansari
elements pull him downwards and he does all that is unlike God- lust, wrath, greed, and
attachment. The Guru warns man again and again that he is not to become earth bound
and neglect the God consciousness.

In the Adi Granth word ‘education’ is used in the sense of spiritual
enlightenment which can be obtained by self-realization. “Only a Guru minded person,
among millions of people, attains self-realization and gets merged with the Lord, whose
own self (existence ) forms part and parcel of the Lord”. 4 This enlightened soul, who has
realized his self and God can be called as Gurmukh, the educated person. The Adi Granth
enumerates the characteristics of spiritually enlightened educated man. “A Guru minded
person is the one who has attained perfect knowledge of God by conquering lust, wrath,
greed and pride and has no love for worldly things. He finds joy and sorrow equally
acceptable, and considers respect or disrespect at par and realizes the ( true picture of the
Lord) secrets of the world”. 5 The person, leaving aside, dishonour and honour or praise
and vilification engages himself in the praise of the Lord, who is beyond all suffering,
really attains the Lord. This path is very torturous and arduous and only few people have
realized it through the Guru’s guidance. Knowledge removes ignorance and enlightens
the mind and one is able to see the reality. The enlightened person will have ethical value
too. According to the Adi Granth the aim of education should be the development of
spiritual and ethical values.

The Bhagvad Gita also holds that the freedom from the bondage of action is
possible only when one is spiritually conscious. A spiritually awakened person acts out of
pure love for the supreme personality of Godhead, and therefore he has no attraction for
the results of the action. He is not even attached to his personal maintenance, nor is he
anxious to secure things, or to protect what already is in his possession. Such an
unattached person is always free from the resultant action of good and bad. “Abandoning
all attachment to the results of his activities, ever satisfied and independent, he performs

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4 jan naanak kotan mai kinhoo gurmukh ho-ay pachhaanaa, Adi Granth, p. 685.
5 saaDho man kaa maan ti-aaga-o, kaam kroDh sangat durjan kee taa tay ahinis bhaaga-o, … jan
naanak ih khayl kathan hai kinhooN gurmukh jaanaa, Ibid., p. 219.
no fruitive action, although engaged in all kinds of undertaking”.⁶ God Almighty (Brahman) resides within all humans as Light, a fact that is supported by all Scriptures. We can meditate on Him within and that long search for the Creator is at last over, ending within ourselves. The message of the Gita is the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation, that is to say, to its escape from falsehood and ignorance, towards the truth. The Bhagvad Gita develops a key role in spiritual development. It helps humanity to achieve perfection and spiritual welfare. The Bhagvad Gita’s teaching embraces all the contradictions and struggles that students face in life. Starting from the crucial conflict students have to face, the conflict of differing moral and ethical codes, the conflict of survival, and the conflict of value choices that are confronted with each and every day. The Bhagvad Gita finds a way to widen the viewpoint, awaken their aspiration, and illumine their action. It calls us to embrace and transform rather to simply renounce and deny the vital action of life. The primary purpose of the Bhagvad- Gita is to illuminate for all humanity the realization of the true nature of divinity for the highest spiritual conception and the greatest material perfection is to attain love. Its intrinsic beauty is that its knowledge applies to all human beings and does not postulate any sectarian ideology or secular view. In a very clear and wonderful way the Supreme Lord Krishna describes the science of self-realization and the exact process by which a human being can establish their eternal relationship with God. When one is free from the material conception life, he becomes peaceful and cannot be agitated. He attains spiritual development in himself. “Free from false ego, false strength, false ride, lust, anger, and acceptance of material things, free from false proprietorship, and peacefulness. Such a person is certainly elevated to the position of self-realization”.⁷

Both, the Adi Granth and the Bhagvad Gita advocate that to attain the spiritual development, devotion, freedom from desires and attachments are necessary. There should be no malice but goodwill towards all creatures. In short, love for all and hatred for none and indifferent attitude towards worldly possessions are the real ways for spiritual development of mankind.

⁶ tyaktvā karma-phalāsai gañ nitya-tāpto nirāçrayaū, karmaēy abhipravātto 'pi naiva kiicit karoti saū, Bhagvad Gita, Chapter IV, Verse 20.
⁷ ahaikāra ā bala ā darpaākāmaā krodhaā pariñgrañā, vimucya nirmamaū cañto brahma-bhūyāya kalpate, Ibid., Chapter XVIII, Verse 53.
The Adi Granth and the Bhagavad Gita attach great importance to the cultivation of the intellect which is one of the most important factors in developing integrated personality. Knowledge makes man capable to fight against the evil impulses i.e. lust, ego, greed, pride, anger etc. The constant curiosity and alertness of the mind, emancipation of the intellect from inertia and good habits should constitute the real element in the intellectual make up of an individual. It is only with the help of knowledge that a man is able to discriminate between good and bad, right and wrong. It is with it that he shuns evil and follows the virtuous path. In the words of Guru Nanak, “Of all the elements, the most significant is the element of knowledge.”

Education is considered essential for enlightenment of mind and soul. Avidya (ignorance and illiteracy) is the root of all evils, as with the appearance of sun, the moon disappears so with the attainment of knowledge, ignorance is dispelled. Guru Amar Das says, “The real Pandit or learned person is one, who meditates on the Guru’s words and realizes the Lord through self realization and finally attains salvation.”

“With the attainment of pure and perfect knowledge fear of many births, and all worldly desires of mind can be dispelled. By reciting the True Name of the Lord, greed and worldly attachment do not bother any more.”

All the doubts and misgivings of the ages can be dispelled as the darkness disappears when the lamp is lightened, similarly the acquisition of knowledge removes ignorance. Superstitions can also be removed from the mind with the help of knowledge. Through the cultivation of intellect, man enters into the Dawn of light, understands the purpose of his existence and gains all access to wisdom, which alone shows the true path. It is helpful in the attainment of true knowledge that should lead to enlightenment, awakening, virtue, wisdom, liberation and bliss. The lamp of wisdom burns steadily when it is fed by the oil of the essence of knowledge. “By singing the praises of the True Lord, one gets satiated with true name and then by purifying the mind with knowledge, it does not get polluted again (with filth) so long one inculcates the love of the Lord in the mind, one does not suffer from hurdles
Therefore, education or knowledge is considered pure and precious by the Adi Granth.

Bhagvad Gita provides tool for awakening devotion, developing the mental understanding and guiding live action. It provides an access point for students regardless of their individual strengths or inclinations. “Intellect absorbed in “That”, Self being established in “That”, “That” being the supreme goal, they go whence there is no return, their sins dispelled by knowledge.”

One whose mind, intelligence, faith and refuge are in the Almighty, has undoubtedly washed all misgivings and is perfect in everything concerning transcendence. As the Sun can never see darkness wherever it may go, similarly the child having intellectual wisdom can discriminate between right and wrong, virtue and vice. Intellect is the God’s gift and privilege to mankind. It is important that students learn the art of making proper use of this special gift. Intellectual development expands reasoning capacity that can be either good or bad. If it is bad it is due to the ego/ahamkara. If it is good, it relates to the Atman within in all its reasoning tasks. It will then take the individual towards the upward path in spiritual progress. Students should continue to discharge their duties to repay the debt to the society and at the same time be humble servants of the Divine Master. The search light from the mind focused externally through the sense organs should be directed towards the Atman’ within and, the mind at the same time must remember that it should be under the control of the intellect. Intellectual wisdom takes Man to the true understanding of his place in the world as his role and responsibilities as the crown of creation. In this way the path of intellect does not mean gathering knowledge information for its own sake. It consists of making knowledge instrumental to the realization of wisdom.

6.0.3 Social Development

Man is considered as social animal so he cannot live in isolation or abstraction even though he may have reached the highest spiritual heights. Man acquires socialization through contact with its family, his relations, his neighbors’ and friends He

12tadbuddhayas tadatma tannishta tatparayanaha gach yantya punaravrttim jnana nirdhoosha kalmashah, Bhagvad Gita, Chapter V, Verse 17.
learns the ways of moving in society, of talking to people, of mutual behaviour through these contact. Moreover, through these contacts with others he satisfies his own physical and psychological needs. He cannot hope to exist outside the society. Education should enable the pupil to be a useful member of the society. Thus education is a social necessity. Both the Adi Granth and Bhagvad Gita believed in the service of mankind and that education should promote in pupils a spirit of service, social sensitiveness, sacrifice, unity, humility, charity, peace, equality, non-violence, patience etc. While living in the society we come into contact with other men and women. Service of Man is considered to be equivalent to the service of God. Only a society which recognizes the brotherhood, equality and dignity of mankind and ensures liberty and freedom and hopes to provide opportunity for social and spiritual progress of man individually and collectively. A really educated man is the one who is not an egoist and individualistic. He sees God in all and works for their upliftment. For the development of spirit, morality and ethics in the students, the social service with dedication, spirit, sacrifice and humbleness should be compulsory in the curriculum.

For the upliftment of the society the Gurus have recognized the idea of social service before their disciples. The three cardinal principles of the teachings are Kirt Karna (to earn one’s livelihood by the sweat of one’s brow), Vand Chhakna (to share one’s earning with the needy) and Nam Japna (meditation over the name of God). They not only emphasized upon giving away monetary contributions for the welfare of society but also manual labour such as cleaning the floors, preparing meals, serving water and fanning the congregation. Voluntary physical labour in the service of community was regarded as the rarest privilege. “He alone, O Nanak, knows the right way of living, who earns his livelihood with the sweat of his brow and then shares it with his fellow human beings.”

The ideal man of Adi Granth in the existential situation treats the householder and the hermit with equal importance. The Gurus did not believe in absolute asceticism or renunciation from the household life. They advocated an attitude of renunciation but not flight from the social responsibilities. The most outstanding aspect of Guru Nanak’s education is his humanism. He wants an educated person, first to evolve his own personality and then serve society. He empathetically says, “We can get an

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honourable seat in the court of God, only when we practice disinterested service in the world and thus win glory, beauty and joy of life”.

We all have different types of duties and responsibilities towards our family, our society, our spiritual life and our dharma — righteousness. We are one big family; we depend on each other for our existence — we cannot exist alone. Therefore, we should work for the good of all. We all are different, we think in different ways and we all have our individual needs, but if each of us goes his own way when we are together, there will be clashes of interest all the time. So we get together to work on ways and means whereby each one of us will be able to make a sacrifice for our society, for the good of all. Such a 'law of life' — relating to man — shows us how to live in the world.

The Bhagvad Gita has played very important role in building a strong and healthy society in terms of value system. According to Bhagvad Gita, family is the basis, the root of our society. What our family is, that is what our society will be. When the children are very small we need to teach them lessons related to human values by personal example, because if we do not do that when they are small, we will lose control. Lord Krishna said that we have multiple responsibilities, not one, but responsibilities towards our family, our society, our religious life and our dharma. That is selfless service to our family and our society. If we are like that, our life will be happy and our society will prosper. So the emphasis in the Bhagvad Gita is that when we follow the principles and ethics of value system, our life will definitely become sublime, we will experience peace and our society will be in order. “Whatever a great man does is emulated by others, people go by the example he sets.” Being eminent with virtues like service, charity, co-operation, patience, equality, justice, honesty are a rare gift which comes from God. In one so imbued godly qualities are in evidence. Such a man is viewed as a model to society. The world feels inclined to walk on his footprints. So social development takes place in a positive way. Action of such a man affects the social prosperity of a group.

Every society needs to have rules and regulations. The Bhagvad Gita helps to incorporate these rules in our spiritual living and thus tells us to practice them from our free will. By nature, voluntarily, we will do the right thing, for the betterment and prosperity of our society. This is what Bhagvad Gita tells us about the human values.

14 vich dunee-aa sayv kamaa-ee-ai, taa dargeh baisan paa-ee-ai, kaho naanak baah ludaa-ee-ai, Ibid., p. 26
15 yad yad äcarati çreñōhas tat tad evetaro janaù sa yat pramāēaā kurute lokas tad anuvartate, Bhagvad Gita, Chapter III, Verse 21.
When we do the right thing we will benefit from it and, ultimately, our society will be benefited as well. So we must work for our family, for our society, for our dharma, and by engaging in these types of activities all the time, our mind will become pure.

The ideal man in the Bhagvad Gita is depicted as a virtuous man. He is incorporated with the virtues of truthfulness, contentment, temperance, wisdom, humility, purity, equanimity, compassion, charity, perfect tranquility of mind etc. He is a perfect man imbibing social values in a harmonious whole. Good action produces good results and evil begets nothing but evil. By performing good actions and social virtues a student becomes able to be good to others and society at large. Therefore, always act well and be rewarded. All dark clouds will vanish. Light will fill the heart and mind. It provides all that is needed to raise the consciousness of man to the highest possible level. In order to save mankind from moral and spiritual degradation resulting in the mad race of materialism, splitting of family ties, and destructive weapons, the Bhagvad Gita exhorts mankind to bring under control the evil tendencies inherent in Man, viz., lust, rage, greed, attachment and ego. These evils can be tamed by repetition of the name of God in holy congregation and with the grace of the Guru.

Both, the Adi Granth and Bhagvad Gita, favour to elimination of the distinction between the high caste and low caste, between rich and the poor and between the colour and creed because there is only one God and for Him all beings are equal. Respectable position has been given to women. The social exploitation has been condemned. The aim of education should be to build a special type of social order. Social relationships and transactions come to be characterized by the positive symptoms of warmth, mutual regard, sincerity, kindness, co-operation, supportiveness, benevolence and soon under such conditions, individual tendency for crime, cruelty, exploitation, enmity, violence and distraction etc., can be smothered. Social unity, fellow feeling and brotherhood are the necessary outcome of such a social system.

Education while attempting to inculcate the values of social justice through teaching should develop general social awareness that the problem of social reconstruction is a deeper and more complex than and what is required in this context is a systems approach i.e., realization of interconnectedness of preaching and action and the necessary implementation on the concrete plane what is preached.
6.0.4 Moral Development

All morality, according to one belief, is deemed to have originated from God, His Son, His Messenger and His Avtar.\textsuperscript{16} Revealed scriptures and great works are other important sources of dissemination of moral values. Morality is essential to bring beauty and harmony in life. Punishment is not based on whims, but it is the result of wrong actions only. One could enjoy life if one could ensure order in one’s activities. It is education for morality or character which impels man to utilize atomic energy for the betterment of humanity rather than for its destruction. It is the task of education to preach and practice morality as a faith and ideal, as morality is the greatest unifying force in life. The Adi Granth holds that the true education refines and strengthens our moral fiber and thus prevents us from being affected by the way-ward, fleeting passions and prejudices. Otherwise, it is far better to be an unlearned saint than to be a wicked, haughty, selfish, and self willed scholar. It is better to be an ignorant but virtuous man than to be a learned sinner. “A scholar sinner will not be spared, An unlettered saint will not be ensnared, A man will, by his actions and deeds, Be judged and known good and bad to be, play not the game of life in such a way, That in His presence you may find no place, The scholar as well as the unlettered soul, By their deeds will be judged in his court, The self-willed and braggadocio, will suffer agonizing blows.”\textsuperscript{17}

Guru Nanak Dev wanted the people to be social and to earn honestly and also to help the needy. “To grab the right of others is as bad as beef to a Hindu and pork to Muslim”.\textsuperscript{18} The Adi Granth condemns all the lower, unethical, immoral and narrow values. It leads the masses towards the Absolute One i.e. God. The intention is that one should lead holy and pious life The highest object of human endeavour is the purity of life. This is attained by virtues like, mercy, temperance, charity, justice, honesty, contentment, self-control and selfless service. “If any learned educated person is engulfed by the love of worldly attachments, greed and egoism, he would be considered a fool.”\textsuperscript{19}

Great emphasis on the need to overcome evil impulses and vices like Kaam (concupiscence), Krodh (Anger), Lobh (covetousness), Moh (attachment) and Ahankaar (pride) is required. These passions are to be sublimated by virtues as the springs of

\textsuperscript{17} parhi-aa hovai gunahgaar taa omeec saaDh na maaree-ai, jayhaa ghaalay ghaalnaa tyayvayho naa-o pachaaree-ai, … muhi chalai so agai maaree-ai, Adi Granth, p. 470.
\textsuperscript{18} hak paraa-i-aa naankaa us soo-ar us gaa-ay, Ibid., p. 141.
\textsuperscript{19} parhi-aa moorakh aakhee-ai jis lab lobh ahaN kaaraa, Ibid., p. 140.
action rather than torture or recourse to asceticism. Indeed, the spiritual aim involves realization of divine perfection, which may not be possible without being perfectly moral and truthful. Therefore, in this particular sense, moral aim is higher than even the spiritual aim as truthful living is higher than truth itself. Moral development is the very root of virtuous life. The real strength of moral education lies in moulding the self into moral conscious that spontaneously responds to all that is good and virtuous. Evolving and listening to the voice of true moral conscience and acting accordingly is Man’s greatest achievement as it leads not only to moral perfection and excellence but also to realization of truth. It teaches man that morality in action is more precious than mere good intention.

The Bhagvad Gita really believes in morals and holds that morals are essential for any individual and it directs the individual onto a right path. It teaches us moral values which enlighten our path in hard ship of life. Bhagvad Gita has divine power in it to effectively work on human beings to remove their weakness and generate courage, self confidence, devotion and patriotism to the practitioner. One can fasten the life journey toward the goals of a powerful nation where people enjoy peace and brotherhood by sharing their sorrows and joys with each other which creates a good understanding among them and benefits the society at large.

In our day to day life in this world, what we learn during our earlier days of education from the teachers is, "attaining complete knowledge." With the qualifications achieved, we become eligible to take up work to earn a living. But at this particular stage of earning the livelihood many of us just ignore the moral values which must be followed by every one of us. Life is not just attaining the knowledge the knowledge has to be used to gain morality and further it must be followed. It is only the light of moral vision that perverts thinking and if person lives his life following moral principles, there will be no narrow aims of pleasure of senses, anger, greed or malice etc.

Education should be moulded in such a way that morality should impel man to utilize atomic energy for the betterment of humanity rather than for its destruction. It is the sacred aim of education to preach and practice morality as a faith and ideal, as morality is a great unifying force in life. Moral development as an aim of education should be interpreted in its wider sense. It is considered not only as ethical maxims but a quality of all civilized conduct. The culture, social efficiency, discipline are moral traits. Moral virtues like truthfulness, sincerity, honesty, respect, and justice promote the social efficiency of the individual.
6.0.5 Emotional and Aesthetic Development

For emotional and aesthetic development of the educand the Gurus emphasize the traditional study of music and literature. They emphasize the singing of God’s praise accompanied with music. Music is the soul of life and it is the soul of Sikh religion. Guru Nanak was a great poet and his poetry is rooted in the music. It abounds in poetical graces, lyrical beauties and epic sublimities. The musical recitations not only provide aesthetic enjoyment through literary and musical element but also hold before the common people the cherished ideals and traditions of the land. Guru Arjan Dev has written his Bani in fifteen ragas. He is the only Guru, who has used raga Jai Jai Wanti in his Bani. The Adi Granth has very wisely touched the emotions of human life to depict sorrow, sadness, love, pain, anger and rage in its repertoire, and felt the need of sublimation of emotions through education. Bhagvad Gita also exhorts us to have control over the negative emotions and emphasizes to train the mind with positive thoughts. Negative emotions or thoughts discourage our work and take away the courage of the people who want to make progress in life, Education should provide opportunities to generate positive emotions and aesthetic sense among the pupils and encourage them to express their feelings through drama art, music, creative writing and audio visual media.

6.0.6 Preparation for a Life of Action and Labour

The Adi Granth and the Bhagvad Gita call for a life of action and labour. They believe that Man can carve out his destiny through his own efforts. A man cannot get salvation, without adoption of Karm Yoga. The Karamyogi is the real enlightened person. A man devoid of creative action suffers all weakness of life. Guru Nanak Dev while choosing his successor was not swayed by affinities of blood relationships. He discovered dignity of labour and hard work in Bhai Lehna and appointed him as his successor.

In the Adi Granth the theory of Karma has two directions. First, efforts of the individual are necessary for improving his own conditioned destiny. Man is responsible for his lot. He must not blame God for his destiny. He must think of the present and the future. Secondly, Karma, that is destiny can be changed by prayer and the grace of God. The improvement of Karma by grace is an essential principle of the Adi Granth. Guru Nanak Sahib says,” Karma is the cause of birth in this world, but salvation can be

\[20\text{ jah karn}ee \text{ tah pooree mat}, \text{ karn}ee \text{ baajhahu ghatay ghat, Ibid., p.25} \]
obtained by His grace”\(^{21}\). When an individual learns to submit to His will, he ceases to worry about the fruit of the Karmas. He offers all his actions to Him the acts as the instrument of His will. According to Sikhism, all past Karmas may be erased through association with saints, and meditation on the “The name of God”. The main problem for a man of action is how to get rid of the evil consequences of Karma as well as the disappointments in certain other consequences which though ardently wished for do not turn out to be so. If our action is selfish it will generate vibrations of selfish reaction in others. The result is that the accumulated Karma of humanity as a whole will be a fund of stark and naked selfishness. Selfish action thus leads to disintegration. With the martyrdom of Guru Arjan Dev, a new value of action came to be included in the scheme of education. The training, brave and valiant soldiers, who, in the spirit of selfless fighters were able to defend their own lives and the honour of their community became the aim of their education. Guru Teg Bahadur himself adopted this aim. After getting this education he sacrificed his life against the coercive action of the Mughals.

The Adi Granth holds that the honest labour uses the intellect, develops social qualities, makes individuals self dependent and takes them nearer God. The true path of life is known to those who earn their livelihood with hard labour and part with a tenth of their earnings in the service of the needy. True wisdom can be realized only through a life of action. “Wisdom cannot be sought through prattle, To describe its essence also is hard, verily those alone can gain wisdom, who through God’s grace, lead the very practiced life of Karam Yoga”\(^{22}\)

The Bhagvad Gita offers a beautiful synthesis of action and liberation or release. It is always better to do action rather than remain inactive. The Bhagvad Gita insists on the doctrine of Nishkama Karma. Nishkama is made of two Devnagri morphens. Nish means “Without” and Kama meaning “Benefits”. So, Nishkama means “Without desire or disinterest”. The concept of duty for duty’s sake is closely related with NishKama Karma. The duty for duty’s sake doctrine means the performance of action without the hope for its fruit. We should not avoid actions but we should be detached from them The principle of Nishkama Karma does not teach us the renunciation of action but the renunciation of in action is its main theme. The continued performance of Nishkama

\(^{21}\) karmee aavai kaprhaa nadree mokh du-aar, Ibid., p. 2.
\(^{22}\) gi-aan na galee-ee dhoomhee-ai kathnaa karpraah saar, karam milai țaa paa-ee-ai hor hikmat hukam khu-aar, Ibid., p. 465.
Krarma would naturally lead to the purification of mind. This represents a spiritual advance of very great significance. The fact is that this philosophy of action represents the dedication of the fruits of action and it is expected to lead a more exalted state which represents dedications of action itself.

According to Bhagvad Gita, man’s duty is to do work without considering it in terms of its fruit. “Abandoning all attachments to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.”23 “Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.”24 “A man who has control on his senses towards their subjects, this type of Karmyogi is the best in the world.”25

According to Bhagvad Gita Karmas are very essential parts of human life. So man must do his duty and in this type of Karmas he finally gets the secret of God. “One, who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.”26 Those who are engaged in this process are known to be without desire for personal sense gratification. The sense of eternal survivorship to the Lord makes one immune to all sorts of reactionary elements of work.

The man who has known himself and his potentialities and is confident of his ability gets above the petty consideration of mine and sees nobody on the basis of I-thou identity and always works for the benefit of the others. The aim of education should be such that it should enable the child to perform his action in a right manner.

Aims of education should be modified in such a manner that education should become an instrument to encourage self- discovery, spiritual upliftment, social service, humility, fortitude, sincerity, equality, justice, peace, wisdom, duty towards parents, society and nation etc. among pupil. Such understanding should be both cognitive and based on experience and feelings. Value oriented education should enable

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23 tyaktvä karma-phalāsai|a nitya-tāpto nirā|çraya|u karma|ey abhipravātto ’pi naiva ki|c|t karoti sa|u , Bhagvad Gita, Chapter IV, Verse 20.
24 na karma|e|m anārmbhän na|i|karma|ya|a puru|ño ’çnte na ca sannyasan|ä|d eva siddhi|a samadhigacchati, Ibid., Chapter III, Verse 4.
25 ya|stv indri|yä|e|i manasä niyamyārabhate ’rjuna karmendriya|i|u karma-yogam asaktu|a sa vi|çi|ñyate , Ibid., Chapter III, Verse 7.
26 karma|e|y akarma ya|u pa|ç|yed akarma|e|i ca karma ya|u sa buddhimän manu|ñye|nu sa yukt|a|u kåtsna-karma-kåt , Ibid., Chapter IV, Verse 18.
pupils to become open and considerate in their thought and behavior and rise above prejudice based on religion, language, caste or sex. It should develop their creative faculty, refine their aesthetic responsibility, quicken their imagination and broaden their vision. Value oriented education should help the students to understand and appreciate themselves and continuously strive for their inner development and thus moving towards the goal of self realization.

6.1.0 CURRICULUM

The curriculum for value oriented education should be formulated by taking into account the religious Scriptures like Adi Granth, Bhagvad Gita, Quran etc. as they are the store house of values. Value inculcation like all learning needs to take place at three levels, cognitive, affective and conative. Value education must help in the cognition of the need and importance for human values in one’s life. Proper understanding leads to appreciation which in turn helps students reflect and act upon values. Values need to be understood, experienced, felt and acted upon. True absorption of values takes place only when they are cognized, appreciated, internalized and practiced. The present Indian education system especially its curriculum reflects only borrowed ideologies on which it is formulated. The natural values are neglected behind. Our curriculum should reflect value orientation. Even various commissions and committees recommended value oriented education at all levels. The curriculum must provide enough opportunity for students to acquire knowledge. The attitudes, emotions, feelings and motives of the pupils must be taken as important parameters to be considered. The most important aspect of value development consists in the building and strengthening of positive sentiments for the people and also for ideals. Education should prepare the individual for participating in and promoting values in social life. While planning the curriculum, values must be kept in view all the times. It must promote the values of democracy, egalitarianism, social justice and secularism. It must emphasise high performance and excellence. As a mechanism of socialization, it should prepare generations with new design for living. It must promote the quality of life. In return the students will develop reviewed confidence. There must be commitivation in inculcating values. Education must lead to consistent growth of personality, steady development of character and qualitative improvement of life. A trained mind has the capacity to draw
spiritual nourishment from every experience. The school curriculum has to include certain components that communicate essential values in their totality. Every teacher has to be a teacher of values. Every activity, unit and interaction must be examined from the viewpoint of value identification, inculcation and reinforcement and then deciding appropriate strategy for a balanced and judicious implementation. The value oriented education should be introduced from an early stage. The study of value oriented education in schools should be approached in different ways according to the age and circumstances of the pupils and the particular situations of schools and the education systems. The emphasis in teaching and learning in a value oriented education system should be positive. The consciousness of values must permeate the whole curriculum and programme of activities in the campus.

The curriculum should target the development of heart and intellect. For the development of spirit, the philosophy of ‘Naam’ has been emphasized. The indirect implications of the type of education are that higher emphasis should be upon language, philosophy, sociology, and ethics. In order to emphasise spiritual education Guru Nanak advocated God oriented education.

“Without the True Guru, there is no other physician. For, he alone abideth in God, detached and stainless, and when one meeteth the Guru, one is rid of one’s evil, and one Reflecteth on the Lord’s wisdom.”

The aim of human life is Union with God and this also can be achieved through His ‘Naam’. Morality was an important part of the curriculum for living a truthful and worldly life. He has given due importance to worldly life time and again and said, “The unstuck Music sings in one’s mind and one abideth in one’s self, and, Imbues with Naam , he is detached even while attached.”

The Adi Granth holds that curriculum for the students be such that it should encourage truthful living, humility, peace, contentment, self-control, wisdom, courage, purity, patience, hardwork etc. “They who know the Truth, contemplate the True One and themselves become true. Nanak, they who enshrine the True Naam in the mind, they are not separated (from the Lord), and are never in sorrow.”

Bhagvad Gita also stresses, “Humility, modesty, non-injury, forbearance, uprightness, service of the teacher, cleanliness, steadfastness, self-control, Dispassion toward the objects of the senses, and also absence of egoism; perception of evil in birth, death, old age, sickness and pain. Constancy in self-knowledge, perception of the end of the knowledge of Truth; this is declared to be knowledge, and what is opposed to it is ignorance. Curriculum should encourage spiritual education based on moral and social values. We should be tolerant and continue our progress with determination. It should lead to the all round development of the child’s personality. It should be full of ideas, knowledge and wisdom. One should work for the humanity and shun crookedness and perform noble deeds, develop intellect and purify mind. Education should develop an ideal man.

Curriculum should imbibe such topics and lessons which would be able to generate values among students. Value oriented education should be built into the whole curriculum i.e. both the Elementary stage and the Secondary stage.

### 6.1.1 Curriculum at Elementary Stage

From the child’s early years value oriented education is both practicable as well as necessary. The major objective at the pre-school and early elementary stage is to give such education to the young child as to inculcate in him all the desirable values and help him develop into a wholesome personality. Since there is no need for a set syllabus at the pre-school level, the ethical and social values can be inculcated through the daily activities of the pre-school. At this stage, speech becomes an important tool for group interactions and for sharing experiences. This is the time when concepts of right and wrong and new standards of morality take shape. Once these concepts are internalized they can be applied to a broader variety of situations. Children at the elementary stage enjoy all sorts of activities which become a source of joy for them and they look forward to performing them. When we prepare a programme for the students of this age group we must take care of their developmental characteristics into account. An

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30 tamas tv ajîäna-jaà viddhi mohanaà sarva-dehinäm pramâdâlasya-nidrâbhis tan nibadhnäti bhärata, Bhagvad Gita, Chapter XIV, Verse 8.
31 sattvaà sukhe saijayati rajaù karmaëi bhärata jïänam ävâtya tu tamaù pramäde saijjayaty uta, Ibid., Chapter XIV, Verse 9.
32 lobhaù pravåttir ârambhaù karmaëäm açamaù spåhä rajasy etåni jïyante vivâddhe bharatarñabha Ibid., Chapter XIV, Verse 12.
important aim of education is to develop positive attitudes and values in children while kids are young. The present curriculum deprives children of opportunities of learning in a collaborative, reflective manner that would have at least helped them acquire basic social skills.

No doubt efforts have been made to make curriculum and books as child-friendly as possible and to follow a child-centered, activity-based approach. But values which form the basis of a child’s personality have not been properly introduced. In the elementary stage, the major subject areas relevant to values are languages and environment education. Values should be thought through stories, parable, religion and sayings of great people and their lives. Right from the start, children should be taught about the founders of the great religions of the world. Visits to temples, gurdwaras, mosques and churches should be made etc. Though value education should not form a subject of study or examination at elementary stage, it should be judicially integrated into all the subjects of study, activities and programmes so that the desired objective can be achieved during morning assembly, field trips, cultural functions and in public places and in and outside the schools and should linger long after leaving school.

Through the environmental education lessons which involve sciences and social studies values of democracy, socialism, justice, equality, sacrifice, cleanliness and national integration, peace, service, duty, etc. can be inculcated in the children. While teaching these lessons stress can be laid on developing an understanding of and appreciation of India’s cultural heritage, its composite nature, richness as well variety and diversity. We should also emphasise that in spite of all this diversity and variety, we all are human having mutual understanding among us. Through this subject selflessness, cooperative spirit, respect for one’s own property and that of others, civic duties, spirit of sharing, provisions to promote dignity and justice, patriotism, international understanding, protection of environment, propagation of value philosophy can be done.

The language classes can be effectively used to develop in the children the ability to communicate clearly their ideas, opinions, and arguments concerning the issues at hand. Fairy tales and folk tales from around the world that seek to understand the theme of positive human behaviour such as courage, justice, kindness, unity, service, truth, humility, non-violence, self-realization should be introduced. The teacher can help children to adopt the attitude of acceptance of other children from different castes, colour and creeds and be patient, and tolerant of difference of opinion, belief and customs.
Lessons, essays and poems should use refined language and incorporate courtesy, purity (both external and internal), respect for elders, sacrifice, wisdom, truth, honesty, contentment, self-control, faith, hard work, charity, duty, patience etc. among students in direct or indirect manner.

6.1.2 Curriculum at Secondary Stage

The organization, spirit and atmosphere of the school are essential components of education for value oriented education at the secondary level. The values should ideally be reflected in all the daily operations of school life, in the relations between teacher and pupils as well as amongst members of each group. In the secondary school curriculum, the investigator has found that almost every subject in the curriculum has something to contribute to the sum and substance of knowledge and experience. But literature, history and civics offer more help in transaction of values.

In language classes, the teacher can present some pre-selected poems and then ask the students to write poems or essays in which they depict certain vices, evils and virtues in society and to highlight the fact that men and women are equal and women have a right to get equal status in society. Lessons, poetry, essays, novels and one act plays should incorporate moral, spiritual, intellectual, emotional, aesthetic values and dignity of labour and hard work. Emphasis should be made on discriminating right and wrong, good and bad, study of the lives and teachings of great teacher of the world like Krishna, Buddha, Guru Nanak, Gandhi, Vivekananda etc. Stories from Ramayana, Mahabharta, Purana, Bhagvad Gita, war and peace, incidents that shaped great men, truthfulness, devotion to God, self-control, self-realization, renunciation, detachment, courage, service, duty non-violence through the teachings of Mahavira, Buddha and Gandhi etc. should be introduced.

Social studies help the students to analyze the contemporary scene in the light of past events and trends to anticipate to some extent, the course of development in international relations. In the secondary stage values can be taught in the context and understanding of the areas such as The United Nations, The World today, East-West problems, Armaments, Events and personalities in national and international affairs. Studies of different countries, their families and societies, economic, political and cultural interdependence, family life, school, community, country and state, The history and civics
classes should cover the topics as the glorious past, the present situation, patriotism, sacrifice, unity in diversity, equality, growth of culture and civilization with reference to ethics, life history of saints who have experienced God like Sri Ramalinga Vallalur, Appar, Andal and others, discussion of moral, immoral and non-moral acts and what makes an act moral, concept of citizenship, what it means to be citizen of the world, basic human values, duties, relevance and significance of relief work during famine, floods, wars, earthquakes, tsunamis and other natural or manmade disasters.

6.2.0. CO-CURRICULAR ACTIVITIES

The curricular and co-curricular activities should be organized in schools in such a manner that real experience of values can be showcased to the children.

Co-curricular activities would comprise group and individual activities, teamwork, working with others etc. Field activities like National Integration Camps, The National Social Service, N.C.C., Games and sports, social work lead towards the attitude of patience, tolerance, humility, unity, equality, self-control and service to humanity. They can pick up some social, moral and cultural values of life.

Simple and interesting stories about the lives and teachings of prophets, saints and sacred texts of different religions could generate virtues like contentment, self realization, sacrifice, courage, purity, faith and renunciation.

Songs, skits, dramas can be organized in the institutions on themes related to various values of life. By participating in such activities student can develop and adopt positive attitude toward them and towards society. Inspiring dialogues, poems and material from religious scriptures could form important part of value oriented education.

By organizing art and painting competitions and exhibitions students of different schools and age groups can be invited which would generate the feeling of compassion, humility, unity and tolerance etc.

Activities like wall newspapers, posters on current social events, displays of various problems of society, writing competitions can inculcate values among students.

We cannot ignore the powerful role sports play in molding the children of this nation. Most kids are involved in some kind or the other of recreational sport or after school activity.
1. Such activities create and implement a guiding sports philosophy that promotes core ethical value (respect, caring, compassion, cooperation, and fairplay).

2. Balance the drive to win with the programs defined core values.

3. Create a positive environment for kids with respect to the individuals and their differences.

4. Link lessons like self-discipline and perseverance to academic success and personal goals.

Declamation contests related to social, moral, aesthetic and spiritual value of life should be organized in the institution. Interactive participation by speakers from the audience and the main speakers can enliven the program and achieve its goals. Different institutions should be encouraged to participate in these contests.

Celebration of the birthdays of freedom fighters, saints, great persons, and international days like Human Rights Day, World Peace Day, and World Health Day will help in inculcating in noble values. Yoga and meditation would play a great role in achieving values like self control, self realization, self discipline, renunciation, detachment, patience, contentment among students.

The erosion of values has led to the spread of callous selfishness, unlimited greed, bribery, corruption, violence, injustice, and crisis of character. Only value oriented education can promote individual and social welfare, love, peace, justice, equality, goodwill and understanding. The content of value education can be viewed from individual point as well as social point, to make the human being a good person, and to make the society a good society. The national aspirations and goals of education must permeate through the curriculum, co-curriculum and the school atmosphere. The curricula, the textbooks, the teachers, the facilities available in the institution, and the environment of the institution from the point of values- would determine the status in respect of knowledge and values of those who come out of the system.

6.3.0 METHODOLOGY AND VALUE ORIENTED EDUCATION

Although the contributors of the Adi Granth and the Bhagvad Gita were not classroom teachers but they were great teachers of mankind nevertheless. They
convinced the people by giving examples and made them understand the essence behind things, rather to follow them blindly. The Adi Granth and the Bhagavad Gita’s methods of teaching were informal, traditional and indirect though its contributors were very clear and formal about what they wanted to impart to their followers. They defined the things in simple words so that common man could also understand their message. Guru Nanak himself refused to wear sacred thread (Janaeu), but explained the definition of true Janeau which he wanted to wear. “Make Mercy thy cotton, contentment thy thread, continence its knot, truth its twist, that would make a Janeau for the soul. If thou have it O Brahman, then put it upon me.”

By explaining the real meanings, Nanak gave novelty to the words and thought. There are three levels of teachings and learning process i.e. memory, understanding and reflect on. Guru Nanak gave less importance to memory level and more importance to understanding and reflective levels of learning. Out of these two, again he gave primary importance to reflective level. He said, “Not through studying, but through understanding, the Lord’s secret is found”.

In the Adi Granth and the Bhagavad Gita the relationship between the teacher and the student is democratic. They never impose their ideas upon them, but gave suggestions and made them understand their point of view. Virtues are taught by giving simple examples and using agrarian technology. They used various methods to educate the masses in only one direction viz development of divinity in man so as to help him to realize the truth and follow the path of truthful living to seek divine perfection in the cosmos. The best way to transfer the values is through practice, action rather than precepts or verbal discourses. It develops the skill of critical thinking and ability to enquire into the benefits underlying the issues of value oriented education. In addition to acquiring the skills to foster critical thinking. Teachers would need to learn numerous methods thought to be critical in teachings of values. Numerous strategies /methods are discussed below.

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33 da-i-aa kapaah sañtokh soot jañ gandhee sañ vat, ayhu janay-oo jee-a kaa ha-ee taa paaday ghat, Adi Granth, p. 471.
34 parhi-ai naahee bhayd buñhi-ai paavnaa Ibid., p. 148.
6.3.1 Role Reversal

Students generally take pleasure in playing the role of other person. This technique is basically a socio-dramatic technique. It provides an ideal setting for highlighting values. The learner is, thereby, involved in a more realistic situation than simple discussion. He or she is able to get the feel of how they are behaving and why they behave in those ways. The situation may be contrived or it may develop informally. For example, for giving the learner an understanding of how a child who has some physical handicap or a child with limited financial resources at home feels, the teacher may evolve certain themes concentrating around such learners and ask them without any limitations to take on their roles and interact. For example acting as a blind man (after getting blindfold) and keeping the blindfolds for the whole day will open the eyes about the sightless people and generate the required attitudinal response. And kids enjoy such role playing. Learners will then learn values like ‘dignity of individuals’ in their own right, non-discrimination, equality, humility, patience and service etc. An imaginative and creative teacher can deal with attitudes and prejudices in a meaningful manner, involving the learners not merely at intellectual level but also tapping their emotional resources.

6.3.2 Project Method

The project method is an effective activity method. The essence of the method is to carry out a useful task in a group in which all the students work co-operatively. This method was developed and given a concrete shape by William Head Kilpatrick of University of Columbia.

Projects are the independent investigation of topics by students over an extended period, ending in a final product. They are useful for teaching values because they help students to see links between separate subjects and between their school studies and the outside world. While working on project students develop independent thinking and working habits. Project work develops fellow feeling and unity, hardworking, duties, tolerance, sacrifice among members of a group. Students are allowed to take control of their own learning with the guidance of the teachers. Teachers create opportunities for the students to interact with each other and with diverse people in the community outside the school. It gives students practice in presenting and defending their own findings and opinion in public which promote values.
6.3.3  Story Telling Method

Story telling is an art which enables the teacher to come very close to the heart of the students and thereby attract their attention. This art of story telling aims at presenting to the pupils, through the medium of speech, clear, vivid, interesting, ordered sequences of events, in such a way that their minds reconstruct these happenings and they live in imagination through the experiences recounted either as spectators or possibly as participators. Story telling helps in enhancing the interest of the students in value oriented education. It goes a long way in firing the imagination of the students. It can be helpful in developing in the student traits of character such as charity, sacrifice, renunciation, self control, wisdom, peace, service, courage, purity, contentment, truthfulness, justice, humanity, etc. Suitable stories for the age of the students should be selected. The stories should be short easy to understand. The teacher must know well the story that he wants to narrate. If he stops in the middle, it will detract from the narrative. The language employed in telling a story should be very simple and easy. A child is most alive to moving things-engines, boats, horses and wagons, animals, boys and girls in action. Since the young child’s own activities and experiences are the most interesting to him, the initial stories should be about experiences familiar to children. The story must have an aim besides mere enjoyment. The teacher must keep in mind the aim while narrating a story. Its most effective way of bringing out all the aspects i.e. cultural, social, religious and political.

6.3.4  Discussion Method

Discussion involves the exchange of ideas between pupils. Discussion, whether it is formal or informal, large group or small group, can be effective teaching strategy which promotes the sharing of information, ideas and students involvement. A discussion can serve a variety of functions such as identifying the problem, sharing experiences, testing ideas, formulating hypotheses, solving problems and exploring controversial subject matter. Discussions are a good way for the teacher and students to discover what their attitudes are about value related issues. In order to have an open discussion, it is important to have an atmosphere of unity, equality and mutual respect in the classroom.
The teacher should create such an atmosphere in the class that every student is encouraged to participate in the discussion and express their viewpoints truly and frankly. After reading each chapter, values imbibed in it should be elicited from the students. It will generate more interest in them for value orientation.

6.3.5 Debates

Declamation contests should be organized in the institution on themes related to social, moral, intellectual, aesthetic and spiritual values of life. Participation in the contest by way of speakers and also by way of audience will have a good impact. Different institutions should be encouraged to participate in these contests.

6.3.6 Talking Circle

The talking circle or ‘heart sharing’ is known as the talking stick. Students sit in a circle or in a number of smaller circles of 10-15 (rather than in rows) facing the teacher. Everyone is provided an opportunity to speak uninterrupted. An object such as stone or a piece of wood can be passed from student to student to signify that the person with the object has the floor. The main purpose of heart sharing is to provide each member an opportunity to say what is in his heart with the full attention of everyone in the group.

A talking circle can be used as a strategy for providing structured time for students to share their feelings, hopes, concerns and appreciations, to discuss a particular issue or problems of values. It is useful in a situation when there is no right or wrong answers and the major purpose of the talking circle is to provide opportunity for students to share their feelings. Talking circle is also used to create a safe and positive environment in which students can fearlessly express their point of view.

6.3.7 Brain Storming

Brain storming is a strategy to generate ideas and set the ball rolling. The major purpose is to stimulate thinking and bring out a range of ideas. This strategy can be effectively used in generating possible solutions to a problem with respect to values. Students are encouraged to come up with creative, exciting and radical ideas without fear of criticism or evaluation. Teachers can motivate the students to write short stories,
poems, write ups, articles on various values and find out the causes for erosion of values. Students provide as many ideas as possible on the ways to learn the values. Brain storming could be a valuable strategy as an introductory activity in studying value oriented education.

6.3.8 Pictures

Pictures provide an environment of reality. They can be extremely effective for showing students how we all see things differently. Students are asked to write down all the possible questions and their answers relevant to the pictures shown to them. Teachers will display all the pictures, questions and answers and make further comments where necessary. Pictures are of different kind such as picture post cards, pictures made on charts or posted on charts, text books and reference book pictures, picture diagram. Students by their nature are picture minded. This love of students for visuals can be capitalized for the teaching of values. Pictures help students to understand that values are concerned with life. Pictures simplify the abstractions and help to create and maintain interest.

6.3.8 Drawing

A drawing is highly simplified as the most essential elements are shown. Drawings can be used to develop observation and cooperation skills, imagination, feelings of empathy for people in the pictures, or to get to know the other members of the class. Drawing is useful when teaching values because the work of the class can be exhibited in the school to present values in art form to other students.

6.3.9 Cartoons

A cartoon does not present the reality directly; it is a metaphorical presentation of reality. The cartoonist depends on humor, satire and mockery for the presentation of his ideas. A cartoon makes strong appeal to the emotions and thus enhances learning. Cartoons have powerful influence on young people. They can be used in the classroom in many different ways. Stories developed through cartoons can be used as a way to communicate various values.
6.3.10 **Personal example**

Inculcation of human values among students takes place primarily through emulation of the personal examples set by the Principal and teachers of their school. Students do not act so much on the verbal advice tendered by them as they imitate their actions. If the teachers have to make a positive impact on students, they have to become role models.

6.3.11 **Verbal advice**

This does not mean that the Principal and teachers can afford to make loose statements, hoping that no one will take notice. If a teacher is truthful, honest and an idealist and is happy about it, he transmits his enthusiasm. If a teacher flouts all the rules and sheepishly admits to his class that values are bookish concepts, which do not work in “real” life that cynicism also percolates.

6.3.12 **Slogans**

At the entrance of the school, the school motto should be prominently displayed. The motto should be fully explained in the school prospectus as also in the main lobby. Suitable sayings and quotations should be culled out from the world religions and from the speeches and writings of great men and women who have made a mark in the world. These could focus on simple values like punctuality, courtesy, patience, perseverance, compassion, love, and respect for elders, patriotism, faith, truth, righteous conduct, non-violence, peace and facing adversity with a smile.

6.3.13 **Morning Assembly**

The morning assembly should be fully utilized for inculcation of values. This can be achieved through the following activities:

- There should be silent sitting or meditation for a few minutes. Even two minutes are enough. Students should be instructed on the methodology of meditation. Options should be provided, so that no one carries the impression that the
meditational practice of a particular faith is being imposed. Students may concentrate in order to watch the mind or make it empty of thought or visualize a pleasant scenery or focus on their chosen personal example and so on.

- Yogasana can follow; qualified yoga teachers should do these, so that they do not lead to problems. The benefit expected from each asana should be explained as it leads towards peace, self-control, self-realization etc.
- There should be community singing of songs and bhajans. These should be chosen carefully. The subject matter should be edifying, patriotic, based on harmony among different faiths, the essential unity of all religions.
- Moral and spiritual talks by students, teachers, outside guest teachers, including the clergy and laity, should be encouraged. Lecturers should be chosen carefully. They should speak about human values that are common to all the world faiths. They should not run down people belonging to other faiths and ideologies. They should not emphasize their differences nor dilate on their past conflicts and wars. They should not seek to convert the children to a faith other than their own. They should try to make a Muslim a better Muslim, a Christian a better Christian, a Buddhist a better Buddhist and a Hindu a better Hindu.
- “A thought for today” should be chosen by a group of faculty members. It should be morally elevating and spiritually uplifting. A teacher and a student should elaborate the meaning and ramifications of the thought, so that the idea sinks into the subconscious mind of the students.
- The students should be given one minute at the end for a bit of self-appraisal and introspection. They can quickly recapitulate mentally as to what they did or did not do during the previous day. Such periodic ‘self-audit’ is invaluable for keeping to the straight and narrow path.

6.3.14 Classroom transactions

Each class should start with the teacher talking about a particular value. He/she can make it interesting by narrating a story that illustrates that particular value. There should be an attempt to integrate the teaching of values with subject matter at hand.
6.3.15 Social Service

It has to be made clear to the students that this life has been given by God so that we are able to serve others who are not as fortunate as us. The school should implement the National Service Scheme in all seriousness. Meaningful projects should be taken up. These can be of various types:

- The students can go to a neighboring slum area and help the residents in cleaning up their surroundings. They can share their knowledge about how to avoid littering, garbage disposal, personal hygiene, etc.
- They can be asked to visit a nearby hospital, home for the aged, institution for physically and mentally challenged people, so as to share their life experience and lend a helping hand by giving them food packets, sweets, clothes or celebrating festivals in their company or writing letters for them or relieving their tedium by reading out stories to them.
- They can be asked to look after the cleanliness, maintenance and upkeep of the school premises or residential hostel.
- They may be encouraged to plant trees in the school or hostel area.
- They may be entrusted with the responsibility of running institutions like the school canteen, first aid center, dispensary, bookshop, provision store etc.
- The school should be quick to send a group of students whenever there is a natural calamity like drought, flood, fire or earthquake, with permission from some competent authority.
- Adult education or teaching of servants or children belonging to poor families is another fertile area. Students can feel enormously fulfilled if they are able to make even one person literate.

6.3.15 Spiritual diary

Maintenance of a spiritual diary by each student should be encouraged. They should be instructed in the art of writing the details of their good and bad habits and actions, so that they are enabled to work on strengthening their good points and conquering their vices through strenuous effort.
6.3.16 Suggestion box

Students should be allowed to ventilate their suggestions and grievances and put the same in a suggestion box. Serious consideration should be accorded to their suggestions and proposals.

6.3.17 Dealing with negative elements

The attempt should be to deal with negativity of some students and their activities in a reformatory spirit, rather than resorting to punitive measures straightaway. Punishment should be the last option. Identifying the ringleaders and tackling them on a one-to-one basis should control rowdyism. Objectionable writing on walls and toilets should be erased, without showing much overt reaction.

6.4.0 ROLE OF TEACHER

The teachers have always been valued in the society as major agents in individual and social development. In any system of education, the teacher is the pivotal factor. No educational edifice can be raised or maintained without the strength and help of the teacher. The impact of the teacher goes far deeper in effect than any educational programme howsoever thoughtfully designed. The teacher is the beacon light who shows the right path to the disciple.

Both, the Adi Granth and the Bhagvad Gita hold that men may read a thousand books and may visit holy places. He may acquire the knowledge of the whole world. All this, neither enlightens his mind nor makes him virtuous. The only solution to purify oneself lies in accepting the Guru’s guidance and support. “The self minded persons can never rid themselves of this filth without the Guru’s grace, in spite of repeating God’s name in sheer ego.”

The Guru is the embodiment of wisdom and is the only means to ultimate knowledge which is identical with ultimate being. He communicates truth, purity, happiness, honesty, peace and ethics to pupils. According to Guru Teg Bahadur the real aim of the Guru is to awaken divine consciousness in the pupils. Self-realization being the aim of education, he is to lead the pupils from darkness to light, from humanity to divinity and from untruth to truth. “With the help of the true teacher one can realize that in this age of Kal Yug, salvation can be attained by reciting only Lord’s True name. Ego

is vanished and he sees God everywhere. The true teacher gives the treasure of the Nam to his disciples.” 36

He teaches them the dignity of labour and to earn their living with honest labour. A rightly educated person gets honour in society. He helps the pupil to inculcate various virtues in life which develop his personality. Teacher promotes social and civic virtues. “Guru’s true knowledge dispels darkness of ignorance which is root of all evils and vices.” 37

In the Bhagvad Gita Lord Krishna as a true teacher infuses in his disciple, self confidence courage and fearlessness to enable him to fight the battle of life heroically. It is through the grace of the Guru that the spiritual wisdom (Vedas), the divine music (Nadas) and divine union (Yoga) are revealed to the disciple. His function is to unite the human soul with the Infinite soul. The true teacher helps the disciple to overcome his weaknesses, vices and become morally strong. Imparting knowledge (Jnana), repeating the Lord’s name (Japa), concentration on God (Dyyan) work without attachment (Nishkama Karma) are the duties of the teacher to impart. All good efforts lead towards service of the God. Even God engages in work, great men follow God and other men will follow great men, in short, example is better than precept. Teachers work for the welfare of the world, surely an ideal that should appeal to the modern mind.

6.4.1 Pre-Service Teacher Education

To introduce values oriented education in the curriculum at all levels of the school, we will first of all have to re-educate our primary and secondary school teachers so that they can efficiently educate their students later on. Teacher education curriculum intends to inculcate values like tolerance, contentment, humility, self-realization, self-control, equality, wisdom, purity, living together etc. The whole teacher education curriculum needs re-thinking. It should compulsorily train teachers to practice integrated value-based education approach in transacting a lesson. This may require inclusion of a paper on value education and the techniques of value education in various disciplines/methods. It is also necessary to sensitize teacher educators about the issues and concerns regarding the same.

36 kal mai mukat naam tay paavat gur yeh bhayd bataavai, kaho naanak so-ee nar garoo-aa jo parabh kay gun gaavai, Ibid., p. 831.
To make the teacher trainees aware of values and their significance in life they should be imparted education not only theoretically but also by organizing co-curricular activities. Passages and episodes from biographies and autobiographies, panel discussions, symposia, workshops, seminars, preparation of scrap books, slides, film strips provide opportunities to future teachers to embody progressively higher and noble values. The teacher educators should ensure that the teacher trainees gradually begin to become aware of their deeper self and that with this growing awareness they become able to harmonize and resolve their inner conflicts.

All governments should be encouraged to develop and implement laws and policies which enable values in education to be an integral component of teacher education, professional development and student learning experiences. Education in human values, peace and international understanding should be taught across the entire teacher education curriculum. In order to implement the above, a voluntary network of educators sharing the educational goal of human excellence should be established for educators to exchange ideas and experiences and promote value education.

The initial training of teachers should prepare them for their future contribution of teaching value oriented education in their schools. Future teachers should be encouraged to take interest in national and world affairs. They should have the chance of studying value system in a foreign country or in a different environment. Abilities should be developed to organize co-curricular activities centering round values because such activities play a very important role in inculcation of values among students.

6.4.2 In-Service Teacher Education

In-service education and training are important in professional updating of teachers due to new advances in knowledge and information technology. Teachers should be given the opportunity, to update their knowledge through in service training. In service education should include participatory activities in which teachers explore their own values and attitudes about value oriented education.

All the teachers should be oriented to inculcation of values through value integrated approach to education. They should be trained in communicating value oriented education in their day to day class room teaching. Teachers should be encouraged to utilize role-playing brain storming, discussion and story-telling methods of
teaching for the awareness of the value oriented education. There are occasions when children express wild impulses and passions, and often they are in revolt. Children have their own daily battles of loyalties and friendship, and there are moments of desperate depression and of violent enthusiasm. There are occasions when children get vexed, become sulky and go on strike. All these occasions are occasions for value-oriented remedial action and re-education. With patience and perservance, the teacher can utilize all these occasions to show the truth and light and to awaken among the children the right sense and the right direction of true progress.

Refresher courses being organized by University Grant Commission-Academic Staff Colleges (UGC-ASC) in the country on value oriented education can be of good help in spreading and dissemination of value oriented education awareness among teachers and teacher-educators. Like Macaulay’s downward filtration Theory this awareness will penetrate the grass root level.

For the successful implementation of the value oriented education, the teachers should develop competencies such as identifying value related content from text-books, developing international brotherhood, peace and harmony, to take initiative to remove disparities and develop feelings of tolerance and mutual respect in both national and international perspectives.

In the pursuit and promotion of values, the teacher has the most vital role to play, it is the teacher who is the guide, friend and philosopher and is the first to interact with children after the parents. Teachers with vision, dealing with curricular subjects such as languages, science, social science, music, art work experience and co-curricular activities such as NCC, Scouts and Guides, Red Cross, field trips, sports and games can develop suitable strategies and methods which would enable proper transmission of values. Teachers to be functional as vehicles of values must themselves be ‘Carriers of Values’. It has been remarked by a great thinker that if a teacher is devoid of values, it is better for him to take to shop keeping. Gandhi observed, “The secret of teaching values is to inspire and kindle the quest among the students by means for one’s own example of character and mastery of knowledge. It is by embodying values within themselves that the teachers can really radiate values to their students.”

Value oriented education is imperative for the overall development of personality of the human beings in the right perspective. So, the value oriented education should be made part of pre-service and in-service programs

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38 Chand, Jagdish : Value Education, p. 110.
to meet the present requirements. The existing population of teachers and school administrators must be trained in the techniques and practice of integrated value-based education through such programs.

6.5.0 DISCIPLINE

No intellectual, moral, social and spiritual progress is possible without conscious endeavor on the part of the educand. It is possible only when one leads an ordered and disciplined life. Discipline can be defined as maintenance of order among scholars. Discipline is also necessary for academic development and growth. The Adi Granth and the Bhagvad Gita hold that a truly educated person is one who has control over his passions and who leads a disciplined life. Discipline of body, mind and soul is the basis of entire education.

To follow God’s ordinance is to set up spiritual discipline in life. This can be attained through the contemplation of God’s name. For imposing self-discipline one should try to repent by concentrating upon God’s Name. “One should inculcate Lord’s True Name in one’s heart, which has no equal in life. With the meditation of True Name, one can free oneself from all his suffering and can have glimpse of the Lord. So we should take support of true Name alone for uniting with the Lord.”

This self-discipline can be obtained by honestly carrying out, the duties of a householder, rather than becoming a recluse or an ascetic. Thus the teacher should help the students to inculcate self-discipline. Self imposed discipline enables Man to achieve the aim of self-realization and then ultimately reaches the phase where one attains God realization. There is no place for any external force, fear and punishment in this form of auto-discipline.

For discipline, morality is essential and in Guru Nanak’s view, morality is honest living, truthful living, doing justice to others, keeping sanjam, obedience, living spiritual life and earning honestly by hard work. He himself worked on his farm and enjoyed dignity of labour. He emphasized that man should earn honestly, but he should not be greedy upon worldly things i.e. Maya. Guru Nanak has given the characteristics of

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40 bhai kaahoo ka-o dayt neh neh bhai maanañ aan. kaho naanak sun ray manaa gi-anee taahi bakhaan, Ibid., p. 1427.
a disciplined man which can help us to form an idea of his concept of discipline.” It is the men of discipline, indeed, who can serve the world properly, it is the men of true discipline, indeed, who contemplate God, the all Truth, Reality who do not step on the wrong path, who practice religion through performance of noble deeds, who observe the path of moderation, in the matter of food and drink, who dedicate themselves to God, and they attain God the great, through evolution of the greatness of His name in life.”

Self-purification, love and devotion, concentration and meditation on God, association with holy people, service to mankind and good action are essential for spiritual discipline.

The Bhagavad Gita also ensures that the inculcations of discipline in life require obedience to superior authority. The ideal of surrender and devotion is the basis of discipline. Submission to the will of God is essential. Discipline is training of the body, mind and soul, to act according to rules orders and regulations. It means moderation, control, sublimation and balance in our thought, word, deed and desire. It is the root of all the virtues. Without it men become slaves of their wild desires.” There are three gates leading to this hell-lust, anger and greed. Every sane man should give this up by adopting discipline, for they lead to the degradation of the soul”. The beginning of democratic and disciplined life begins herein. One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies by living disciplined life, which can kill self to such an extend that there will be no possibility of liberation from this material entanglement.

“For one whose mind is unbridled, self – realization is difficult work. But he whose mind is disciplined and is in control and who strives by appropriate means is assured of success. That is my opinion.” The Supreme personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Yoga practice without mental control and disciplined life is waste of time. Therefore, one must control the mind

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41 sayy kee teetee saa’tokeee-eeN jin’ee sacho sach Dhi-aa-i-aa, … tooN bakhseeesee aglaa niN dayveh charheh sawaa-i-aa, vadi-aa-ee vadaa paa-i-aa, Adi Granth., p.467.
42 etair vimuktaa kaunteya tamo-dvraais tribhir naraa acaaraty aetmanaah creyas tato yati paraa gatim, Bhagvad Gita, Chapter XVI, Verse 22.
43 asaayatataan a yogo duunpraapaa iti me matiia vaayaatamanaa tu yatataa caayko ’vuptum upayataa, Ibid., Chapter VI , Verse 36.
and live a disciplined life by engaging it constantly in the transcendental loving service of the Lord.

Since the human mind is restless, it is constantly under the sway of emotion and intellect. The wisdom, knowledge and intellect of mind get defeated at the hands of evil passions, mundane desires and lustful designs. All wisdom and knowledge and all the perfection of human life lie in disciplining the mind.