CHAPTER-16

ANALYSIS, CONCLUSIONS AND SUGGESTIONS

All ancient religions and cultures emphasized human values. Since the days of Vedic civilization, the importance of human values has been recognized in our country. However, during the 20th century due to diverse and complex factors the moral, ethical and spiritual decay of our society has become a matter of very serious concern of all conscientious people - religious and spiritual leaders, educationists and enlightened citizens. The sensate and materialistic culture of this century has spoilt the morals of most people and demoralized others. There is little hope left from the side of political leaders, opportunistic and self-seeking members of the older generation wielding positions of power and pelf, and fundamentalist and callous ones in our society that they might improve in their morals and values. Most educationists and spiritual leaders, therefore, have been concerned about saving the younger generation in schools from the evil influences of the sensate culture and corrupt social and moral order of the day. They have been advocating the introduction of ‘EHV’ (Education in Human Values) in schools to implant the seeds of right kind of values and thinking in the young impressionable minds. Many conscientious people have started their schools with a view to impart right kind of human values to students through education, each with his own perspective and model of approach having its some distinctive features.

While a number of writings and researches having some sort of bearing on education in human values (we have mentioned about as many as 80 research studies conducted in our country by doctoral and M. Phil. level researchers) during the last 40 years of our Post-Independence era are there before us, so far no research work on the current prominent value education approaches in India is available which might identify the features of their theoretical
frameworks and reveal their impact as borne out of empirical data from the schools in which these approaches have been implemented. This research lacuna has prompted us to undertake this study of the contemporary approaches to value education and their effectiveness in promoting human values.

II

FOCUS OF THE STUDY

We have tried to identify the salient features of as many as twelve value education approaches currently prevailing in our country and see their effectiveness. We took up in our study four religions - Jainism, Sikhism, Christianity and Islam, and eight cults or schools of thought founded by great spiritualists and humanists of modern India namely, Sri Rama Krishna Paramhansa, Swami Dayanand Maharshi, Sri Dada T. L. Vaswani, Sri Aurobindo and Sri Sathya Sai Baba, Sri J. Krishnamurty, Sri K. M. Munshi and Sri Swami Chinmayananda.

We were not satisfied with the study of theoretical frameworks of these 12 prominent value education approaches; we were eager to go a little deeper and probe into the actual implementation of these approaches in the schools and their effects. Therefore we selected one school of each of these 12 value education approaches for our empirical sociological study. We collected all possible information about these 12 schools and on the type, contents, strategies, quality and impact of value education being provided in them. Eight of these schools are located in Delhi, and one each at Varanasi (U.P.), Mysore (Karnataka), Secunderabad (A.P.) and Prasanthi Nilayam (A.P.).

The information collected by us through questionnaires, interviews and observation have enabled us to know how these grand theoretical value education approaches are in fact being implemented and with what effects on pupils. We have thus been enabled to assess their functionality in the emerging Indian society as also their prospects of universal application in a pragmatic comparative perspective.
III

HIGHLIGHTS OF THE TWELVE PROMINENT VALUE EDUCATION APPROACHES IN MODERN INDIA

(I) THE JAIN APPROACH TO VALUE EDUCATION

Theoretical Framework:

Jainism, as taught by Lord Mahavira, emphasized on Ahimsa (nonviolence), \textit{asrama} (not to lie), \textit{asteya} (not to take what is not given). The overall concern of the Jainism has been to ensure that its followers develop right faith, right knowledge and right conduct. Jainism has prescribed Triple Self-Discipline, Five-fold Vigilance, Ten Basic Virtues, Twelve-fold meditation and Reflection, Forbearing 22 types of difficulties and Five-fold Good Conduct. The essence of the Jain approach to value education may be capsuled in these two Jain teachings:

(i) "A man may conquer thousands and thousands of invincible foes but that is of not real consequences; his greatest victory is when he conquers only his own self through indominable courage."

(ii) "Never kill anything for any reason whatsoever. The wise live at peace with all men and creatures whatever be the cost."

(iii) "A man who insults others will for a long time whirl in the cycle of births. To blame others is not good."

Prominent Jain saints of the 20th century Acharya Tulsi and Muni Sushil Kumar have started \textit{Anuvrat} movement for the spiritual and moral rejuvenation of the people in tune with the demands of national integration and need for checking moral pollution so widely spread in our contemporary society.
The school selected by us is the oldest Jain school in Delhi run by a philanthropic society and mainly devoted to the cause of Jain orphan boys, although boys of other communities belonging to lower and lower middle social classes also attend it.

The school vociferously claims to provide education in human values to students according to the teachings of Jainism. The school's value education programme is confined to only a few things emphasizing strict vegetarianism among students and teachers, non-use of leather shoes, belts, bags etc., public protests against obscene posters and cinema hoardings, not using flowers in decorations in any function and participation of its students with their orchestra and slogan-bearing banners in the public procession on Mahavir Jayanti on the roads of Delhi. The students, being mostly orphans, are grateful to the school and they respect their teachers, particularly the principal, by touching their feet whenever they see him. Some books on Jain teachings are prescribed in secondary classes to acquaint them with the Jain ethics and morals.

Despite its philanthropic motivations and concern for helping orphans and children of the common man, the school suffers from lack of proper and up-to-date provisions of talented and committed personnel and materials and equipment. There is no properly evolved and effectively implemented programme of value education in the schools. Only one or two teachers are concerned with value education, and that too in a perfunctory manner. The overall functioning of the school is commonplace, just like most of the private or aided schools in Delhi; there is very little which may impress or inspire an objective observer. The school is mainly concerned with the orphans and other students of its own community. It is quite restricted or rather parochial in its approach and its activities and practices reveal its fossilized ideas of Jainism. Very few of the grand teachings of Jain religion are being given
There is neither meditation and reflection, nor any exposure to the basic virtues, good conduct, self-discipline or Anuvrat in the school. The modern cornerstones of global unity, scientific and technological excellence, modernism, achievement motivation, excellence, humanism and creation of learning society seem to be conspicuous by their absence in this institution.

The Jain approach as implemented in this particular institution is rather parochial and uninspiring and is thus not suitable for universal application.

(2) THE SIKH APPROACH TO VALUE EDUCATION

Theoretical Framework:

Sikhism is a synthesis of Hinduism and Islam. Its founder Guru Nanak believed in the oneness of God and brotherhood of mankind. He and the nine Gurus after him, emphasized that truth is higher than everything but higher still is truthful living. They made no distinction between men and advised all their followers to watch their deeds in the mirror of their hearts keeping in constant view the teachings of their own masters. After their Tenth Guru, 'Guru Granth Sahib', their religious scripture, has been installed as their permanent and overall Guru for all times to come. Reading the Guru Granth Sahib contributing to the Gurudwaras, rendering community service in the form of langar (community kitchen), cleanliness of the holy premises, looking after devotees, shoes, attending Sahib Kirats and helping their needy community brethren are the basic features of the teachings of and practices of Sikhism.

In the teachings of Guru Nanak and in Sikh sacred writings like Guru Granth Sahib, Japuji Sahib, Sidh Gosti etc., we find embedded at treasure of brilliant ideas in regard to EHV (Education in Human Values). Education must develop belief in one God and cultivate and elevate spirit as well as intellect. It must work for national integration and social change in order to fight obscurantism. It must create a sense of equality and end superstitions.
Casteism, slavery, exploitation and meanness. Education must help one in self-realisation and self-manifestation. It is essential for avoidance of disvalue. Self-improvement must be aimed at and pursued by every one, so emphasizes Japuji Sahib. The history of Sikhism is a glorious saga of sacrifices done by the brave Sikh Gurus in order to protect Hinduism, cow, poor and the sheltered ones, and honour and dignity of the motherland. Sikhism stands for reformation, forward-looking attitudes, bold entrepreneurship and liberal and social service oriented activities. Theoretically speaking, Sikhism presents a most progressive approach or model of Education in Human Values as it seems to be in tune with the trends and demands of the modern times.

Implementation:

We selected Guru Harekrishna Public School, India Gate, New Delhi, the oldest Sikh School in the metropolis to see how the Sikh approach to EHV is being actually implemented. Although it claims to be a first rate Public school, its equipment, facilities, quality of teachers, environment, culture and the overall tone donot substantiate the claim. The value education programme of the school is confined to the customary occasional reading of Guru Granth Sahib in the school, participation of students in the public procession on Guru Nanak Jayanti, and celebration of the birthdays of Sikh Gurus. Divinity Classes are held for the students in which Sikh history and sikh teachings are presented by teachers, mainly through teaching. Special programmes organised in the school are 'Save Oil' and collection of funds for the blind. Nothing more is done in the school towards EHV. The school authorities seem to be too much courteous towards rich parents and very much concerned with outside publicity and rather false proclamations. They revealed lack of intellectual values, courtesy towards outsiders and inquisitive ones, and shallowness in their academic thinking and social behaviour. The school facilities and ethos leave much to be desired. Their value education model does not promote open and universalistic pattern variables. The school is doing very little to translate into actual practice the
grand teachings and ideals of Sikhism. The world view presented to the students is confined to Sikhism solely and thus quite parochial and traditional. The school does not have any distinctive feature as such in regard to its functioning, academic activities and EHV Programmes the range of its social service activities in the community and its involvement in the crucial movements and issues of the present times appears to be quite limited, narrow and uninspiring. High fees are charged by it like all other so-called Public schools, which Sikh parents in Delhi being quite effluent can easily afford to pay, but the facilities in the school and the quality of education will not inspire educationists are not high. Evidently, the EHV model as implemented in this school to recommend it for universal application. The school does not have a hostel unlike the Jain school mentioned above, and it has no intrinsic concern for the common man of our society. The school is basking in the name of the famous child Guru Harekrishna and under the patronage of Gurudwara Prabandhak Sabha, Delhi, but there is little in it which may be called as distinctive feature of its EHV Programme.

(3) THE CHRISTIAN APPROACH TO VALUE EDUCATION

Theoretical Framework:

Christianity, which developed out of Judaism and the teachings of Jesus Christ and his close disciples called 'Apostles', has spread the belief in the oneness of God. Christ being the son of God, immortality of soul, concepts of Heaven and Hell. Nine virtues-love, joy and peace in relation to God; patience, kindness and goodness in relation to others, and faithfulness, gentleness and self-control in relation to one-self. The most significant teaching of Christianity are love and service to the needy and poor. "One should give to all who ask for in giving to the needy one gives to God. A Christian should bear the burdens of others and should share his goods with those in need. the Lord loves a cheerful giver”. Christ's clarion call "Love your enemies
and do good, and lend expecting nothing in return and your award will be
great" has been reverberating in the collective conscience of all the Christians
although the last 200 centuries.

Implementation :

We took for our study St. Thomas School, Mandir Marg, New Delhi,
a Girls school established in the name of Jesus Christ's close and life long
devotee Apostle St. Thomas who came to India with him and ultimately died
in India after him, serving the poor and spreading the teachings of the son
of God. Miss Helen Jerood, Founder of the School, was an enlightened Christian
lady full of devotion to St. Thomas. She was inspired by his call to serve
the needy and uplift the needy girls irrespective of their religious affiliations.
She was inspired by Gandhiji during the 1940's. The School is a Public School
for Girls run by Catholic Christians. It is a Day School. It does not have
a hostel now (during Helen Jerwood's days there used to be hostel for needy
girls drawn from outside places.)

Though the school is a Catholic School, it is not conservative and
parochial in its policies of admission of students, recruitment of teachers and
in its range of value promotional activities. It is secular in its approach the
Christian girls attend Bible classes taken by separate teachers, others are involved
in a very wide range of functional co-curricular and extracurricular activities
which provide invaluable opportunities for value inculcation in young girls.
The special activities of the school towards this end are working with children
and some in slums, hospital service, service to blind, visits to the homes
of the aged, special schools for the handicapped and co-operating with institutions
working with the disabled, and village camps to acquaint urban girls with
the real life problems of under-privileged Indian villagers. The students and
staff render substantial help, with great thrill and enthusiasm, to the victims
of the dreadful earthquake at lat\(U\)(Maharashtra), and the children of the inmates
of Delhi's Tihar Central Prison. The school provides leadership training so that each girl may become a dynamic and morally sound leader of the community. The academic standard, quality of culture, co-operation and social and professional values of the staff and the standard of its annual magazine, charts and school decorations etc. are exceptionally very high and inspiring. The school is fully conscious of the demands of the present century and challenges of the 21st century India, and in prepares its girls to emerge as balanced personalities and efficient and enlightened leaders of society. The school is a perfect example of progressive, secular, academically and culturally fine institution. None of its policies, practices, behaviour and features smack of the hard traditionalism, parochialism, cultural bias or the like. This model of value education as is in operation in this excellent and well-furnished and well-staffed school, committed to the cause of producing finest young women imbued with noble sentiments and yearning to serve the society and make good social mobility in their lives through proper value orientation, is surely worthy of universal replication.

(4) THE ISLAMIC APPROACH TO VALUE EDUCATION

Theoretical Framework:

The Arabic word 'Islam' means submission to God, and a Muslim, the follower of Islamic religion is one who submits to God. The five prescribed duties of a Muslim according to Islam are Kalima (profession of faith), Namaz (saying prayers), Khairat (giving alms), Roza (keeping the fast during the holy month of Ramzan) and Haz (pilgrimage of Holy Mecca in Saudi Arabia).

The Holy Quran, which contains the divine revelations to Prophet Mohammed and his teachings, and Shariat and Hadith contain the teachings, precedents, eye witness accounts and norms prescribed by the Prophet in each and every aspect of human life, are a precious mine of ideas and insights in regard to Education in human Values.
Islam is totally opposed to polytheism, ritualism, idolatry and priesthood. It is committed to the belief in the omnipotence, omnipresence and omniscience of One God ‘Allah’. Fatalism and predestination seem to be primary overtones of the Islamic faith. Nevertheless, free will and human responsibility are not absolutely denied. One must wage a jehad (holy war) against oppression and injustice. One must be kind, dutiful and helpful to old parents, slaves, orphans and give women due status, respect and protection. The Holy prophet exhorted his followers to become men of virtues and finer sensibility and forward-looking “One should not hesitate even to go as far as China to acquire knowledge”. The prophet’s inspiring words such as “The scholar’s ink is holier than the martyr’s blood”, and “It is better to teach children one hour in the night than uttering ‘Allah’. Allah’ throughout the night “, are lamp posts on the road of EHV. Many scholars in recent years have delineated nicely the values, duties, etiquettes, manners and expected behaviours of Muslims ideal life drawing inspiration from the Prophet’s ideal life which was full of purity, righteousness, compassion and staunch reformist zeal.

**Implementation:**

Every Muslim school is supposed to impart Education in Human Values in accordance with the teachings of the Prophet and the prescribed norms and practices in the Islamic scriptures. We selected one such school in Secundrabad (Andhra pradesh). The Al-Farah School is a privately managed co-educational high school which serves Muslim orphans and other children of the low income families of workers, lower and lower middle classes in the neighbourhood. Paucity of funds is the real impediment in the materialisation of the aspirations of the organizers of the school. The facilities are few and very primitive, and the staff is low paid, but the imagination, aspirations and commitment of the principal and the support of the Managing committee are commendable.
The school imparts teaching in Islamic Studies as an extra subject for the purpose of religious socialization of its boys and girls. Special care is taken to serve the girls students from the contaminated social environment of the slums surrounding the school and from the profane education. The school organizes meetings in the slum areas to provide useful information and guidance in the Islamic way of life. The school teachers and students are required to observe Roza in the holy month of Islam. The students are taught to practice Islamic values. The school has devised and is using as assessment to record students’ progress in value inculcation. It is a self-assessment chart. The school authorities are open to outsiders and they cordially welcome those who wish to observe their school and help it in any way after understanding its limitations and problems. The EHV approach adopted, festivals celebrated and activities conducted in the school are in accordance with the Islamic faith and in a low or humble key due to its economic constraints and limited world view.

The value pattern of the school is particularistic and parochial. To expect is to adopt a highly enlightened, universalistic and evolved programme of value education and to impart really useful or functional education to its students is indeed a far cry. Within their humble means, the school is trying to give some exposure to the rich heritage of Islamic values. It is a pity that the much needed economic and social support from the Muslim community as well as the state are not forthcoming. Despite its humble provisions of men and materials, the school is rendering good service to the lower and depressed section of the locality. However, the world view of the authorities and teachers of this minority institution, by and large, is rather traditional, backward, unsophisticated and not as liberal as it should have been. It does not help the students to merge in the main stream smoothly.
THE RAMAKRISHNA MISSION'S APPROACH TO VALUE EDUCATION

Theoretical Framework:

The Rama Krishna Mission, established by Swami Vivekananda in the name of his spiritual Guru and mentor, is inspired by the teachings and ideals of both these great luminaries of modern India. They emphasized faith in God, love and service to all in the community, ethical and moral values in accordance with the message of ancient Vedic scriptures, purity of vision, respect to women, self-confidence and ennobling thoughts and deeds which may make our life and our country's name proud. Vivekananda's exhortations to the Indian youth and students are full of radiant optimism, encouragement and vigour. "The secret of religion lies not in theories but in practice". "To be good and to do good is the whole of religion". "Man is higher than all angels; none is greater than man". "Arise, awake and stop not till the goal is met". With such exhortations, Swami Vivekananda trumpeted the practical message of Vedanta throughout the world. His concern was to awaken the fellow men, remind them of the glories of our ancient civilization and spirituality and infuse heroism, self-sufficiency and same and practical persuasions in the people. The goal of selfless service is the foremost ideal worth pursuing according to the great Swami.

The Ramakrishna Mission founded by Swami Vivekananda as inspired by the teachings of Rama Krishna Paramahansa and as helped by his noble life companion Ma Sharda, is committed to the great ideals set forth by the founder of the mission and his illustrious Guru. Ramakrishna Mission School and colleges are known for their committed espousal of the cause of education in human values. The writings of Vivekananda and recent Swamis like Ranganathananda are full of highly illuminating ideas concerning functional approach to value education.
Implementation:

Searching out a Ramakrishna Mission School which would be willing to co-operate with and allow us to share its EHV experiment with us proved to be a very difficult and rather unpleasant task, for all the six schools which we tried to contact proved unresponsive. With great difficulty and persuasion, Sri Ramakrishna Vidyashala, a residential Boys School in Mysore sent us information about it. The school’s proclaimed aim is to prepare students for future democratic way of life through a natural process of self-discipline and self-control. To inculcate the habit of mutual trust and faith among the inmates, the Vidyashala has no locking system. Once a year, opportunity is given to all students to contributes their mite, out of their pocket money, for Narayan Seva programme; the funds are offered to needy institutions. A spiritual atmosphere is sought to be maintained through regular congregational prayers, discourses and co-operative activities. Special courses called “Retreat” are organized at some distant secluded place for 3-4 days for the student of classes X and PUC. Reading of good books, recitation from the scriptures of different religions, organising special lectures on topics of EHV and special emphasis on inculcating respect for democratic values and accruing of a deep sense of the obligations of citizen are the notable features of the EHV experiment conducted in this institutions. “Work is Worship” this is evidently clear in this institution.

The activities organised are secular. Due emphasis is laid on academics, games and sports, cultural activities, silence, self-reliance and community activities. The school has excelled in games and sports competitions. However, the range of activities is rather limited and confined within the institution. On the whole, the model of education in human values implemented in this institution is functional and is fit for universal application.
(6) ARYA SAMAJIST APPROACH TO HUMAN EDUCATION

The DAV movement was started in 1883 in Punjab by the ardent followers of Maharishi Dayanand Saraswati, the well-known reformer of Hinduism, author of 'Sathyarth Prakash' and originator of Arya Samaj. He was against caste system, idol worship, theory of Incarnation (Avatarhood), superstitions, backwardness and inequality between sexes in society and religious performances. He was all for a proper understanding and popularization of Gayatri mantra and Vedas. He prescribed 16 sanskaras (Ceremonial rituals in one's life) and performance of daily Sandhya (worship) and havan. The Arya Samaj has prescribed ten Niyams (tenets) to be followed by its followers.

(i) God is the primary source of all

(ii) He is all pervasive Infinite, unborn, formless and creator of the whole universe.

(iii) He alone is worthy & worship. The veda is the boom of all true knowledge.

(iv) Accept truth, reject untruth.

(v) All actions should be performed according to Dharma.

(vi) Do good to the world physical spiritual, social.

(vii) Deal with all with love.

(viii) Work for the removal of ignorance.

(ix) One should feel his own good in the good of all.

(x) All persons are bound to obey social laws.
Implementation:

All schools run by Arya Samaj or DAV organisation are expected to follow these teachings and rules of Arya Samaj which constitute the theoretical framework of their EHV model.

We selected Dayanand Model Senior Secondary School for Girls, Mandir Marg, New Delhi, for our empirical study. The school was found to be an ordinary one lacking in necessary equipment and facilities. Our overall assessment of the school culture and school environment is that it is providing education to middle and upper lower class girls, the quality of which is just like other private or aided schools in Delhi. Its programme of EHV comprises of only a few bare minimum things namely:

(i) Every weekend Havan is performed by the students classwise.

(ii) In the morning assembly Yagya mantras, Gayatri mantra and Shanti path are recited by students.

(iii) In the month of November Arya Samaj celebrates Varshik Utsava for a week which enlightens the students about the philosophy and practices of Arya Samaj and the Arya Dharma.

One interesting feature of the school is that some Muslim girls are also studying in this Arya Samajist school although Arya Samaj and Islam have been and are still considered to be antithetical to each other. These girls are treated in perfectly secular manner, they are free to observe their Islamic prayers, Rozas etc., and the teachers and students respect their faith and observances.

The philosophy of Arya Samaj is impressive. It yearns to develop rational and progressive people who respect the noble spiritual and social message of the Vedas and our ancient Vedic seers and are reformists. We did not find
that great yearning or enthusiasm on the part of the school authorities and teachers to make their students such personalities. There are other Arya Samajist Schools in the country which are known for their high standards in infrastructural facilities, academics and its EHV programmes, but this particular school appeared to be a rather neglected type of school. It is being run in a half-hearted manner and its EHV programme is not as impressive as one would expect from an Arya Samajist institution. Naturally, therefore, the impact of their lukewarm EHV programme on their students is just a little.

7. **SADHU VASWANI’S APPROACH TO VALUE EDUCATION**

**Theoretical Framework:**

Sadhu T.L. Vaswani, popularly known as ‘Dada’, has been acclaimed as the ‘Rishi of Modern India’. He was a great humanist, educationist, freedom fighter and a very aspiring spiritual personality of this century. He founded “Mira Movement in Education” taking aspiration from the noble example of Mira Bai, the famous Rajput princess who was a great devotee of Lord Krishna. Her songs were inspired by nature, heroes and saints, the village folk and the little ones. Her life was saga of purity, Bhakti, devotion and love for all creatures. Dada wanted girls in the schools established under the Mira Movement in education to emulate St. Mira’s illustrious life.

Dada’s philosophy emphasized humanism, spiritual uplift, love for animals, birds and human beings alike, piety, compassion, social service, excellence, self-reliance and above-all realising the greatness of Indian culture and feeling proud of the same. He was all for “Balanced Education” which should teach kingly continence -- simplicity and purity of body and mind, and “How to build homes and the Nation in character and sacrifice”. Dada was very sensitive to the nuances of childhood and the attributes of young
children bubbling with energy and mirth, “Children come with radiant faces and singing hearts. Do they come to renew the child-heart that slumbers still in the grown-up ones? The simple child soul will save civilization and lead us to gentleness and to simple-hearted faith in “Our Father in Heaven.” “Dada laid great stress on the theme that education is an atmosphere and that his schools should be “non-communal, non-sectarian” and the teachers in them should teach “reverence for all prophets, all saints, all heroes, all rishis, all races, all religious.”

He wanted that education should be for expansion, fellowship, heroism, liberation, light, compassion and soul culture. “Love of God, and bird and beast.” This triple motive inspires the Mira Movement in Education.

Implementation:

We studied Sadhu Vaswani International school for Girls, Shanti Niketan, New Delhi. The school is a well furnished and elegant institution. Its special features are - Sanctuary Hall in which morning prayers are held in an impressive manner, Bird feeding in school, use of latest visual and teaching aids in teaching, adoption of innovative teaching - learning techniques and organizing curricular activities like Literacy Drive, Remedial Teaching, counselling of staff and student, in-service training for teachers, use of newspapers in teaching in class, special unit for slow learners, speech therapy and very impressive value education programme. Once a week a specific period is assigned to impart education in human values. A number of beautiful books have been prescribed. Innumerable activities are conducted in the school to create an environment and rich opportunities for the students to learn human, moral and spiritual values. The academic level and the overall tone of the school are very high. We found this school to be one of finest schools, for its value education programme has a deep impact on the character, personality and work of its students. Its authorities are very liberal,
open and cordial to visitors. Such sophisticated value education approach deserves to be implemented universally in our country as well in other countries to infuse humanism in tune with modernity in the growing minds and hearts.

8. SRI AUROBINDO’S APPROACH TO VALUE EDUCATION

Theoretical Framework:

Sri Aurobindo, the internationally renowned philosopher, spiritualist and educator and Yogi, advocated integralism to transform the human mind and body. He aimed at gradual spiritualisation of society. He was keen to achieve the unity of human race through integral living and development of integral personality. His philosophy is a refreshing and bold synthesis of idealism, realism, pragmatism and spiritualism. He was one of the greatest educators whose educational philosophy has immensely influenced the people of India.

His concept of education is that it is a potent tool whereby one can live for divine, for the country, for oneself and for others, and this should be the ideal for every school. He highlighted the importance of Tapasya of Beauty (Education of physical being), Tapasya of knowledge (Education of the mental being), Tapasya of power (Education of the Vital Being), and Tapasya of Love (Education of the psychic being). “True education should guide a person in unfolding all that is in it. It should help him in establishing right kind of relationship with the life of society of which he is a member and assist him in entering into vital relationship with the life of humanity of which he is an inseparable part.”

Implementation:

We took up the study of Mother’s International School, New Delhi. It
is a very well furnished and very progressive co-educational day school run
under the guidance of Sri Aurobindo Education Society and having vital links
with Sri Aurobindo's ashram in Pondicherry. The school is a first rate in
academics, curricular activities and community services. The students are
motivated to help the economically suffering sections of society, slum children,
women etc.

Value education is imparted in the school through activities and
examples rather than through teaching. Emphasis is laid on reciting slokas,
extracts and mantras etc. of Hindu as well as other religions. The atmosphere
of the school is full of serenity, creativity, aesthetics, democratic elements, and
finer values and feelings. Students of all communities are to found here. The
school adopts open door policy with the community and is very cordial to
parents and others. It has a unique model of EHV which deserves to be
emulated and adopted by all progressive schools in India and abroad.

9. SRI J. KRISHNAMURTI'S APPROACH TO EDUCATION

J. Krishnamurti, considered to be the greatest spiritual teacher,
philosopher and educator of the 20th century, is would renowned for his
insistence on logic and unconventional thinking on life and spiritual themes.
He stressed independence in thinking and decisioning without the help or
guidance of parents, elders and teachers. He considered all religions to be the
works of propagandists. He was against all conventional or traditional
socialization and indoctrination. Instead of censoring the rising thoughts we
should just watch them merging and do nothing more than that; gradually the
baser thought will ceased. The solution of human problems which is the
crucial concern of all great philosophers, according to J. Krishnamurti lies in
a non-accumulative perception-action. The core of teaching is, "Man has built
in himself images as a fence of security - religious, political, personal. These
manifest as symbols... The uniqueness of man does not lie in the superficial but in complete freedom from the content of his conscious...”

Krishnamurti does not believe in having faith in Godmen, spiritualists and mystics who seek to capture our minds and leave us with no freedom to think. Evidently, he is against the traditional socialization and the tendency of indoctrination so vigorously working in education. The philosophical and educational ideas of Krishnamurti are unconventional and logically very impressive, but they are only a few and repetitious.

Implementation:

The Rajghat Basant School, Varanasi, run by Krishnamurti Foundation India, is located in a beautiful natural surrounding and is very well-equipped. Students and teachers from all corners of India are there. The ideas of Krishnamurti are repeatedly projected before the students through various strategies and efforts are made to guide and teach them according to them. The school has rich academic and co-curricular fare and international contexts. Its value education experiment is distinctive, as it does not emphasize hero worship, belief in Godman and training students in traditional ways. The school is truly secular and logical in its approach and its students seem to be imbibing the values of self-dependence, critical thinking, creativity, and open-minded which are so badly needed in the modern times. This value education approach is in sharp contrast with the value education approaches of all the other religious schools run by the various religions Godman, spiritualists etc. The wholesale adoption of this model of value education is neither desirable nor feasible. However, many of its distinction ideas, feature and practices deserve to be blended with other prevailing ideas and practices in schools to provide a real meaningful and functional education to the students.
10. **THE BHARTIYA VIDYA BHAWAN’S APPROACH TO VALUE EDUCATION:**

Bhartiya Vidya Bhawan, founded by Sri K.L. Munshi, acclaimed as India’s brilliant statesman, practical idealist and social reformer, has since 1938 been propagating revival of ancient Vedic cultural ideals and emphasising secularism in the sense that all religions and cultures are duly understood and treated with utmost respect. It runs a number of educational institutions with sole aim of providing a rich educational content synthesizing tradition and modernity, belief, in logic and science.

The Mehta Vidyalaya, which is a premier Bhartiya Vidya Bhawan School in Delhi, is a co-educational day school. It is run on public school Lines, but a careful look into its academic and activities and school atmosphere impels us to rate it as lower than good public schools like St. Thomas school, Sadhu Vaswani or Mother’s International School. The school organizes a number of co-curricular activities within its FOUR wall, but no activities outside in the community. Only the usual type of activities as are done in other schools are to be seen here. The books prescribed for value education courses are exceptionally good. The school tries to project itself as a pioneer in EHV moment, by organises seminars, lectures, etc., but there is not much of originality, distinctiveness and functionality in their EHV model as is being implemented. We received very little help from it in our research. It is on the whole, a mediocre type of Public school; its only feature is that it emphasizes Bhartiya culture.

11. **SRI CHINMAYANAND APPROACH TO VALUE EDUCATION**

Theoretical Framework:

Swami Chinmayanand, a famous disciple of Swami Shivanand and Swami Tapovanamji of the Himalayas, emerged as the front rank spiritual personality who led the spiritual and Hindu cultural renaissance in India. The
objective of his mission is to provide to all individuals the wisdom of Vedanta and the practical means to realise it. The teachings of Swami Chinmayanand are mainly based on Vedantic culture and the common premises of spirituality in India, and presented in a sparkling and enchanting language. His concern for the revival of ancient Indian cultural values and to promote humanism is genuine.

Implementation:

The Chinmaya Vidyalaya, New Delhi, taken up by us for empirical study, is a well-furnished school which has almost all the features of a good Public school. Its value education programme’s main features are good books on EHV, Zero period for Value education and a number of co-curricular activities. We found that the attitude of the school authorities did not reflect the modesty, cordiality, love, friendliness and concern for intellectual values. After a lot of difficulties we could gather information about this school. The value education model of this school, which in our assessment is a second rate Public School, is interesting but not very impressive and may not be considered suitable for universal application.

12. SRI SATHYA SAI APPROACH TO VALUE EDUCATION:

Theoretical Framework:

Sri Sathya Sai Baba of Puttaparthi, who is venerated by millions of his devotees throughout the world as contemporary Avatar (Incarnation of God), has laid emphasis on the five universal values of Sathya, Dharma, Shanti, Prema and Ahimsa, and on Namasmaran (Chanting the name of Lord) and Madhav Seva (Service to mankind). His philosophy of education, according to Prof. V.K. Gokak is that of ‘Trancedental Idealism’, and according to
S. P. Ruhela it is a judicious and functional blend of Idealism, Pragmatism, Reconstructionism of and Futurism. Idealism reigning supreme. The sociological foundation of the Sai system of education are the principles of sharing, communality, balance between tradition and modernity, self-discipline and concept of progress which should really mean development of a God-fearing, moral, human and forward-looking society. According to Baba, his system of education "works with the whole child and all aspect of the personality -- the physical, intellectual, emotional, morality, society and modern physical sciences". This fusion is called Integral Education by him. He emphasises Indian culture. He is totally against co-education.

**Implementation:**

Some schools and a Deemed University are being run by Sri Sathya Sai Trust. Education is free in them. We took up the study of Sri Sathya Sai Senior Secondary School for Girls at Prasanthi Nilayam. The school authorities were not much cooperative. They do not allow outsiders and even parents to enter their premises. The school adopts closed door policy in school-community relations. With much persuasion the Principal allowed us to take a hurried round of the school on a holiday and gave us some information. We gathered information from the school prospectus and from some devotees and parents of students. The Principal did not oblige us by filling up the research questionnaire sent to her and Baba and also did not reply to any of our letters. The school magazine was not made available to us.

Despite these hurdles, on the basis of our inquiries, we learned that the school is fully secular and objective in appointment of staff, admission of students and in its curricular transactions. Hostel living is compulsory. Students
are drawn from several states and communities and generally from upper and middle social classes -- most of them are daughters of Sai devotees. The school organises a number of co-curricular activities, mostly confined within the school-cum-hostel premises. Students are not taken out to community for social service, adult literacy, etc. as most other progressive public schools do. There is a lot of stress on Seva. However, we did not learn of students helping the victims of floods, earth quakes in the country, or the like, or emphasizing preservation of ecology and special concern for animals and birds as Sadhu Vaswani's International school does. The teachers and students have good integrative interaction.

A lot of emphasis is laid on value education through teaching, books, and religious, cultural and aesthetic activities. The school is a well organized institution which lays a great deal of stress on morality. Although the Sai approach to value education as implemented in this school is puritan, it finds global acceptance among Sai devotees, especially of the Indian origin, in all the countries who regard it as truly moral, secular, bold, innovative, spiritual and enlightened, in one word the ideal education. In our assessment, the Sai approach to value education is indeed very enlightened and functional and worthy of universal application.

III

ANALYSIS

On the basis of our theoretical study of the above mentioned 12 prevailing approaches to Value education in India and subsequently our empirical study of the schools implementing these approaches, a number of analytical points have been discovered by us:
(1) PATTERN VARIABLES OF THE APPROACHES

While the philosophies and teachings of all the religions and cultures emphasize universalism, humanism, development of ideal man and creation of an ideal moral code of conduct and seek to project their utopias of an ideal society, the approaches of Jainism, Islam and Arya Samaj were found to be particularistic, parochial and rather non-liberal and not so much secular in their pattern variables. The pattern variables of modern Hindu cults, Christianity and Sikhism are universalistic, broad, secular and enlightening and in tune with the emerging modern social contexts in India.

(2). PECULIARITIES OF THE SCHOOLS ADOPTING THE VALUE EDUCATION APPROACHES

(i) Year of Establishment of the school

In the sample of 12 schools studied by us, it was found that the Jain school was the first one to be started in as early as 1912, followed by Krishnamurti school in 1930, Christian school in 1935, Ramakrishna Mission school in 1953, Aurobindo school in 1956, Bhartiya Vidhya Bhavan school in 1957, Arya Samaj school in 1959, Sikh school in 1968, Sri Sathya Sai school in 1980, Muslim school 1982, Chinmaya school in 1987 and Sadhu Vaswani school in 1987. Thus three of these schools had been established in the pre-Independence period, while the rest of them were established in the post-independence era.

(ii) Managements

All these 12 schools were established by the religions or the cults concerned. Excepting three of them - Jain, Muslim and Arya Samaj schools,
all the rest claim to be Public Schools on the pattern of Public schools recognised by the Public Schools Associations, although they are not Members of that Association and may not truly be termed as Public schools. The denominational managements are quite strong and strict in these schools, with the exceptions of Jain, Muslim and Arya Samaj schools.

(iii) Clientele (students)

In Jain, Muslim and Arya Samaj schools most of the students come from lower social class and underprivileged one including orphans: in Christian, Aurobindo, Chinmaya, Sadhu Vaswani, Sri Sathya Sai schools most children come from upper class upper middle class families, while in Ramakrishna, Bhartiya Vidhya Bhavan, Krishnamurthi and Sikh schools most of the students come from middle classes.

The two schools - Jain and Ramakrisna - are solely meant for boys, while Krishnamurthi, Aurobindo, Bhartiya Vidya Bhawan and Chinmaya school are co-educational, and all the remaining 4 are strictly for girls only. Only the Ramakrishna school for Boys and Sri Sathya Sai School for Girls have most of the students drawn from the various states of the country and are thus truly national in the sense of their students' backgrounds; Krishnamurthi schools has most of the students from the state while all the rest of the schools have clientele drawn from their own cities and two of them have most of their students drawn from their nearby localities only.

(iv) Hostel facilities

Only three schools - Ramakrishna, Krishnamurthi and Sri Sathya Sai schools are fully residential one, one school (Jain school) is partly. Only Sri Sathya school does not charge tuition fees, and excepting the three schools-
Jain, Muslim and Arya Samaj schools recognised and aided by the respective state government, and other schools are charging very high fees from their students.

(v) **Infrastructural Facilities**

The Muslim school is the poorest. Jain and Arya Samaj schools are poor. Sikh and Bhartia Vidhya Bhavan schools are also rather poor in their infrastructural facilities while the remaining 7 so-called Public schools are well furnished and well-equipped.

(vi) **Teachers**

All the teachers in the Muslim School belong to the religion of the school, most teachers of Jain and Sikh schools are also from their religions, while the remaining schools have teachers coming from all religions except Islam.

Excepting the Muslim school, all others schools are giving pay scales to their teachers as approved by their respective state governments.

(vii) **Financial Condition of the School**

Although all schools tried to not to reveal their financial status, the overall impression gathered was by us than the Muslim is the poorest. Aurobindo and Sri Satya Sai School are the richest ones, and the rest of the schools are quite well off in their financial resources.

(viii) **Quality of school Building**

The school buildings of Sri Ramakrishna-Sadhu Vaswani and Sri Sai schools are very good, those of Rajghat Basant Schools, St.Thomas School
Mother's International School, Bhartiya Vidhyashala Bhavan School, Sikh School, and Chinmaya School are quite good, but those of the Jain School and DAV School are poor and that of the Muslim school is of the poorest quality and quite insufficient to meet their needs.

(ix) Physical environment of the Schools

Sri Ramakrishna Vidhyashala has the best kind physical environment as it is located ideally in the lap of nature amidst beautiful groves. Sri Sathya Sai School, Chinmaya School and Mother's International School have good physical environment, and all the remaining ones excepting the school Bhartiya Vidhyashala Bhavan School and Muslim school have fairly good physical environment.

3. VALUE EDUCATION APPROACHES AS IMPLEMENTED

(i) Value Education as a Subject

In 5 schools namely, Sri Ramakrishna Vidhyashala Bhartiya Vidhyashala Bhavan School, Sri Sathya Sai School, Chinmaya Vidyalaya and Sadhu Vaswani School, Value education is taught as a subject, while in the remaining seven schools it is not taught as such; it is provided in a casual or half-hearted manner in a general way through some preaching and some activities. The greatest emphasis on value education is laid in Sri Sathya Sai School and Chinmaya Vidalaya.

(ii) Interest taken by the Founders or Management in Providing Value Education

Sri Sathya Sai and his organization Sri Sathya Sai Central Trust seem to be taking the greatest interest in providing value education to the students.
in the school. The managing bodies of St. Thomas School, Sri Ramakrishna Vidyalaya, Sri Mother’s International School, Chinmaya Vidyalaya and Sadhu Vaswani school take a great deal of interest as such, while the managing committee or organizers of the Jain school, DAV school and Muslim school seem to be quite negligent in this respect.

(iii) Use of Text Books in Value Education

Five schools namely Bhartiya Vidhyabhavan, DAV, Sikh, Chinmaya and Jain school have their own kinds of text books for value education. Other schools do not have any such text books; their teachers consult some books of general nature and of their religions and collect some ideas from them. A number of books have been prepared by Sri Sathya Sai organisation for Bal Vikas Classes, which are, however, not used as text books in their school.

(iv) Emphasis on Theory & Practice

We discovered that the Jain School neither emphasized on theory nor practice of value education. Five schools - Rajghat Basant School, DAV School, Sikh School, Muslim School, Sri Chinmaya Vidyalaya emphasised on theory but not on practice; two schools Mother’s International school Bharatiya Vidhyabhavan School emphasized theory and practice equally in value education; Sri Ramakrishna Vidyalaya, and Sadhu Vaswani school emphasized on theory and twice of that on the practice of values, while Sri Sathya Sai School’s emphasis on theory and practice of value education seemed to be in the ratio of 2:1.

We discovered that only four approaches had some concrete pedagogical theories behind them and the schools concerned were scrupulously try to base
their EHV programme according to those pedagogical frameworks given by their propounders or founders. These schools are Raj Ghat Besant School (J. Krishnamurti's theory), Bhartiya Vidhy Bhavan (Munshi’s ideas on enlightened nationalism) Mothers International School (pedagogical ideas of Sri Aurobindo and Sri Mother), Sri Sathya Sai School (Sri Sathya’s philosophy) and Sri Sadhu Vaswani School (Dada’s Pedagogical ideas) and Sri Ramakrishna Vidhyashala (Vivekananda’s ideas on education). The rest of the schools did not have any concrete pedagogical theories or ideas behind their approaches to EHV; they were following in a very general and rather poor way the teachings of their propounders founders or sects.

(vi) Ideological nature of EHV Approach

The ideological nature of the EHV approach followed in 9 schools - Jain School, Ramakrishna Vidhayashala, DAV School, Bhartia Vidya Bhavan school, Sikh School, Muslim School, Sri Sathya Sai School, Vaswani School and Chinmaya Vidhyalaya are basically traditional, while that of the Raj Ghat Besant School, Sri Aurobindo School, St. Thomas School and Sadhu Vaswani School are modern ones in the sense that they seek to preserve the functional contents of traditional values but are more open, liberal, forwardlooking and modern in realization of the demands of the modern society.

(vii) Special Period for Value Education

Six schools have earmarked special period for value education, while the remaining six schools do not have any such period. Those having special period for value education in the Time Table are St. Thomas School, Mother's International School, Bhartiya Vidhy Bhavan School, Sikh School, Sri Sathya Sai School and Sri Chinmaya Vidhyalaya.
(viii) Degree of Secularism Observed

In three schools- Rajghat Basant School, Mother’s International School and Sri Sathya Sai School- we discovered the EHV experiments to be ‘Very Much Secular’. in St.Thomas and Sadhu Vaswani school they were “Much Secular”, in Jain and Muslim schools they were rather ‘Unsecular’, while in the remaining schools they were ‘Fairly secular’

(ix) Innovations

Only two schools, St. Thomas and Sadhu Vaswani schools, have introduced innovations in their EHV programmes; all the other schools are conducting, by and large the usual kind of activities in their EHV programmes.

(x) Exhibitions

St. Thomas School, Mother’s International School, Chinmaya Vidhalaya and Sadhu Vaswani School organise exhibitions, while the others do not put up exhibitions for public to come and see and students to benefit from them.

(xi) Emphasis on Ecological Preservation

Only four schools - Ramakrishna Vidyashala, St.Thomas School, Mothers’ International school and Sadhu Vaswani are trying to inculcate values relating to ecological preservation and balance.

(xii) Futuristic Values

Only three schools. Rajghat Basant School, Mother’s International School and Sadhu Vaswani School. are trying to develop future orientation and futuristic values in their students.
(xiii) Degree of Liberalism

We noticed Utmost liberalism in St Thomas School and Sadhu Vaswani School. 'Much liberalism' in Ramakrishna Vidhyashala and Sri Sathya Sai School and 'Fair degree of liberalism' in Rajghat Basant School Bharatiya Vidya Bhavan School and Chinmaya Vidyalaya and in the remaining ones there was 'So kind of liberalism.

(xiv) Student Initiative

Only three schools greatly emphasized and allowed student Initiative. They are St.Thomas School, Sadhu Vaswani School and Rajghat Basant School. Three Schools -- Ramakrishan Vidhyashala, Bhartiya Vidhya Bhavan School, Sathya Sai School and Chinmaya Vidyalaya -- also emphasis student Initiative but very little of it is seen in the Jain School, DAV School and the Muslim school.

(xv) Teacher Initiative

Mother's international School, Sathya Sai School and Sadhu Vaswani School greatly emphasise Teacher initiative and allow it. Rajghat Basant School, Ramkrishna Vidhyashala, Bhartiya Vidhya Bhavan School and Chinmaya Vidya Bhavan also allow Teacher Initiative to much extent, while the Jain school, DAV school, Sikh school and Muslim School do not appear to emphasise and allow teacher initiative.

(xvi) Student Discipline

In Ramakrishana Vidhyashala, St Thomas School, Mother's International School, Sri Sathya Sai School and Sadhu Vaswani School, the student discipline is found to be very good. Self discipline is found in these
institutions. In Rajghat Basant School, Sri Ramakrishna Vidya Bhavan School Sikh School, and Chinmaya Vidyalaya fairly good student discipline has been observed, which in the Jain School, DAV School and Muslim School good student discipline was not found by us.

(xvii) Quality of Contents and Getup of School Magazine

The school magazines of St. Thomas school, Mother's International school and Sadhu Vaswani School were found to be of 'Very Good' category, those of Rajghat Basant School, Ramkrishna Vidyashala, Bharitya Vidya Bhavan, Sikh and Chinmaya School Ramkrishna Vidyashala, are fairly good. We were not able to get copies of the school magazines of the remaining schools, most probably they do not publish them.

(xviii) Number of Teachers Participating in EHV Programme

In Ramakrishna Vidalaya, Sri Sathyai Sai School and Sadhu Vaswani school all teachers are required to provide value education, in the remaining one or two teachers were involved in the EHV programme.

(xix) Family-School Relationship

Educationists throughout the world and eminent sociologists of education like Jean Floud and A.H. Halsey hold the view that the relationship between family and school is 'the key to the educability of the child'. In the sample of 12 schools taken by us we found that in St. Thomas School, Mother's International School, Chinmaya Vidyalaya and Sadhu Vaswani school such a relationship was greatly to be seen in Ramkrishnan Vidyashala, Bharitya Vidhya Bhawan.

Sikh School this sort of relationship is there to a fair extent, but surprisingly Sri Sathyai Sai School, DAV School, Rajghat Basant School and Muslim School are not having or encouraging such relationship.
(xx) School-community Relationship

The schools adopting 'Open Door Policy' in their school community relationship are Jain school, Mother's International school, Bhartiya Vidya Bhavan school, DAV school, Muslim school and Sadhu Vaswani school. The Rajghat Besant school, St. Thomas school, Ramakrishna Vidhyashala and Chinmaya Vidyalaya seem to adapting "Swinging Door Relationship", while Sri Sathya Sai school is adopting "closed door policy" which is a negative point against it as this approach is not in tune with the modern times and the modern educational thinking.

(xxi) School culture

The quality of school culture in ... school namely St. Thomas, Ramakrishna Vidhyashala, Mothers" International school Sri Sathya Sai school and Sadhu Vaswani school are found to be excellent; it was poor in Jain, DAV and Muslim school and mediocre or not so rich in the remaining schools.

(xxii) Academic Standard

The academic standards of 5 schools -- St. Thomas, Ramakrishna, Mother's International, Sri Sathya Sai and Sadhu Vaswani schools was found to be excellent; that of Rajghat Besant school, Bhartiya Vidhya Bhavan and Chinmaya Vidyalaya and Sikh it was found to be fairly good, but that the Jain school, Muslim school and DAV school was found to be 'Not so good; or poor'.

(xxiii) School Services in the Community

St. Thomas school is rendering the best kind of services to the
community; the Jain School, Rama Krishna Vidhyashala, Mother's International School, Chinmayya Vidyalaya; Sadhu Vaswani school and Muslim School are also doing good service activities in the community, but it is pinching to find that Sri Sathya Sai School, Rajghat Besant School, Bhartiya Vidya Bhavan School, DAV School, Chinmaya Vidayala are not doing any service activities in the villages, slums or localities of poor, destitutes, orphans, old people etc.

**OVERALL ASSESSMENT**

The overall self-assessment their EHV programmes by the school authorities as well as the researchers research as under:

**SELF-ASSESSMENT OF THE EHV PROGRAMMES BY SCHOOL AUTHORITIES**

<table>
<thead>
<tr>
<th>School</th>
<th>Self assessment by School Authorities</th>
<th>Researcher's Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Jain school</td>
<td>B</td>
<td>D</td>
</tr>
<tr>
<td>2. Rajghat Besant school</td>
<td>B</td>
<td>B</td>
</tr>
<tr>
<td>3. St. Thomas school</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>4. Ramakrishna Vidhyashala</td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>5. Mother's International school</td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>6. Mehta school</td>
<td>B</td>
<td>C</td>
</tr>
<tr>
<td>7. DAV school</td>
<td>B</td>
<td>D</td>
</tr>
<tr>
<td>8. Sikh school</td>
<td>B</td>
<td>D</td>
</tr>
<tr>
<td>9. Sri Sathya Sai school</td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>10. Muslim school</td>
<td>B</td>
<td>E</td>
</tr>
<tr>
<td>11. Chinmaya Vidyalaya</td>
<td>A</td>
<td>C</td>
</tr>
<tr>
<td>12. Sadhu Vaswani school</td>
<td>B</td>
<td>A</td>
</tr>
</tbody>
</table>

Thus we have discovered that the value education approaches as adopted in the St. Thomas and Sadhu Vaswani schools are the best ones, and those of the Mother's school and Sri Sathya Sai school are better than
others, those of the Rajghat Besant school and Ramakrishna Vidyashala are fairly good, while those of the rest are not so impressive, effective or functional, although each approach has one or two plus points.

III

A BRIEF DISCUSSION OF THE RESEARCH FINDINGS

The schools assessed as 'A' or the best ones by us -- Saint Thomas and Sadhu Vaswani -- are the ones which have the greatest number of plus points although both these are not residential ones. They equally emphasize traditional values, humanism, enlightened secularism, openness, liberalism, family-school and school-community relationships, modernity, progressive outlook, self-discipline and excellence and benevolence and sensitivity to the demands of the present day society and the expectations of the future. Their pattern variables are universalistic and liberal and their EHV approaches can very well be recommended for universal application.

The approaches of Sri Ramakrishna Vidyashala Sri Sathya Sai School and Rajghat Besant school all the three are residential ones, are also very good though the first two emphasise spirituality and hero worship and strict discipline while the Rajghat school emphasizes on logic and unconventional ideas of philosopher J.Krishnamurthi. The rest of the schools merely harp upon greatness of Indian culture or of one's particular religion or sect, secularism, tolerance, social service etc. in a general way, but they do not, in fact, have anything very distinctive in their value education approaches, and their impact on student's values has been rather insignificant.
<table>
<thead>
<tr>
<th>No.</th>
<th>School Name</th>
<th>Type</th>
<th>Year</th>
<th>Management</th>
<th>Religion</th>
<th>Social Class</th>
<th>IF</th>
<th>HF</th>
<th>TR</th>
<th>TB</th>
<th>FC</th>
<th>PE</th>
<th>SB</th>
<th>Fees</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jain School</td>
<td>Aided</td>
<td>1912</td>
<td>Private</td>
<td>Mostly Jains</td>
<td>L</td>
<td>B</td>
<td>C</td>
<td>Hostel + DS</td>
<td>Local</td>
<td>Govt.</td>
<td>Poor</td>
<td>D</td>
<td>D</td>
</tr>
<tr>
<td>2</td>
<td>Rajghat Basant (Krishnamurthy)</td>
<td>Public</td>
<td>1930</td>
<td>-do-</td>
<td>All Rel</td>
<td>M</td>
<td>Co.</td>
<td>B</td>
<td>Resi.</td>
<td>All India</td>
<td>-do-</td>
<td>Good</td>
<td>B</td>
<td>B</td>
</tr>
<tr>
<td>4</td>
<td>Ramakrishna Vidhyashala</td>
<td>Public</td>
<td>1953</td>
<td>-do-</td>
<td>All Rel</td>
<td>M</td>
<td>B</td>
<td>A</td>
<td>Resi.</td>
<td>Local</td>
<td>-do-</td>
<td>Good</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>5</td>
<td>Mother's Int School</td>
<td>Public</td>
<td>1956</td>
<td>-do-</td>
<td>All Rel</td>
<td>M. U</td>
<td>Co.</td>
<td>A</td>
<td>Day</td>
<td>Local</td>
<td>-do-</td>
<td>Good</td>
<td>B</td>
<td>A</td>
</tr>
<tr>
<td>6</td>
<td>Mehta Vidyalaya (Bhartiya Vidhya Bhawan)</td>
<td>Public</td>
<td>1957</td>
<td>-do-</td>
<td>All Rel</td>
<td>M</td>
<td>Co.</td>
<td>B</td>
<td>Day</td>
<td>Local</td>
<td>-do-</td>
<td>Poor</td>
<td>C</td>
<td>B</td>
</tr>
<tr>
<td>7</td>
<td>DAV School (Arya Samaj School)</td>
<td>Aided</td>
<td>1969</td>
<td>-do-</td>
<td>All Rel</td>
<td>L. M</td>
<td>G</td>
<td>C</td>
<td>Day</td>
<td>Local</td>
<td>-do-</td>
<td>Good</td>
<td>D</td>
<td>D</td>
</tr>
<tr>
<td>8</td>
<td>Sikh School</td>
<td>Public</td>
<td>1968</td>
<td>-do-</td>
<td>All Rel</td>
<td>M. U</td>
<td>Co.</td>
<td>B</td>
<td>Day</td>
<td>All</td>
<td>-do-</td>
<td>V</td>
<td>Good</td>
<td>C</td>
</tr>
<tr>
<td>9</td>
<td>Sri Sathyasa Sai School</td>
<td>Public</td>
<td>1980</td>
<td>-do-</td>
<td>Islam</td>
<td>M. U</td>
<td>G</td>
<td>A</td>
<td>Resi.</td>
<td>All</td>
<td>-do-</td>
<td>V</td>
<td>Poor</td>
<td>A</td>
</tr>
<tr>
<td>10</td>
<td>Muslim School</td>
<td>Aided</td>
<td>1982</td>
<td>-do-</td>
<td>All Rel exc. Islam</td>
<td>L</td>
<td>B</td>
<td>D</td>
<td>Day</td>
<td>Local</td>
<td>Less</td>
<td>Good</td>
<td>E</td>
<td>E</td>
</tr>
<tr>
<td>11</td>
<td>Sri Chinmaya Vidyalaya</td>
<td>Public</td>
<td>1987</td>
<td>-do-</td>
<td>All Rel exc. Islam</td>
<td>M. U</td>
<td>Co</td>
<td>B</td>
<td>Day</td>
<td>Local</td>
<td>Govt</td>
<td>Good</td>
<td>B</td>
<td>B</td>
</tr>
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<td>12</td>
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<td>Public</td>
<td>1987</td>
<td>-do-</td>
<td>All Rel</td>
<td>M. U</td>
<td>G</td>
<td>A</td>
<td>Day</td>
<td>Local</td>
<td>-do-</td>
<td>Good</td>
<td>A</td>
<td>A</td>
</tr>
</tbody>
</table>

TOS = Type of school, Y = Year, Mgmt = Management, SR = Student's Religion, SSC = Student's social Class, C = Co-ed or None Co-ed.
### TABLE - 2

**THE EHV APPROACHES AS IMPLEMENTED IN THE SCHOOLS**

<table>
<thead>
<tr>
<th></th>
<th>VE</th>
<th>IT</th>
<th>TB</th>
<th>TP</th>
<th>PT</th>
<th>IN</th>
<th>SP</th>
<th>I</th>
<th>SA</th>
<th>CF</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Jain School</td>
<td>x</td>
<td>D</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>Traditional</td>
<td>x</td>
<td>+</td>
<td>x</td>
</tr>
<tr>
<td>2</td>
<td>Rajghat Besant School (Krisnamurthy School)</td>
<td>x</td>
<td>B</td>
<td>x</td>
<td>x</td>
<td>\</td>
<td>Modern</td>
<td>x</td>
<td>+++</td>
<td>+</td>
</tr>
<tr>
<td>3</td>
<td>St. Thomas School</td>
<td>x</td>
<td>A</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>Traditional</td>
<td>x</td>
<td>+++</td>
<td>++</td>
</tr>
<tr>
<td>4</td>
<td>Ramakrishna Vidhyashala</td>
<td>\</td>
<td>A</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>Modern</td>
<td>\</td>
<td>++</td>
<td>++</td>
</tr>
<tr>
<td>5</td>
<td>Mother's Int School</td>
<td>x</td>
<td>B</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>Traditional</td>
<td>x</td>
<td>+++</td>
<td>x</td>
</tr>
<tr>
<td>6</td>
<td>Mehta Vidyalaya (Bhartiya Vidha Bhavan)</td>
<td>\</td>
<td>C</td>
<td>\</td>
<td>\</td>
<td>\</td>
<td>Very Trdnl.</td>
<td>\</td>
<td>+++</td>
<td>+</td>
</tr>
<tr>
<td>7</td>
<td>DAV School (Arya Sama) School</td>
<td>x</td>
<td>C</td>
<td>\</td>
<td>\</td>
<td>\</td>
<td>Traditional</td>
<td>x</td>
<td>++</td>
<td>x</td>
</tr>
<tr>
<td>8</td>
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<td>B</td>
<td>B</td>
<td></td>
<td>\</td>
<td>Traditional</td>
<td>\</td>
<td>++</td>
<td>x</td>
</tr>
<tr>
<td>9</td>
<td>Sri Sathya Sai School</td>
<td>\</td>
<td>A+</td>
<td>A</td>
<td>\</td>
<td>x</td>
<td>Traditional</td>
<td>\</td>
<td>+++</td>
<td>+++</td>
</tr>
<tr>
<td>10</td>
<td>Muslim School</td>
<td>x</td>
<td>D</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>Very Trdnl.</td>
<td>x</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>Sri Chimaya Vidhyalaya</td>
<td>\</td>
<td>B</td>
<td>\</td>
<td>x</td>
<td>x</td>
<td>Traditional</td>
<td>\</td>
<td>++</td>
<td>x</td>
</tr>
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<td>A</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>Modern</td>
<td>\</td>
<td>+++</td>
<td>+++</td>
</tr>
</tbody>
</table>

VE = Value Education as a subject. IT = Interest taken by the founder/Management, TB = Use of Text Books in EHV, ET = Emphasis on theory and practice, PT = Pedagogical theory of EHV, IN = Ideological Nature of EHV, SP = Special period for EHV, I = Innovation, PC = Principal's Commitment to EHV, CF = Celebration of Festivals of other Religions.
### Table 3

**EHV Approach as Implemented in the School**

<table>
<thead>
<tr>
<th></th>
<th>EE</th>
<th>FV</th>
<th>DL</th>
<th>SI</th>
<th>TI</th>
<th>SD</th>
<th>QM</th>
<th>EHV</th>
<th>F-S</th>
<th>S-C-R</th>
<th>SC</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Jain school</td>
<td>x</td>
<td>x</td>
<td>+</td>
<td>C</td>
<td>C</td>
<td>C</td>
<td>x</td>
<td>Nil</td>
<td>-</td>
<td>Open Door</td>
</tr>
<tr>
<td>2</td>
<td>Rajghat Besant School (Krishnamurthy School)</td>
<td>x</td>
<td>\</td>
<td>++</td>
<td>B</td>
<td>B</td>
<td>B</td>
<td>B</td>
<td>Few</td>
<td>-</td>
<td>Swinging Door</td>
</tr>
<tr>
<td>3</td>
<td>St. Thomas School</td>
<td>\</td>
<td>\</td>
<td>+++</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>N</td>
<td>2</td>
<td>+</td>
<td>-- Do --</td>
</tr>
<tr>
<td>4</td>
<td>Ramakrishna Vidhyashala</td>
<td>x</td>
<td>\</td>
<td>+</td>
<td>B</td>
<td>B</td>
<td>A</td>
<td>C</td>
<td>A</td>
<td>+</td>
<td>-- Do --</td>
</tr>
<tr>
<td>5</td>
<td>Mother's International School</td>
<td>\</td>
<td>x</td>
<td>+++</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>B</td>
<td>All</td>
<td>+++</td>
<td>Open Door</td>
</tr>
<tr>
<td>6</td>
<td>Mehta Vidhyalaya (Bhartiya Vidhy Bhavan)</td>
<td>x</td>
<td>x</td>
<td>C</td>
<td>C</td>
<td>C</td>
<td>B</td>
<td>x</td>
<td>Few</td>
<td>+</td>
<td>Open Door</td>
</tr>
<tr>
<td>7</td>
<td>DAV School (Arya Samaj School)</td>
<td>x</td>
<td>x</td>
<td>+</td>
<td>C</td>
<td>C</td>
<td>C</td>
<td>x</td>
<td>All</td>
<td>-</td>
<td>Open Door</td>
</tr>
<tr>
<td>8</td>
<td>Sikh School</td>
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<td>x</td>
<td>+</td>
<td>C</td>
<td>C</td>
<td>B</td>
<td>C</td>
<td>Few</td>
<td>+</td>
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</tr>
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<td>x</td>
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<td>All</td>
<td>-</td>
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</tr>
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<td>x</td>
<td>x</td>
<td>+</td>
<td>C</td>
<td>B</td>
<td>D</td>
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<td>Few</td>
<td>-</td>
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<td>B</td>
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<td>B</td>
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<td>Few</td>
<td>++</td>
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</tr>
<tr>
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<td>A</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>Few</td>
<td>++</td>
<td>Open Door</td>
</tr>
</tbody>
</table>

**Key:**
- **EE** = Emphasis on Ecology/Environment
- **FV** = Futuristic values
- **DL** = Degree of liberalisation
- **SI** = Students Initiatives
- **TI** = Teachers Initiative and freedom
- **SD** = Students discipline
- **QM** = Quality of School Magazine
- **EHV** = No. of teachers teaching
- **F-S** = Family-School relationship
- **SC** = School Culture

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### OVERALL ASSESSMENT OF THE EHV PROGRAMMES

<table>
<thead>
<tr>
<th></th>
<th>School Name</th>
<th>AS</th>
<th>SS</th>
<th>SA</th>
<th>IEHV</th>
<th>RO</th>
<th>SA</th>
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<td>B</td>
<td>+</td>
<td>D</td>
<td>E</td>
</tr>
<tr>
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<td>B</td>
<td>C</td>
<td>B</td>
<td>+++</td>
<td>B</td>
<td>C</td>
</tr>
<tr>
<td>3</td>
<td>St. Thomas school</td>
<td>A</td>
<td>A</td>
<td>A</td>
<td>++++</td>
<td>A</td>
<td>A</td>
</tr>
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<td>B</td>
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</tr>
<tr>
<td>5</td>
<td>Mother's International school</td>
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<td>B</td>
<td>A</td>
<td>+++</td>
<td>B</td>
<td>B</td>
</tr>
<tr>
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<td>D</td>
<td>B</td>
<td>++</td>
<td>C</td>
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<td>D</td>
<td>D</td>
</tr>
<tr>
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<td>E</td>
<td>B</td>
<td>+</td>
<td>D</td>
<td>D</td>
</tr>
<tr>
<td>9</td>
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<td>A</td>
<td>E</td>
<td>A</td>
<td>++++</td>
<td>B</td>
<td>A</td>
</tr>
<tr>
<td>10</td>
<td>Muslim School</td>
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<td>B</td>
<td>B</td>
<td>+</td>
<td>E</td>
<td>E</td>
</tr>
<tr>
<td>11</td>
<td>Sri Chirnaya Vidhyalaya</td>
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<td>C</td>
<td>A</td>
<td>++</td>
<td>C</td>
<td>B</td>
</tr>
<tr>
<td>12</td>
<td>Sadhu Vaswani School</td>
<td>A</td>
<td>B</td>
<td>A</td>
<td>++++</td>
<td>A</td>
<td>A</td>
</tr>
</tbody>
</table>

AS = Academic Standard of the School, SS = School Services in Community, SA = Self-assessment of EHV by the school, IEHV = Impact of EHV on Students, RO = Researcher's Overall assessment of EHV, SA = Suitability for Universal Adoption
IV
TOWARDS THE FORMULATION OF A FUNCTIONAL APPROACHES OF EHV FOR UNIVERSAL APPLICATION

In the Report of the Working Group to Review Teachers’ Training Programme (In the Light of the Need for Value-orientation) published by the Ministry of Education and Culture, Govt. of India, in 1983, there was an Appendix-B “Summary of Recommendations of the high level Seminar on value oriented Education : Shimla, May 27-28, 1981. In that important Appendix, there was an important recommendation that “Some case studies of schools, where value education is being imparted successfully should be taken up”. This important recommendation made in 1981 was not implemented by any one either by the Govt. of India nor by researchers in universities and educationists during the last 15 years. Our research is the first effort towards the implementation of this recommendation. We have prepared case studies of 12 schools in which different value education approaches have been implemented in our country.

The findings of our theoretical-cum-empirical study of the 12 prevailing value education approaches or models of contemporary India should be regarded as a new and significant contribution in this dimension. They can enrich, update and perfect the officially recognised model of value education in India as contained in the afore-said Appendix.

The officially recognised model of value education emerging out of deliberations in the High Level Seminar on Value-oriented Education at Shimla in May 1981, had the following traits:

1. Provision for value-oriented education should be made throughout the country with regard for flexibility of approach.
2. Value education should be regarded essentially as an education for becoming and self-exceeding. It will not only provide information of values to student, but also for enabling them to grow into beings and transcend narrowness, selfishness and partial ideas and attitudes. It should be viewed in the context of the present situation of man and the evolutionary process going in within him and his society.

3. All activities in the school curriculum -- making, instructional techniques and evaluation etc. should be so designed that they contribute to the spontaneous development of desirable values.

4. All teachers in the school should be regarded as teachers of value education and all subjects including Physical education can be used for inculcation of right kind of values.

5. There should be an integrated approach in value education. Instead of tackling piece-meal such areas as awareness of ecology, environmental protection, community development, productivity, population stabilisation, aesthetic education, national integration, and international understanding etc., they should be handled in a comprehensive manner under the broad spectrum of social responsibility and inner development of human personality.

6. There should be an education for the enforcement of law.

Undoubtedly, these elements of value education approach highlighted in 1981 are still valuable and significant. However the Indian society has in particular and the world in general, have undergone great and devastating changes during the last two decades in the forms of growing social conflicts, wars, exploitation, sexual permissiveness, worship of mammon, obscenity.
violence, crime, political fundamentalism terrorism, and economic corruption, denigration of morals and values and growing anomie in all sections of people.

**SUGGESTIONS**

Our study impels us to offer the following suggestion:

1. It is not sufficient to keep on harping on spiritual and human values, on the need of the imparting education in human values and on producing books and charts and paying life service to the traditionally and universally accepted values. Villages, Homes Special institution etc. which participate in drives like 'Total Literacy drive', Environment Protection Drive, removal of social stigmas like dowry, drug abuse discriminatory against girls and women etc. ought to be considered as the right kind of school following a functional EHV model. Helping the weaker actions is the crying need of the modern times and schools must participate in it very effectively. Such schools are better than those which merely confine themselves to curricular activities and some provide instruction in value education within their forewalls, and which possess high brow or “holier then thou attitude”

2. A functional approach to EHV suited to meet the demands of our modernising and future society must lay emphasis on top level efficiency, critical skills in self-dependency, adjustment, adaptibility, social living and intelligent, moral and unwasteful management of men, materials and situations.

3. Human rights, vegetarianism, saving the life of birds, animals etc. must also be given dominant places in the functional EHV model.
4. The values of modern life and the life what would be there in future must also be carefully inculcated in younger people in schools.

5. Students should emerge as rational beings rich in understanding, critical analysis, mature leaders and community service oriented beings.

6. School must lay equal emphasis on theory as well as practice in HIV.

7. School must adopt liberal, secular, forward-looking, tolerant attitudes towards other religions, cultures and philosophies.

8. Open-door policy or better still Swinging Door Policy, ought to pursued by schools in their relations with the community or outsiders. They must not adopted Closed Door Policy of the monasteries which are not in tune with the modern thinking and needs.

9. The patterns variables of school must change from Practicularistic' to 'univeralistic' and from 'choosed or restricted to open or unrestricted, from die-hard to liberal etc.

10. Schools must be socially sensitive to the needs of the calamities, emergencies and acute problems of the society such as at the times of earthquakes, floods, epidemics, etc.

11. Schools must emphasize academic excellence along with rich creativity and active participation in cocurricular as well community activities.

12. The trend of making value education a separate subject to be taught by one or more specific teacher in a particular period ought to be to checked; all teachers must be involved in this work.
13. The range of ideas and activities in the value education programmes in most of the school are very limited and they are by and large of the general kind. Their range must expand; self study, logical understanding and use of various strategies and audio-visual aids ought to be encouraged.

14. If schools exploit the students' parents by charging high fees and exploit the teachers by not paying well and through nepotism in selections and promotions, and teacher and authorities are intolerant, undemocratic and fundamentalistic, their EHV approach cannot be termed as functional to the needs of the society.

15. The elements of professional ethos and accountability and broadness in outlook (universalistic pattern variable) must be developed in students.

16. Those schools should go out to serve the orphans, poor destitutes, old people, handicapped, widows, children etc. in slums, hospitals etc. in the community.

It is hoped that the success as well failure stories of the EHV approaches and the researches based presented by us above will enlighten and save the educationists from the latent dangers and harmful effects of following too narrow fundamentalist, myopic, unphilosophical, hashy and improper by adopted strategies. There must be a proper balance among spirituality, humanism and hero-worship and traditional socialization on the one hand (as is being emphasised by Sri Sathya Sai Chinmaya, Ramakrishna, Vidyalaya, Muslim, Sikh and Jain schools) and on free thinking, openness, scientism, etc. A functional model of EHV will have to be oriented more towards future than the past, although the roots of our ancient culture cannot be ignored.
RESEARCH NEEDS

Based on our experiences gained while conducting this research study, we feel that further researches on the following topics or themes ought be taken up by future researchers:

1. A Study of the Apathy of School Administrators and Teachers towards Value Education programmes.


4. A Critical Study of Minority Schools and Their Concept of Secular and Humanistic Education in India.

5. A Comparative Study of Co-educational and Non Co-educational Schools in Reward to Their Value Education Programmes.


7. Impact of TV and Newspapers in Young Children and Adolescents.

8. A Critical Study of Guidance and Inducements given by State to Schools in Impart Education in Human Values.


All these are emergent researches needs in the area of Education in Human Values; it is hoped that future researchers will be keenly interested in pursuing their research studies on them and enrich the field of Value Education substantially.
Respected Sir,

Education in Human Values is now recognised as a necessary component of education. Educationists all over the world, especially in India, are trying to incorporate it in the education of school children.

You will be happy to know that I have taken up a Ph.D. Research study in this area. I am conducting my research on "A STUDY OF CONTEMPORARY APPROACHES TO VALUE EDUCATION AND THEIR EFFECTIVENESS IN PROMOTING HUMAN VALUES" in the Institute of Advanced Studies in Education, Faculty of Education, Jamia Millia Islamia, New Delhi, under the guidance of eminent sociologist of education and specialist in value education Professor S. P. Ruhela.

The purpose of my research is to study twelve different schools run by different religious, spiritual or cult organisations in India in order to prepare the profiles of the distinctive features of the programmes of value education adopted by them. I am taking up 12 Senior Secondary Schools as such in my sample:

1. One School run by Sikhs.
2. One School run by Jains.
3. One School run by Christians.
4. One School run by Muslims.
5. One School run by Arya Samaj
6. One School run by J. Krishnamurti Foundation.
7. One School run by Chinmayanda Mission.
8. One School run by Ramkrishna Mission.
9. One School run by Sri Aurobindo Foundation.
10. One School run by Bhartiya Vidya Bhavan.
11. One School run by Sri Sathya Sai Seva Organisation.

I would be studying the (i) philosophical bases of the value education programmes of these different schools through theoretical study of the teachings of their founders or faiths, and (ii) the distinctive features of each of these different approaches or models of value education being actually put in to practice.

Such a theoretical and empirical study will, I believe, present a comprehensive and most useful exposure of value education approaches being adopted in our country.

I seek your kind blessings and valuable co-operation in this study. I am enclosing a small research questionnaire. Kindly fill it up as elaborately as you can, and return it to me in the enclosed self-addressed envelop at your earliest, latest by 15th August, 1995. Also kindly send me your school prospectus, and any other publication which highlights the philosophy or views of your spiritual Guru according to which your programme of value education has been developed and is being run by you.

After receiving your response, I will personally visit your reputed school to observe your school activities, particularly value education programme, and to interview your kind honour and some of your teachers and students. I hope to receive your kind honour's enthusiastic co-operation in this research.

I shall ever be grateful to you for your kind interest and co-operation in this work.

Hoping to hear soon, and in the meanwhile, thanking you.

Yours faithfully

(Miss) R. T Nanda
Research Scholar
C/o. "SAI KRIPA"
126. Sector 37.
Faridabad-121003 (HARYANA)
Doctoral Research Study

"A STUDY OF CONTEMPORARY APPROACHES TO VALUE EDUCATION AND THEIR EFFECTIVENESS IN PROMOTING HUMAN VALUES"

By: Miss R.T. Nanda
Doctoral Research Scholar,
C/o Prof. S. P. Ruhela
"Sai Kripa"
126, Sector 37, Faridabad-121003

Research Tool : Questionnaire

Part-I

General Information about the School

1. When was the school established? 19

2. Who established it?

3. With what main objectives was it established?
   i) 
   ii) 
   iii) 
   iv) 
   v) 

4. Upto which classes is education imparted here?
   Nursery to class X/XI/XII.
5. Is it a Private school, Aided school, Govt. school, Public school or recognised by Public School Society of India? __________ __

6. What is the medium of instruction in Secondary and Sr. Secondary Classes? English/ ______________

7. Is it a Boys school, Girls school or a Co-educational School?

8. No. of teachers in the school: Total __ Males __ Females __

9. Is the Principal male or female? Male/Female

10. Number of students: Total __ Males __ Females __

11. Total annual budget of the school: Rs....... Lakhs

12. Is it a fully Residential school or Day school, or partly Residential School?

**Part II**

**Special Features of the School**

13. What, according to you, are the special features of this school?
   i) __________
   ii) __________
   iii) __________
   iv) __________
   v) __________
   vi) __________
Which ones of the following does your school have? (Please tick mark)

i) Hostel for Boys

ii) Hostel for Girls

iii) Playground

iv) Big Hall

v) Library

vi) Computers

vii) Facilities for drama

viii) Film Projector

ix) Television

x) Gymnasium

xi) Canteen

xii) Book Shop

What special programmes/activities/features do you have in this school?

For example:

i) Adult literacy classes taken by students

ii) Village services programmes

iii) ___________________________

iv) ___________________________

v) ___________________________

vi) ___________________________

vii) ___________________________

Part III

Value Education Programme in the School

What are the most fundamental teachings or ideas of the religion, cult or the Spiritual Personality/Founder of this school on which your programmes of value education are based?

__________________________________________________________________________

__________________________________________________________________________

(If more space is needed, please write on a separate paper and attach it)
17. What programmes of value education do you have in this school? 
(a) Through Teaching:

(b) Through activities in School:

(c) Through school activities in the community:

19. How do you provide value education in your school?
   (i) Is there a separate subject of Value education? Yes/No
   (ii) Is there any separate teacher to teach value education? Yes/No
   (iii) Is there separate period for value education daily/weekly? Yes/No
   (iv) Is there any books on value education prescribed? Yes/No
   (v) Is there any written examination on value education? Yes/No
(vi) Are marks added with the marks of other subjects in deciding promotion?

(vii) Are your teachers trained to impart value education? Yes/No

(viii) What sort of activities do you organise in your school to impart value education? (Like story telling, drama, debate.)

20. In your own objective assessment, how far have your school programmes of value education been successful or effective?

(A) Very effective  (B) effective  (C) Not much Effective.

21. What difficulties have you been facing in providing effective value education to students in your school as per the high expectations of the religion, cult or spiritual Master/Founder according to whose teachings this school is functioning?

(i) ____________________________________________________________

(ii) ____________________________________________________________

(iii) ____________________________________________________________

(iv) ____________________________________________________________

22. What concrete suggestions would you personally like to give, on the basis of your experience of value education in this school, to develop a very effective model, approach or system of value education for our country? (kindly be frank and realistic).

Date: ____________________________________________________________

Signature: ________________________________________________________