CHAPTER THREE
CONTRIBUTION OF SEVENTH DAY
ADVENTIST EDUCATIONAL
INSTITUTIONS
3.1 Introduction

Seventh Day Adventist Schools and its education have always formed a continuum and basis for the development of human society. As an organized social institution, education can be looked upon as a process of inducting the younger members of the society into a kind of life that is thought to be desirable both for the individual and for the total group. Civilized society conceives this something in terms of certain kinds of knowledge, skills, attitudes, values and behavior patterns. Through development of attitudes, values, capabilities and skills, education provides the strength and resilience to people to respond to changing situations enables them to cause and contribute to society’s development. There is always an interaction between the society and the individual. Individuals through their actions, behavior and thought processes influence society and the society in turn influences the actions, behavior and thought processes of individuals, an individual can only develop in society that is progressive and similarly a society can progress only when each of the citizens realizes the best within her/him.

Seventh Day Adventist Schools as specialized agencies of education can therefore play a crucial role in providing the environment that would help nurture capabilities of the younger generation in accordance with the aims and aspirations of society. The school is the place where children are introduced to acting with understanding, where behavior and knowledge are integrated and reflecting in their actions. It is school, which in the course of time moulds their attitude, interests, likes and dislikes towards various objects, individual issues and problems they are likely to face in their life. Thus, the characteristic of a child passing out school is moulded by the kind of curricular and extracurricular inputs prescribed and the way in which they are transacted in school. The Seventh Day Adventist educational institutions in their custodial creative and evaluative roles helps develop within the students ethical, religious and social values compatible with church philosophy and teachings, values which prepare the students for their life. These Adventist educational institutions also help develop in their students a higher concept of service to God and Man.

Seventh Day Adventist educational institutions desires through all its educational programmes to help prepare the youth for effective citizenship on this earth and for
rewarding citizenship in the new earth called heaven. The educational programmes of the Adventist Schools give primary emphasis to character building and to the spiritual foundation in the life of its children and youth. Moreover, it makes abundant provision for the acquisition and interpretation of that which is appropriate from the store of secular knowledge and skills for mental, social, vocational and physical development.

3.2 Seventh Day Adventist Education Departmental Policies

The Seventh Day Adventist organization has set up few policies, which will bring a good standard, quality of education. These were called as Education Departmental policies. These policies are set for the purpose of quality education at Elementary, Secondary, higher, graduate, and postgraduate and Doctorate levels. The researcher had found out these educations departmental policies, studied and discussed below.

3.2.1 General Statement of Educational Philosophy

Philosophy is the organized system of knowledge resulting from the persistent attempt of man’s intellect to understand and describe the world in which we live and of which we are a part. It involves an effort to solve fundamental problems, to gain a comprehensive view of universe, and find answers to questions on the origin, nature and destiny of matter, energy, life, mind, good and evil. Every educational system should be founded administered and justified in accordance with a sound philosophy of education. By a philosophy of education is meant a characteristic attitude towards education and its problems, with special reference to the purposes and goals to be achieved and the methods by which they are to be reached. It requires a clear concept of the origin, nature, and destiny of human beings.

The way the entire school program is organized and operated is determined by a philosophy of educations. The types of schools to be conducted, their location, the kind of teachers, the curriculum and text books, the spiritual activities, the industrial program, the social life and recreation. The daily schedule, the financial aspects and the conduct of the library are determined by a concept of educational philosophy.
3.2.2 General Statement of Seventh Day Adventist Educational Philosophy

The Seventh Day Adventist Church recognizes that God, the creator and the sustainer of the earth, and the entire universe, is the source of knowledge and wisdom. In His Image of God man and woman perfect. Because of sin, human beings lost their original estate, and Christian education, by perfecting faith in Christ, restores in them the image of their maker nurtures in them an intelligent dedication to the work of God on the earth and develops in them a practical preparation for conscientious service to fellow human beings. ¹ Seventh Day Adventist believes that knowledge of this personal God can never be derived by human reason alone, but that God has communicated His nature, purposes and plans through divine revelation. The Holy Scriptures of the Old and New Testaments were given by inspiration of God and contain a revelation of His will to men and women, and they constitute for the church the only unerring rule of faith and practice. The church membership accepts the gift of prophecy as manifested through special revelation to the Seventh Day Adventist Church in the life and ministry of Ellen G. White. In this respect, Seventh Day Adventists accepts divine revelation as the guiding principle in their philosophy of education. They believe that their teachers are servants of God and their students are children of God.

The Seventh Day Adventist Church operates a school system to ensure that its youth may receive a balanced physical, mental, moral, social and vocational education in harmony with denominational standards and ideals, with God as the source of all moral value and truth. His revealed mind and will are the criteria for right and wrong. The stated interest of the church is the optimum development of the whole child for both this life and the life hereafter.

Seventh Day Adventist conducts their own schools, elementary through university, for this purpose of transmitting to their children their own ideals, beliefs, attitudes, values, habits and customs. The government maintains a highly developed public school system for making citizens; but in addition to being patriotic, law-abiding citizens, Seventh Day Adventist wants their children to be loyal, conscientious Christians. There is peculiar to the church a body of knowledge, values and ideals that
must be transmitted to the younger generation in order that the church may continue
to exist. In this process the Bible principle of social transmission is recognized:” Tell
ye your children of it, and let your children tell their children and their children
another generation” [Joel 1:3].

A true knowledge of God, fellowship and companionship with Him in study and
service and likeness to Him in character development, are to be the source, the means
and the aim of Seventh Day Adventist education. The educational program of the
church gives primary emphasis to character building and to the spiritual foundation in
the life of its children and youth. Moreover, it makes abundant provision for the
acquisition and interpretation of that which is appropriate from the store of secular
knowledge and skills for mental, social vocational and physical development.

3.2.3 Objectives of Seventh Day Adventist Elementary, Secondary,
Higher and Graduate Education
The Seventh Day Adventist church desires to provide for all its youth a general
education within the framework of the science of salvation. The fundamentals and
common branches of knowledge are to be studied so that proficiency is achieved and
high quality of teaching is maintained. The church-related elementary school will
assist each child to develop a love and appreciation for the privileges, rights and
responsibilities guaranteed each individual and social groups. A wholesome respect
and attitude for each unit of society-home, church school and government. The
elementary school will offer an organized program to ensure adequate development
leading toward total spiritual, physical, mental and emotional health and a basis core
of skills and knowledge for everyday living.

The church-related secondary school, predicted on the results obtained through the
elementary school with character building as an under girding structure with will
endeavor to operate realistically for each student in the upgrading of health, in the
command of fundamental learning process , in the teaching of worthy home
membership, vocational skills, civic education, worthy use of leisure and ethical
maturity. The secondary school implementing the church philosophy will seek the
objectives of spiritual dedication, self-realization, social adjustment, civic responsibility and economic efficiency.

The Seventh Day Adventist church operates institutions of higher education for the purpose of providing special opportunities for Seventh Day Adventist youth who have satisfactorily completed secondary school institution, and who are desirous of pursuing academic disciplines in the liberal arts, obtaining associate or baccalaureate degrees, preparing for lifework, or entering professional or graduate schools. The church-related institutions in their custodial, creative and evaluative roles helps develop within the students ethical, religious and social values compatible with church philosophy and teachings, values which prepare the graduate for his/her lifework or vocation inside or outside denominational employ. These institutions also help develop in their students a higher concept of service to God and man.

Seventh Day Adventist education is integrative, that is regards man and life as a whole. Human works, institutions and history are viewed from the point of the divine origin and destiny of human beings as revealed in the word of God. Freedom in human beings, academic as well as personal, provides a progressive pursuit and discovery of truth which existed first in the mind of God and which human beings have been permitted to rediscover by revelation, study, reflection and research. The end product must be a mature and committed Christian rather than a detached intellectual.

The essential business of Seventh Day Adventist University or college on the graduate level is the mastery, critical evaluation discovery and dissemination of knowledge and the nurture of wisdom in a community of Christian scholars. The church supports graduate education in order to make effective in teacher and students alike the insights and values which Christian faith and doctrine provide as a vertical dimension in the study of other arts and science and of human and its institutions.

To a greater degree than in undergraduate education, the graduate school is concern itself with the discovery, critical evaluation and application of knowledge to human thought and behavior. In these communities of scholars special efforts will made to
foster an inquisitive spirit that is not content only master the broad reaches of the known but also diligently to explore the unknown. Adventist scholars participate in the enlargement of the island of knowledge existing in the immense seas of the unknown that surrounds human beings. Graduate education requires the application of techniques of investigation and evaluation as found in the laws of evidence. The Christian educator and advanced student alike utilize the systems of evidence of reason and science, but also recognize the validity of divine revelation which is accorded a paramount position.

Finally, all Adventist graduate education concern itself with the nurture and training of leaders for the church and its enterprises and for those service-centered vocations and professions wherein they may effectively witness for God and promote both good name and worldwide mission of his church.

3.2.4 Seventh Day Adventist Advisory Board of Education:

Seventh Day Adventist mission had set up ‘Advisory Board of Education’, which will look after all the educational issues relating to education, schools and colleges.

1. An Advisory Board of Education is appointed by the southern Asia Division Executive Committee at the time of quinquennial councils the member representing members of this are as follows:
   a. Chairman of the Southern Asia Division and chairman of DIVEXCO (Division Executive Committee)
   b. Secretary of the Southern Asia Division.
   c. Vice-President for Educational Administration of Southern Asia Division.
   d. Southern Asia Division Treasurer.
   e. Southern Asia Secretary Education Educational Administration.
   f. President, Division Senior College.
   g. Vice President for Academic Affairs of Spicer Memorial College.
   h. Southern Asia Division Health Director.
   i. Directors of Division schools of Nursing.
      j. Union Superintendents of Education
   k. Others can appointed by the Southern Asia Division Executive Committee up to a total membership not to exceed 20.\(^5\)
The General Conference Education Department director and associate directors are ex office members of this board.

This Board will meet in full session at least once every two years. Minority meetings of the board may be called by authorization of the Division Executive Committee. Otherwise meetings shall generally be convened at the time of Southern Asia Division midyear/year-end meetings.

2. The functions and responsibilities of the Advisory Board of Education are as follows
   a. To act in an Advisory capacity to the Southern Asia Division, rendering counsel on all types and levels of educational problems, policies, standards and practices.
   b. To advise the Southern Asia Division with regard to the establishment of schools and raising the rank of schools.
   c. To make recommendations to the Southern Asia Division with reference to the selection and printing of all textbooks and educational publications.
   d. To evaluate periodically the effectiveness of existing programs by appointing survey, evaluation and inspection teams as may be needed.
   e. To consider proposals for new program curricula and college majors, and make recommendations of the same to the Southern Asia Division.
   f. To establish guidelines in the following:
      2. Criteria for teaching requirement.
      3. Procedures for evaluation of schools and programs.
      4. Others as may be necessary.

3. Actions of the Southern Asia Division Advisory Board of Education shall become operative only when approved by the Southern Asia Division Executive Committee.

4. In order to be valid, the actions, policies and standards adopted by the Southern Asia Division Advisory Board of Education must be in harmony with the policies of the General Conference Educational Department.

5. Unions shall appoint respective boards of education and passion through
their boards of education all matters pertaining to the educational policy and practice upon which they need counsel and ruling.  

3.2.5 Seventh Day Adventist Commission on Education

The membership of the commission on education shall be the same as the Advisory Board of Education. The general functions and duties of the commission as follows:

1. To recommend institutions of higher leaning to the Board of Regents for accreditation. (A director of the General Conference Department of Education must be a member of the commission when evaluations are being made. The commission submits reports directly to the Board of Regents.)

2. To serve as the accrediting body within the General Conference of Seventh Day Adventists, Southern Asia Division.
   a. Officialization by an agency, bureau or department of government shall be undertaken only with the approval of the Southern Asia Division, upon the recommendation of the union committee in which the school is located or the Advisory Board of Education in the case of Southern Asia Division institutions.
   b. Accreditation by non-governmental agencies or organizations shall be sought only with the approval of the union in which the school is located upon the recommendation of the Board of Control of the school or as Southern Asia Division policies may direct, except for Southern Asia Division institutions, in which case accreditation or change of status with accrediting agencies shall be sought only upon approval of the Southern Asia Division Executive Committee.

3.3 Academic Policies and guidelines of Seventh Day Adventist Schools in Maharashtra state.

The Seventh Day Adventist church desires through all its educational programs to help prepare the youth for effective citizenship on this earth and for rewarding citizenship in the new earth. The academic policies and guidelines of the Seventh Day schools give primary emphasis to the character building and to the spiritual foundation in the life of its children and youth. Therefore the Division Board of
Education has prepared the academic policies and guidelines to all its schools in Maharashtra state. These are studied and listed below.

### 3.3.1 Code of ethics

It has been resolved to adopt the code of ethics by the General conference Department of Education which is as follows: We Seventh Day Adventist Educators affirm and confess Jesus Christ, the Master Teachers as our Mentor; leaving from him we strive to disciple our students, modeling His ways with people. Because all Truth is God’s truth and because the knowledge of truth is the way to freedom, we pledge to search for it, to share with those who seek, in harmony with the principles outlined below.

1. **“To maintain total commitment to God, to his word, and to the beliefs and mission of the Seventh Day Adventist Church.”**

   To maintain and fulfilling this principle, the Seventh Day Adventist schools nurture their personal relationships with God through regular devotions, prayerful life, and meditation. They accept and study the Bible as God’s word. They accept and study the writings of Ellen G. White as authoritative counsel given to the Seventh Day Adventist Church. These schools belong and actively participate in the life of a local Seventh Day Adventist church. They engage in active witness to the saving grace of Jesus Christ and of his soon return.

2. **To provide all students with equal opportunity for the harmonious development of their faculties and potentials.**

   In fulfilling this principle, the Adventist schools affirm their belief in the dignity of all human beings and pledge fair treatment of students regardless of race, status, gender and age. These schools endeavor to lead every student under the influence to Jesus Christ, the only savior, and to his family, the church. They recognize their obligation to make discrete use of personal information about a student or his/ her home. Release of such information will be made only if sanctioned by law or as authorized by the student and / or his / her family. These schools abstain from abusing their professional position by requesting or accepting financial, sexual, or other favors from the students or their family. These schools provide factual letters of recommendation to appropriate persons
and agencies upon request from the students in the view of their professional advancement and learning.

3. To establish, model and safeguard the highest standards in professional competence and behavior

In fulfilling this principle, the Adventist schools accept responsibility for their conduct and seek to safeguard the good name of their profession by urging their subordinates to abide by high professional standards these schools support policies and procedures that will ensure just and equitable treatment of all members of profession in the exercise of their professional rights and responsibilities. These schools co-operate in development and implementation of constructive policies affecting education. They give and honest description of assignments and work condition to applicants seeking employment. These schools support selective recruitment of Seventh Day Adventist teachers and help orient teaching assistants, and interns and new faculty. They refrain from exerting in appropriate pressure based on the authority of their position at the expense of a colleague. They adhere to conditions of a contract or to the terms of an appointment until either has been terminated in accordance with policy. They use personal and professional information accurately and responsibly when evaluating the character and work of a colleague. All Adventist schools maintain integrity when dissenting by basing any criticism on valid assumptions established by careful evaluation of the facts. They abide by the grievance process as voted by the governing authority of the employing institution. These schools accept no gratuities or gifts which might influence judgment in the exercise of professional duties. They engage in no activities which will impair their effectiveness as Christian educators or commercially exploit their professional position.

4. To foster an instructional environment in which the free exchange of ideas is prized.

In fulfilling this principle the Adventist schools assume unequivocally the Seventh Day Adventist or biblical stance in their instruction while presenting other view fairly. They even foster responsible discussion of all points of view, respecting the student’s right to form their own position, and encourage the students to choose the Seventh
Day Adventist position. The schools conduct seminars, tutorials, and class instruction in the spirit of leaving without intimidation or reprisals, leading students to a deeper understanding of a commitment to truth.

5. To maintain the highest norms of scholarship and integrity in research, production, and communication of findings.
In fulfilling this principle the Seventh Day Adventist schools exercise integrity in the use and interpretation of the findings and writings of other scholars. They explore truths on a personal level while understanding and respecting appropriate settings to share their findings. They make appropriate use of time and resources received for professional research and other activities. They fulfill their professional commitments to students, their families, their employing institution, and to other individuals or organization. These schools make available the data of the research to be referred and published, as long as the privacy or confidentiality of those involved is not violated. They seek to reach a mutual agreement between researchers in a group effort. They respect the division of work, compensation access to data, rights of authorship, and other rights contained in the agreement. They respect legal, professional and religious constraints on research, and use consent form in the case of human subjects.

6. To be concerned with and involved in the life and conditions of the schools and community in which we work and live.
In fulfilling this principle the Seventh Day Adventist schools share with all citizens the responsibility for the development of sound public policy, especially in the domain of education. They participate in the regular exercise of self-evaluation, the evaluation of programs and the performance of the Adventist schools for the purpose of maintaining acceptable standards of accreditation. They protect the good name of Seventh Day Adventist church against unreasonable attacks and malicious slander. They even participate in activities that will benefit the local communities.

3.3.2 The Seventh Day School bulletin or Prospectus
All the Seventh Day Adventist schools maintain a good school bulletin or prospectus in proper planned and designed and is given along with the students admission form.
The school bulletin or prospectus will indicate the complete picture of the school comprehensively. Every school bulletin will include the following:

1. **Introduction**

The Seventh Day Adventist School situated at ____________was established in the year___________ is operated by the S.D.A. organization which is religious minority, worldwide charitable organization. This organization/Church has been operating number of schools, colleges, universities, hospitals, old age homes, orphanages, and other welfare centers throughout the world and serving the society irrespective of caste, creed and religion.

The Seventh Day Adventist is protestant Christians who as the name indicates believe in the imminent second coming of Advent of Jesus Christ and keep Seventh Day of the week as Sabbath. They believe that Christians delight to obey the Ten Commandments about the observance including the fourth commandment about the observance of the Seventh Day of the week as the Holy Sabbath. They also believe that human body is the temple of God, and therefore, it is the responsibility of every individual to care for his/her body in the best of health, eschewing harmful substances such as alcohol, tobacco, coffee, tea and harmful drugs. They endeavor to teach by precept and example the principles of moral ethics, spiritual values and health habits based on the Christian scripture in all forms of service in which they are engaged. While it is not compulsory for anyone to join the organization, church or institutions, they solicit willing compliance to the above programme by members, employees and patron of the organization. They teach and practice loyalty to one’s own country and uphold all government, which promote, preserve and project basic human rights and freedom.

2. **Aims and objectives of the school**

The purpose of this institution may be aptly summed up in the following philosophy of Education given by E.G. White, a philosopher and a great Educationist.

“True Education is the harmonious development of the physical, the mental and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.”
3. Recognition Affiliation, Up gradation and degradation

The prospectus of the school will have the following irrespective of Recognition, and Affiliation, up gradation and degradation. This institution is fully recognized by the Department of Education, Government of Maharashtra / I.C.S.E. Council, New Delhi, as per the order No.

(i) Primary ___________dt____________
(ii) High School_________dt_________
(iii) Pu College / Hr. Sec.__________dt____________

It has been resolved in the Seventh Day Adventist Division Board of Education to observe the following steps in the seeking affiliation to a school.

i) The local school management board shall make recommendation to the Union Board of Education it the matter related to recognition.

ii) The Union Board of Education shall, after studying the recommendation of the local school board, recommend the same to Division Board of Education.

iii) The Division Board of Education shall grant the final approval of the name of statutory affiliation / recognition granting body to which the school should be affiliated.10

Up gradation of classes in the primary level are to be approved by the local school board. Whereas the up gradation of primary to High School and Higher Secondary level are done as per the following policy guidelines:

Establishing New Secondary School:

It has been resolved in the Seventh Day Adventist Division Board of Education that the following policy governing the development of Secondary schools or the elevation of lower schools to Secondary standing be accepted:

1. Local section/conference/ Board of Education wishing to open a new Secondary schools or to elevate a school of lower grade to the status of a Secondary school shall make application for the same to the Union Board of education concerned, which is in agreement with the request, will forward a recommendation to the Division Board of Education through the Department of Education.

2. An approval to such a request shall be granted only after the local unit has
satisfied the higher administration that the propose new school will, within the required time, satisfy the requirements of the minimum standards established by the Board. If it is a school in operation, which is to be elevated to secondary status, its fitness is to be established by inspection. In such a case the inspection committee is to consist of officers from the Division and Union Board of Education, representatives of General conference Education Department whenever possible, a representative of the administrative staff of the Division College or Colleges, a representative of the administrative staff of a nearby secondary school, and president of local section / Conference. The Degradation of classes should be recommended by the local board and approved by the Union Board of Education of Seventh Day Adventist organization.

3.3.3 School public image, campus and master plan

It is recommended that S.D.A. schools strive for a public image that creates goodwill and respect and engenders local support for and understanding of its presence, mission and activities by (i) maintaining good academic standards and results (ii) Establishing a reputation for integrity, fair practice and high ethical values. (iii) Planning and conducting community service projects such as adult literacy, health education, clean-up drives, lends a hand services etc. (iv) constitute the board of visitors and participate in the meetings of the board.

The school campus is always kept clean. It has its unique feature to attract the parents and well wishers. Proper school gates, school name, name board, sign board, no smoking board and so on are fixed in appropriate places. The campus up keep edges, gardening is done to maintain the beauty of the campus. Every School is having a master plan for the whole school campus. Laboratory, Library, kinder play garden, staffroom, sports room, business office, reception, record office, Principal/ H.M./ Treasurer’s office, visitors room, toilets, and urinals, water point and so on are included in the master plan. The school building repair and renovation, white washing or painting
and other maintenance of the school are properly done regularly. The toilets and urinals are kept clean and hygienic always.

### 3.3.4 Admission procedures in the Seventh Day Schools

Each school will set up an admission committee in consultation with the Union Board of Education, consisting of the following members:

- Principal: Chairman
- Headmaster: Secretary
- Treasurer: Member
- Hostel Deans (Members in case of boarding schools).
- One senior teacher Member (on rotation basis)

The admission committee functions with the understanding as the following guidelines:

1. The Admission Committee sets the criteria for selection including norms for the entrance test whenever applicable and scrutinizes every application accordingly.
2. Selected application forms are numbered and rejected applications are filed separately with notation as to the reason for rejection.
3. Eligible applications/applicants are called for an interview with relevant documents as transfer certificates, mark sheet, conduct certificates and so on.
4. The Admission Committee specifies the special funds (building/development/Special projects) are collected from the applicants. (These funds are to be approved by the Board along with the fees structures.) Any other collection is avoided.
5. Minutes of all sessions of the committee are maintained by the secretary.
6. In case of approved absence of the principal, and when no Union Board representative is present, the Headmaster chairs the meetings and the Treasurer acts as secretary.
3.3.5 Adventist School Committees and Responsibilities

It has been found out that all the Seventh Day Adventist schools have various committees and responsibilities for the overall development of the school. These are studied and listed down:

Committee and Responsibilities

1. Officer’s Council
   Chairman – Principal
   Secretary – Headmaster
   Members – Treasurer

2. Administrative Committee
   Chairman – Principal
   Secretary – Headmaster
   Members – Treasurer, 2 Senior Teachers

3. Student Disciplinary Committee
   Chairman – Principal
   Secretary – Headmaster
   Members – Senior Teachers (Depending upon the total Staff)

4. Academic Council
   Chairman – Principal
   Secretary – Headmaster
   Members – Senior Teachers from all fields (Depending upon the total staff)

5. Financial Council
   Chairman – Principal
   Secretary – Treasurer
   Members – Accountants, Cashier, Fee Collectors.

6. Library Committee
   Chairman – Principal
   Secretary – Librarian
   Members – H.M, Treasurer, Senior Teachers from all fields

7. Science Laboratory Committee
   Chairman – Principal
8. **Youth & Religious Club**
   Chairman – Principal
   Secretary – Senior Moral Teacher or School Chaplain
   Members – H.M, Treasurer, Moral Teacher

9. **Science Club**
   Chairman – Principal
   Secretary – Senior Science Teacher
   Members – H.M, Treasurer, other Science Teacher

10. **Literacy Club**
    Chairman – Principal
    Secretary – Senior Language Teacher
    Members – H.M, Treasurer, Other Language Teacher

11. **Excursion Committee**
    Chairman – Principal
    Secretary – Senior Teacher
    Members – Head Master, Treasurer, Teachers from all sections

12. **Staff Social Committee**
    Chairman – To be elected
    Secretary – To be elected
    Members – To be selected
    Ex. Officio – Principal, Head Master, Treasurer,

13. **Admission Committee**
    Chairman – Principal
    Secretary – Head Master.
    Members – Treasurer, Hostel Dean, Senior Teacher

14. **Sports Committee**
    Chairman – Principal
    Secretary – Physical Education Director
    Members – Head Master, Treasurer, Other PE Teacher

15. **Co-Curricular Activities Committee**
    Chairman – Principal
Secretary – One of the Senior Teachers
Members – Head Master, Treasurer, PE Director, Other Young & enthusiastic Teachers

16. Magazine Committee
Chairman – Principal
Secretary – Head Master
Members – Chief Editor - Senior English Teacher
Sub Editor - Other Language Teachers
Student Editors – 2 (boy & girl)
Circulation & Campaign Manager – Treasurer

17. Promotion Committee
Chairman – Principal
Secretary – Headmaster
Members – Class Teacher & Subject Teacher

3.3.6 Scope and Purpose of Seventh Day Adventist Educational Institutions in Maharashtra
Scope and purpose of Adventist education is to reaffirm the holistic development of the student through the Adventist philosophy of education. The Adventist educational institutions endeavor to provide a board and liberal education in a Christian context. Utmost emphasis is laid on training children for leadership. This is best done by giving responsibility. Adventist education is a means of molding the minds of students in the right direction. So that they are fully ready to face the world academically, mentally, spiritually, physically, and emotionally. These educational institutions seek to create individuals who are aware of their rights and responsibilities and care fruitfully contribute to the community.

The education programme of Seventh Day Adventist educational institutional institutions is to provide Quality education to meet the expectations of the Students and Parents as a team. It is here the value of quality goals are set, to cope with the international competitiveness and team work is stressed upon for excellence. All avenues to success are opened to enable the students to reach spiritual, mental and social activities to make this world a better place. The basis of importing such education is love. The aim, objectives and goal to be reached and achieved is
Godliness and Godlikeness. It is also urged for both the parents and the students to co-operate and communicate with the schools in implementing this education programme. This is achieved through a well-designed programme that balances formal and informal education.

To fulfill the scope and purpose of Adventist education, all the Adventist educational institutions. Maintain the aims and objectives in imparting the right Adventist education. In due course of Research it was founded the following aims and objectives:

1. To help the students to plan their future.
2. To encourage the students to be independent thinkers and should have a fair knowledge of the school courses offered to enable a child to be efficient to put his/her learning into practice.
3. To help the students to build up a strong positive Christ like character and his/her own character.
4. To help the students to understand and appreciate the dignity of labor and to provide work experience for all the students which will be an asset in the future.
5. To initiate a willingness to serve without return.
6. To enable the students to develop physical fitness and to develop the true social maturity and a sense of social welfare in the community.
7. To train students to be a loyal citizen of this country and to teach those all are equal before God and to get along well with others.
8. To provide opportunity to the students to develop various talents such as music, art and painting singing, dancing, other healthy talents.
9. To enable a child to develop a sense of duty to his fellowmen and appreciation of human values.
10. To enable a child to involve in wholesome recreational activities and be a leader.
11. To enable a child to participate whole-heartedly in a Social Useful Productive Work (S.U.P.W.) and community service to attain the sense of dignity of labor.
12. To employ qualified and denominationally certified teachers.
13 To help learn and have a fair knowledge of the Bible, mother tongue, or the second language, hygiene, physiology, Arts, Crafts, and Arithmetic.

14 To train the children to love and to respect the teaching of the Bible.

15 To encourage healthy relationship between parents and school to create and impress in the mind of the child of the desire to continue his/her education in the Seventh Day Adventist schools for future education.

16 To ensure that the students in our schools receive a balanced physical, mental, moral social and vocational educational in harmony with the denominational standards.

17 To develop in students an appreciation for the rights and responsibilities guaranteed to each individual and social group.

18 To guide its students in the development of respect and regard for the home, school, community and the government.

19 To offer and promote an organized academic program whether at the level of elementary, secondary or Higher education, a basic core of skills and knowledge meant for everyday living and with emphasis on character building.

20 To lead its students to develop adequate social, economical, spiritual and ethical values consistent with the denominational philosophy and teachings recognizing that only in this way can a higher concept of service to God and man can be realized.

21 To become concerned with discovery, mastery, critical evaluation and application of knowledge to Human thought and action. And thereby to participate in the enlargement of the training of thought and knowledge.

22 To prepare leaders for enterprises inside or outside the denominational employ wherein they may promote the good name and the noble mission of the organization.

23 Uphold the denomination’s philosophy and teaching and implementing the church’s educational ideals through its Boarding and Day Schools.

24 Promote and implement the schools system operational guidelines approved by the Board / Executive Committee Viz. Minimum S.D.A. program for Day Schools, Admissions, promotions, Examinations, Appointments, inspection and evaluation, private tuition, Financial management, Administrative
structure, School Boards, Role of education Directors, new schools and the public image and the teachers.

25 The union Board of Education or New Structure should be authorized to act effectively and Co-ordinate efficiently and the system of education in all the areas allotted to them.

26 The Seventh Day Adventist Church desires that all its educational institutions be known for their dedication, commitment, and academic excellence.

27 The Seventh Day Adventist Church desires through its entire educational programme to stress on improving spiritual standards of our youth and prepare them to be strong witness for Christ and this world.

28 The Adventist educational programme to be geared towards developing youth in all spheres of life.

29 Adventist education serve as a think and information bank for all educational matters, trends and latest educational development.

Thus the scope and purpose of this Adventist Education Serves as a yard stick in fulfilling many students dreams in their life many parents feel proud in enrolling their children in the Adventist Schools. This School provide pleasant and conductive environment for the students and to parents. With the above scope and purpose of Adventist education, every student comes out of the school is fully developed into spiritually, mentally, socially and ethically.

3.4 Establishment of Seventh Day Adventist Educational Institutions in Maharashtra

The Church operates a school system to ensure that its youth may receive a balanced physical, mental, moral, social and vocational education in harmony with the denominational standards and ideals, with God as the source of all moral values and truth. His revealed mind and will are the criteria for right and wrong. The state interest of the Church is in the optimum development of the whole child for not this life and the life hereafter. Many Adventist schools were established in Maharashtra to impart the right required knowledge to the people. Seventh Day Adventists conduct their own, elementary schools up to graduation for the purpose of transmitting to their children their own ideals, beliefs, attitudes, values habits and customs. The
government maintains a highly developed public school system for making citizens; but in addition to being patriotic, law-abiding citizens, Seventh Day Adventist Schools want their children to be loyal, conscientious Christians. There is peculiar to the church and Adventist education that knowledge, values and ideals that must be transmitted to the younger generation in order that the church and its education may continue to exist.

The Seventh Day Adventist Church desires through all its educational programmes through the schools. They help to prepare the youth for effective citizenship on this earth and for rewarding citizenship in the new earth. The educational programme of the church gives primary emphasis to character building and to spiritual foundation in the life of its children and youth. Moreover Adventist schools in Maharashtra makes abundant provision for the acquisition and interpretation of that which is appropriate from the store of secular knowledge and skills for mental, social, vocational and physical development. To fulfill all the above many Adventist schools were established all over the State of Maharashtra.

3.4.1 Mumbai Central Seventh Day Adventist High School

The Mumbai Central Seventh Day Adventist High School was established in 1950. Initially it was a church school meant only for the children of the church members. It was started on the ground floor by a group of missionaries who were the officers at the Western India Union. The wives of these missionaries took initiative and interest in establishing this school. Mrs. Marjarine Jurianz, the wife of the Treasure of Western India Union, Mr. R.L. Jurianz and Mrs. Richy, the wife of the church pastor, Dr. Bob Richy were pioneers of this school. Pr. C.B.Guild the president of Western India Union, Mr.R.L.Jurianz the Treasure of the Western India Union, and Pr. William McHenry the Education Director were other members who had taken prime initiative in the establishment of this schools.12

In the mid 60s the strength of the school gradually increased and the classes were established from I-IV standards. The school was later affiliated till VII standard during the tenure of Mr. Sukumaran, who was the principal. In the year 1967 the school inspector of Mumbai city were really pleased by the rapid progress of the school and the special benefits offered to the teachers. Hence they initiated in affiliating the school till VII standard. When God’s work on the earth is scheduled by
God’s mighty hands, His work continues to progress. The strength of the school further increased. It was no later when the affiliation for tenth standard was considered during the tenure of Mr. Shashikant Gaikwad, Principal. The classes were conducting efficiently till tenth standard of the Maharashtra State Board.

3.4.2 Hume McHenry Memorial Higher Secondary School
Of Seventh Day Adventist

Hume McHenry Memorial Higher Secondary School of Seventh Day Adventist is a premier institution of the Seventh Day Adventist Organization in Maharashtra. It belongs to the citadel of education, Pune, INDIA. Pune is about 180 kms, from the capital of Maharashtra, Mumbai. The school is situated about 3 kms. From Swargate main Bus Terminal and 6 kms from Pune Railway station. It is adjacent to Market Yard (largest in Asia) known for vegetable market.

Hume McHenry Memorial Higher Secondary School of Seventh Day Adventist was basically started to cater to the educational needs of the employees children of Salisbury Park Estate. At that time it was difficult to send children to outside institutions. Therefore on a trial basis a single class of 3 students was stated in 1938 which marked the beginning of this glorious and historical institution. Over the years it grew up into Elementary school until early 1970s. However due to good efforts and services of its men in the field of education, it was upgraded to class X-th, by late 1970s. It was initially affiliated to secondary school Examination of the State of Maharashtra and later to the ICSE Board, New Delhi. Classes from kindergarten to XII standard are taught, preparing the candidates for the Indian Certificate of Secondary Education (ICSE) Xth and Indian School Certificate Examination (ISC) XIIth. These examinations are conducted by the council for the Indian Certificate Examinations, which is an affiliate of the University of Cambridge local Examination Syndicate. So far this institution has been 18 principals over the period of 71 years.

3.4.3 Lasalgaon Higher Secondary School of Seventh Day Adventist

Over the past 85 years Lasalgaon Higher Secondary School of Seventh Day Adventist of SDA has seen God’s leadership in all its activities. This school is also called as ‘Lasalgaon Boarding School’ or ‘Mission School’ as it is known. It is located at Lasalgaon 50km east of Nashik. It is on the Central Railway main line, which
connects Mumbai with the rest of North India. State highway connects this small ‘gaon’ to other big cities. It is about 2000ft above sea level and enjoys a moderate climate. Lasalgaon has made its place in the world business map for its market for onions. The school Campus is divided in to two parts; the main campus is about 17 acres and the prime farmland is about 18 acres.

The school was first founded in 1919 as Boys school by R.E. Loasby. A Girls school was established in Kalyan, which was merged with Lasalgaon in 1929 and an experiment of Co-education began which was a rare feature and proved to be successful. The students of Aurangabad Boys School were also asked to join the school at Lasalgaon. In 1944 the school was merged with Spicer College Campus at Pune, However the union started an elementary school in 1954 which was upgraded to the high school level. In 1965 the education department of Maharashtra State recognized the school. In 1981 it was affiliated to the ICSE program. This was done to avoid the Sabbath problem. Today many leaders are of this school.

3.4.4 Nagpur Seventh Day Adventist Higher Secondary School

The mission property at Nagpur measuring 1.5 acres was purchased in 1951. The church was then completed in 1954. The shed behind the church was used as a Pre-primary school with initial enrollment of 23 children. During the tenure of Pr. A.K. Kandane, President of Maharashtra Section. A formal school was started with Mrs. Maratha Bhosale as the Principal. Prior to this Mrs. M.S. Pandit and Mrs. P.Siromini; had conducted Pre-primary classes. At that time Dr. K.J.Moses, Union President promoted the idea of establishing a high school in Nagpur. With the financial help from the union the school building was further constructed in recent years the school has made tremendous development in all spheres. The present school building is most presentable one for any school that has the creditability and reputation. The school is now upgraded to +2 programs of the ICSE and ISC Board.

3.4.5 Kolhapur Seventh Day Adventist Higher Secondary School

The Seventh Day Adventist Higher Secondary School, Kolhapur was founded in 1975 and is conducted by the Seventh Day Adventist Church. It is registered as a participating institution under by laws XXIX of the council of Seventh Day Adventist Educational Institutions and under the Societies Registration Act XXI of 1860, S.No.
This Institution was established in the year 1975 by Mr. Rajan Kedas during the tenure at Pr. V.D. Ohal as Maharashtra Section President with a basic motive quality education to students of Kolhapur. Few students from the surroundings areas were enrolled. There were only two rooms to begin with. This school has completed massive building projects, thus provided ample classrooms, staff room, science labs, and an adequate library. This school is the first in Kolhapur to provide most modern and update computer education facilitates with modern amenities. This has been an attraction to the Community. This school has purchased two new plots for the further development of the school. All these recent developments took place under the principal ship of Mr. Shashikant Gaikwad.

From 1984 onwards this school is affiliated to the council for the Indian School Certificate Examination (ICSE), New Delhi. It is also upgraded from 2005 to ISC XI & XII. The Delhi Education Act of 1973 passed by the Parliament, in chapter 1. Under the Definitions Section 2(s) recognizes the council as a body conducting public examinations. Fifty Five Universities / Board and State governments have already recognized these examinations as the equivalent of the corresponding examinations. The researcher found out that this is only one of its kinds to have ICSE syllabus in whole Kolhapur and even in South Maharashtra.

**3.4.6 Ichalkaranji Seventh Day Adventist School**

Ichalkarnji is an industrial town near Hatkangale. When the Hatkangale School was restarted as a day school majority students came from Ichalkarnji in course of time several other English Medium Schools came up in and around the town. This change affected the enrollment at Hatkangale. To resolve this problem the union administration decided does start a day school in Ichalkarnji. As a result the enrollment of the school started growing. This school has purchased half acre of land to build their own school building as the present school meets in rented building.
3.4.7 Hatkangale Seventh Day Adventist Boarding School

In 1931 Chatrapati Shahu Maharaja of Kolhapur state donated a piece of land measuring 17 acres to the Seventh Day Adventist Church. This was the time S.O. Martin and later on W.H.McHenry, Elder Jordan and R.S. Lowry developed work in South Maharashtra. Several churches were organized in this region. A boarding school at Lasalgaon was catering the needs of the entire Maharashtra consistency. It was difficult for small children from this region to study at Lasalgaon boarding school. Thus there was a need felt to start an Elementary Boarding School for South Maharashtra. With this motive, in the early 1940s a Boarding Elementary School was established at Hatkangale. In addition to this school a number of church schools were attached to local churches. Thus this school received students from the local church schools and they studied in this school for their Elementary classes before joining Lasalgaon School. However Hatkangale Boarding School was later closed down. After a long span of time a day school was started at Hatkangale which continues to serve the community till date.

3.5 Seventh Day Adventist Managing School Discipline

Seventh Day Adventist educational institutions Discipline system mostly depends on the following Bible verses: Proverbs 29:17, which says “Discipline your son and he will give you peace; he will bring delight to your soul.” Hebrew 12:5-6 And you have forgotten that word of encouragement that addresses you as sons: My son do not make light of the Lord’s discipline and do not lose heart when he reduces you, because the lord disciplines those he loves and he punishes everyone he accepts as a son.” Revelation 3:19 says “Those whom I love & rebuke and discipline, so be earnest and repent.” Thus all the Seventh Day Adventist Schools have a healthy school discipline.

3.5.1 Meaning of Discipline

In the words of the University Education Commission (1948-49): “It is important that good discipline be looked upon not as student conformity to arbitrary standards of conduct but rather as individual responsibility for behavior.” S. Balakrishna Joshi has given a comprehensive definition of discipline in these words: “What is discipline? To
put it in a nut-shell, it is decent and decorous conduct which contributes to harmony, joy and success and exalted sense of responsibility, respect for authority, love of orderliness, eagerness to discharge duties with regularity, promptitude and efficiency, a desire to be agreeable and helpful to other by exercising, if necessary, a wholesome check on individual proclivities and a capacity to maintain equipoise in the face of the most trying circumstances – these constitutes discipline.” According to the Secondary Education Commission (1952-43): “Discipline is the fruit, the by product of co-operative work, willingly undertaken and efficiently completed.” In the opinion of T.P. Nunn: “Discipline consists in the submission of one’s impulses and powers to regulation which imposes from upon chaos and brings efficiency and economy where there would otherwise be ineffectiveness and waste.

3.5.2 Discipline from Various Point of Views
Discipline has been pointed out by many scholars and thinkers according to their own estimation. Many authors has furnished with many views on school discipline. Let’s see some of the views on discipline.

Discipline from narrow and Broader Point of View
From the narrow point of view discipline means subjection to authority, obedience to law and order and bringing the child under control. From the broader point of view and also modern point of view, by discipline we mean sublimation of instincts and bringing the lower impulses of the child under control, formation of right attitude, manners and habits and in fact development of his character in such a way as he conforms to the values of democracy, equality and secularism. In other words, discipline means social development.

Discipline form the point of view of individuals
Discipline viewed from the point of view of an individual is a means of enabling him to bring under control his instinctive urges to reach a position with which he willingly and spontaneously identifies himself.

Discipline form the point of view of Society
Discipline viewed form the point a view of the society is a means of developing a society is a means of developing a social sense or social conscience in an individual so that he identifies himself with the society and contributes for its betterment.
**External and Internal Discipline**

According to William A Yeager, "Historically, it always is associated with the concept discipline, having the connotation of strict mental, moral and physical training, requiring for it achievement, submission to authority, with proper punishment meted out for disobedience in any form.\(^{16}\) Thus it implies something ‘external’ that is conformity to an external stimulus or impulse. More recently, school control has come to imply something internal, a response to an inner stimulus or impulse.

**Discipline and Order**

J.E. Brown writes that discipline like honor and peace has almost as many different meaning as it has uses. He defines order as “An outward semblance of good behavior not in itself to be despised, since it permits work to be carried on smoothly.” To achieve order nothing is needed but an authoritative presence with a voice to match; failing which a strong arm is effective. By discipline he means. “a co-operative mental attitude in which each member of the class freely gives of his best because he feels himself a member of the corporate body whose aims are recognized as worthy; and misbehavior on the part of any member is condemned by the whole body because it is recognized not only or even chiefly as a crime against the central authority, but as an offence against the whole community.” The aim of such discipline is to produce self-controlled men and women who will work without supervision. This is the ideal stage and known as.

**Constructive Discipline**

Constructive discipline is the outcome of the activities and experience that inculcate in the individual virtues of self-control based on reason and not on force. It is the outcome of persuasion and not of compulsion. It comes out of doing rather than of taking like religion it cannot be taught but can only be caught and practiced.

**Discipline and Democracy**

Discipline is the essence of democracy. In democracy it is not forced from above. It grows from within. It is based on the realization by the individual of the worth of all other individuals. It is the result of “training of conscience which consists in the cultivation of good will and the development of moral insight.”\(^{17}\)
Positive Aspect of School Discipline
An eminent educationalist has suggested, “The discipline employed in our classroom should be designed to place upon the child more and more responsibility for his own choices, purposes and behavior as he grows in the ability to shoulder such responsibility. Such ‘discipline’ instead of being repressive and utilizing punishment and reprisal for missteps will plan with the children the purposes to be achieved and through the social control of group approval will teach the child to discharge creditably the responsibilities assigned to him by the groups.” Discipline is the fruit of co-operative work willingly undertaken and efficiently completed. Discipline from without is always temporization.

Discipline through the influence of Social Group
Discipline in the school will not be a matter of arbitrary rules and regulations enforced through the authority of the teachers, helped by the lures of rewards or the fear of punishment. The students will be given full freedom to organize functions, to conduct many of the school activities through their own committees and even to deal with certain types of disciplinary cases. In this way, discipline be maintained through the influence of the social group and it will gradually lead to the development of self-discipline.

Discipline and Freedom
Divergent and conflicting opinions have been expressed by the leading educationists, from time to time, on the question of “Freedom in schools.” There is the extreme view put forward by Rousseau and the persons of his way of thinking that child should be left free to act practically whatever he likes and free not to do whatever he does not like. This is a revolt against old conception of ‘discipline’ and ‘Freedom; which puts stem restrictions on the child and shuns completely all ideas of ‘freedom’ and ‘self discipline.’ The protagonist of such an idea believes in the efficiency of the rod, as an instrument and discipline. However, the truth lies somewhere between these two extreme views. Ryburn Wirtes, ‘Freedom in school should bear some relation to the freedom that is found in the world at large.’ It would be very harmful to leave the child to the mercy of his environment. The theory of ‘Natural consequences or Laissez-Faire’, “Children should never receive punishment as such – it should always come as a natural consequence of their fault, is fraught with grave consequences.
Unregulated freedom can be given only at our peril. Begley rightly put it as, “The pupil is immature and helpless and he must not be given a long rope with which he may hang himself.” Absolute freedom is a myth. It did not exist, does not exist, will not exist and should not exist.

**Excessive Restrictions are equally Bad**

A child who is constantly loaded by many ‘dos’ and don’ts’ is unlikely to develop into a well-balanced personality. He will not get sufficient opportunities to do his best. His initiative and drive will be checked. His faculties will remain stunted. His creative powers will remain unharnessed. Authority, which drives its strength and sanction from ‘fear’, paralyses the human mind and the spirit. The ‘fear atmosphere’ will simply create hindrances in providing a suitable environment to the child to grow and blossom.

The man whose tongue is constricted by laws or taboos against free speech, whose pen is constricted by the censorship, whose laws are constricted by an ethic which considers jealousy a better thing than by affection, whose childhood has been imprisoned in a code of manners, and whose youth has been drilled in a cruel orthodoxy, will feel against the world that hampers him with the same rage that is felt by the infant whose arms and legs are held motionless. In this rage he will turn to destruction, become a revolutionary militarist, or a prosecuting moralist according to temperament and opportunity”, writes Russell. It is wrong to believe “What the whip was to do the horse, the rod was to do to the child.” ‘Compulsion’ kills spontaneity.

Thus P.C. Wren State’s, as in the army, the navy, or the state so in the school, the prerequisite, the very condition of existence is discipline. “Discipline gives the real power and self-control by which potentialities can find their full development. Discipline enables an individual to undertake and discharge his share of responsibilities worthily.
3.5.3 Adventist Educational Institutions Old Concept and New Concept of Discipline

Adventist schools follow a healthy and strict discipline in its schools. The Adventist schools are known for their concept of discipline. The researcher has studied the important differences of old concept and new concept of discipline.

They are put together in the form of a table below:

Old Concepts and New Concepts of Discipline:

<table>
<thead>
<tr>
<th></th>
<th>Old Concepts of Discipline</th>
<th>New Concepts of Discipline</th>
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<tbody>
<tr>
<td>1.</td>
<td>Aim</td>
<td>Enabling the child to appreciate the necessity of obeying.</td>
</tr>
<tr>
<td>2.</td>
<td>School environment</td>
<td>a. Fearful</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Repulsive</td>
</tr>
<tr>
<td>3.</td>
<td>Role of the teachers</td>
<td>a. Teacher as a fearful person</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Teacher as an autocrat</td>
</tr>
<tr>
<td>4.</td>
<td>Method of Control</td>
<td>a. ‘Do not move’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Do not talk</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c. Scolding</td>
</tr>
<tr>
<td></td>
<td></td>
<td>d. Punishment</td>
</tr>
<tr>
<td>5.</td>
<td>Curriculum</td>
<td>Rigid</td>
</tr>
<tr>
<td>6.</td>
<td>Co-curriculum activities</td>
<td>a. Activities mostly to the classroom</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Very few.</td>
</tr>
<tr>
<td>7.</td>
<td>Students participation</td>
<td>No scope or very little or negligible scope</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Involvement of students in sharing responsibility, self government.</td>
</tr>
<tr>
<td>8.</td>
<td>Place of the child</td>
<td>a. Passive listener</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Like a bird in an egg.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a. Active being</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Full of life in free environment.</td>
</tr>
</tbody>
</table>

3.5.4 Methods of developing Self-discipline and Social discipline

It is discovered that Adventists schools has developed self-discipline and social discipline through implementing many methods in its functioning Following measures are considered to be great significance in achieving the goal of self-discipline and social discipline in a school.

1. Overall cooperative and vibrant environment of the school.
2. Philosophy at human relation as the guiding force under the humanistic leadership of the head of the school.
3. Enlightened and Sympathetic attitude of the teachers.
4. Student’s involvement in running some affairs of the school.
5. Provision of rich and varied co-curricular activities.
6. Flexible school curriculum.
8. Co-operation among the members of the staff.
9. Suitable material conditions of work.
10. Provision for social service activities.

**Causes of indiscipline**

A large number of factors are responsible for the growing sense of indiscipline in students. The fault lies partly with the system of education, partly with the teachers of educational institutions, partly with the existing school conditions and partly also with the conditions prevailing in our homes. Following are the important causes of indiscipline:

i) The loss of leadership by teachers.

ii) Growth of economic difficulties.

iii) Defects in the existing system of education

iv) General loss of idealism.

Internal causes of tussle between the students and the authorities: There are several internal causes of tussle between the students and the authorities: Ten internal causes are been found and listed down:

1. Demand for removal of the teacher on the ground at inefficiency from the point of view of the students.
2. Retention of the teachers whom the management intends to transfer or retire.
3. Refusal of permission by the authorities to some students to appear in an examination owing to shortage of attendance.
4. Demand for grant of holiday in the memory of some important personality or for celebration of some public event.
5. Demand for a changes in the data of examination.
6. Stiffness of the examination paper.
7. Demand for the establishment of the student’s union in the college or school.
8. Demand for the remission of fine of a particular student who has been fined due to his misbehavior.

9. Demand for certain facilities in school and classroom.


**Sign of indiscipline**

“Anything that is likely to be harmful to one’s fellow beings, that is calculated to interfere with the smooth working in any institution with which one is connected, whether it is a school club, an educational institution, a factory in which one works, a political party and even the government of the country that denies to another that liberty if the action which one claims for oneself, and above all, that which is inconsistent with proper courtesy and consideration for the members of other sex is a sign of indiscipline”, writes Dr. R.P. Paranjpe.

**Common forms of indiscipline**

There are several common forms of indiscipline which were discovered in the course of research. Some of the common forms of indiscipline are listed below:

1. Disrespect for authorities, i.e. rudeness.
2. Disrespect for school rules and regulations.
3. Disrespect for teachers, i.e. discourtesy.
4. Coming late in the class.
5. Deliberately not doing the assignment.
6. To be noisy and disturbing other, unruly behavior in the classroom.
7. Making noisy in the public gathering and school assembly.
8. Damaging and spoiling the property
10. Making uncalled for remarks to the fair sex.
11. Forming gangs and group fighting.
12. Strikes.
13. Aggressive behavior, e.g. bullying and teasing.
15. Dishonest dealing, e.g. stealing, lying etc.
16. Deliberately not paying the fee in time.
3.5.5 Checking indiscipline in educational institutions

Checking of indiscipline in educational institutions is done by the following:
1. Raising the status of the teachers and developing more sense of responsibility and devotion by the teachers themselves.
2. Providing adequate number of scholarships and other facilities to students.
3. Making curriculum relevant to needs.
4. Providing a rich programme of co-curricular activities.
5. Revamping the examination system.
6. Inspirational methods of instruction.
7. Developing individual contact with the students.
8. Developing faith in democratic ideals.
9. Non-interference of political parities in the elections of the students union.
10. Evolving a fair method of admission
11. Exercising financial transparency by the authorities.
12. Developing a sense of integrity and fair play by the authorities and the leaders of all shades.
13. Observing high standards of personal and social morality by the leaders and educational authorities.

3.5.6 Rewarding and Punishments

The System and practice of rewards and punishments followed in Adventist schools are known for its kind in maintaining a well defined discipline. Divergent views are expressed by educators on the issue of rewards and punishments. While the naturalists dub all rewards as bribery, the protagonists of rewards argue that since the society as a whole is governed by a system of rewards and punishments, they have an important place in the school system. Psychologically the system of rewards and punishments are justified when we take into account the Law of effect (or the law of pleasure and pain) as enunciated by Thorndike. Rewards provide incentives for more efforts and healthy emulation among individuals and groups. The students feel encouraged when their work is appreciated in the presence of others. This helps in infusing all the more confidence in them. Rewards give happiness to
the parents when their wards receive prizes. They encourage them to put in all
the more labor. Reward is considered a higher motive for desirable conduct
than punishment. Rewards motivate the pupil’s works and conduct on desired
lines. Reward is a positive instrument to develop discipline and punishment a
negative one in this direction. The spirit of competition is awakened in the
students and they get incentive to work hard.

**Opposition to Rewards**

It is founded that many scholars, parent’s teachers had a negative approach
about rewards. Usually following arguments are put forward against the
system of rewards:

1. Rewards are a sort of bribe given to the child.
2. Rewards provide temptation to work not for the sake of duty but for the
   sake of prize.
3. Rewards lead to unhealthy competition and jealously among the students.
4. Winning of rewards becomes the end-and-be all of schools system and
   students use fair or foul means to get rewards and awards.
5. Sometimes accusations of favoritism are leveled on those who chose the
   awards.
6. There remains some scope for subjectively in the system of rewards and
   awards.

**Purpose of giving rewards**

Giving rewards has a purpose. It strengthens the students in all round
development. Therefore rewards may be given for:

1. Good Conduct.
2. Progress in studies.
3. Proficiency in games and sports.
4. Achievement in co-curricular activities.
5. Service rendered for a good cause.
6. Regular and punctual attendance.
7. Overall good performance in the school.
Types of rewards
Rewards are mainly of two types: One, material rewards. In this it comprises of articles, badges, books, cash, cups, medals, scholarships etc. Secondly, Non-material rewards; these are incentives like appreciation, commendation, encouragement, position of important and honor and ranks, etc.

General principles of awarding prizes
There are many ways of awarding prizes. These are different from unit to unit, person and so on. Few of the general principles of awarding prizes are listed down:

1. System of awarding prizes should be as objective as possible. The rewards should be free from the element of favoritism and partiality.
2. The student should be made to realize that rewards are given to them as tokens of good appreciation and they are meaningful only to this extent. What is most important is the formation of good habits and hard work and this pays them most in the life.
3. Rewards for efforts rather than attainments should be given.
4. Group rewards should be preferred to individual rewards.
5. Rewards should be of small intrinsic value. They should not appeal to material consideration.
6. They should be given immediately to the younger students.
7. They should be a few in number.
8. Rewards should also be given for usually considered as minor virtues of school conduct such as punctuality regularity in attendance and personal cleanliness.

Opponent of Punishments
Educationist like Frederick, Burt, Rousseau, Frobel, Montessori, Spencer and Russell criticize the institution of punishment and rewards. They have waged a bitter war against repression and unnatural methods of disciplining the child. Their watchword is Freedom to the child because they think that by nature a child is innocent and noble and adult restrictions and discipline simply spoil the intellect of the child and stand in the way of his progress and happiness. They believe in the discipline of natural
consequences and leave no room for punishments in the life of the school. Rousseau says, “Children should never receive punishment as such – it should always come as the natural consequences of their fruit.

Sir T. Percy Nunn writes, “The conviction that punishment and the fear of punishment are the natural foundation of school government is gradually being recognized as merely a barbarous superstition.

A. S. Neil in his book, “The free child writes, my contention is that unfree education ignores almost entirely are dynamic, their lack of opportunity for expression must and does result in cheapness, ugliness and hatefulness. Only the head is educated, but if the emotions are free, intellect will look after itself.”

Herbert Spencer would like the child to suffer the unavoidable consequences of his conduct.

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Pluto writes, “A free man ought not to be a slave in the acquisition of knowledge of any kind. Bodily exercise, when compulsory, does not harm the body but knowledge which acquired under compulsion. Contains no hold on the mind. Then, do not use compulsion, but let early education be a sort of amusement, you will be better able to fine out the natural bent.”

Forebell thinks that control over the child was to be exercised through knowledge of his interest and by expression of love and sympathy.

S. Bala Krishna Joshi fell, “the unwritten, moral code of the institution must be more binding on the members than the rules of conduct in vogue.”
Koops and other state,” To impose control on the pupil wholly from without is deny him his most essential and effective learning experience and to nullify the educative influence of the school.”

Frederick Burt has observed,” There are misfit schools, misfit tests and studies, misfit dogmas and traditions of pedants and pedantry. There are misfit homes, misfit occupations and diversions. In fact, there are all kinds and conditions of misfit clothing for children, but in the nature of things, there are can be no misfit children.” Educationist representing such a school of thought protest against all sorts of well established system of rewards and punishment.

Bertrand Russell remarks, “The man whose tongue is constricted by laws or taboos against free speech, whose pen is constricted by censorship, whose laws are constricted by an ethic which considers jealousy a better thing than by affection, whose childhood has been imprisoned in a code of manners, and who youth has been drilled in cruel orthodoxy, will feel against the world that hampers him and the same rage that is felt by the infant whose arms and legs are held motionless. In this rage he will turn to destruction becoming revolutionary militarist, or a prosecuting moralist according to temperament and opportunity.” Similarly the votaries of “Free Discipline “would dub all rewards as bribery. Arguments against punishment to children may be summarized as under.

1. Punishment is against the very summarized as under.
2. Punishment is an animal tendency. It has no connection with the human values.
3. Children are very tender by nature. They become timid from the fear of punishment.
4. Children become stubborn through punishment.
5. Sometimes from fear of punishment students leave educational institutions.
6. Punishment cannot inculcate love for discipline.

**Punishments are indiscipline**

Educators like Bagley, Bray, Throng and Wren are of the view of that punishments have an important place in the school system. Baley, puts it,” the child is immature
and helpless and he must not be given a long rope with which he may hang
himself.”

Bray justifies punishment with these words, “punishment is the lesser evil applied to
avoid the greater one that lives in the future.” It is always seen that evil if not
checked in time brings havoc ultimately. “Nip the evil in the bud” is an old saying.
P.C. Wren, though admits that punishment is not vengeance its object is training,
first of all the training to the wrongdoer, next the training to other boys by his
example. Both he and other are to be deterred from committing the offence again.

Forms of Punishments
There are several forms of punishments which are followed in different units,
institutions to maintain school discipline. Some of the forms of punishment are as
follows: Moral punishment, reproof deprivation of a privilege; fine; loss of marks;
making good of the loss; detention after school hours; isolation of the student;
position of disgrace; exposure to social disapproval; repetition of tasks; Corporal
punishment [Banned by Supreme Court]; Suspension; and expulsion.

3.6 Seventh Day Adventist School employee disciplinary
procedures
Employees in every sectors of the Seventh Day Adventist organization are expected to
conduct themselves in harmony with church standards and to make a positive
contribution to the advancement of the purpose for which the organization stands.
Employees who do not live up to the standards of the organization may be terminated
from service by giving three months notice or three months salary in the lieu of
notice.

3.6.1 Major Misconduct of employee and Penalties
The following Acts or omissions on the part of an employee will amount to major
misconduct in the Seventh Day Adventist Organization:

1 Conviction by a court of Law for an offence involving moral turpitude.

2 Willful slowing down in performance of work or abutment or instigation
thereof.
3  Willful insubordination or disobedience, whether or not in combination with another, of any lawful and reasonable order of a superior.

4  Theft, fraud or dishonesty in connection with the employers business or property, or the theft of properly of other employees within the premises of the establishment.

5  Presentation for the purpose of reimbursement of improper or fabricant bills or falsification of records pertaining to the business of the establishment.

6  Habitual absence without leave or absence without leave for more than ten consecutive days, or overstaying the sanctioned leave without sufficient grounds or proper or satisfactory explanation.

7  Taking bribes or any illegal gratification.

8  Drunkenness or intoxication or disorderly or riotous behavior during working hours at the establishment or conduct endangering the life or safety of any person, intimidation, physical duress, or any act subversive of discipline.

9  Habitual breach of any standing order or any law applicable to the establishment or any rules made hereunder.

10  Engaging in trade within the premises of the establishment.

11  Commission of any act subversive of discipline or good behavior on the premises of the establishment.

12  Habitual neglect of, work or gross or habitual negligence.

13  Willful damage or attempt to cause damage to the working process or to any other property of the establishment or of the customer or any employee of the establishment.

14  Holding meeting inside the premises of the establishment without the previous permission of the management except in accordance with the provision of any law for the time being in force.

15  Striking or instigating other employees to take part or otherwise act in furtherance of a strike of the employees of the establishment, in contravention of the provisions of the law or these standing orders.

16  Disclosing to any unauthorized person any information in regards to the process of the establishment which may come into the possession of the employee in the course of his work.

17  Gambling within the premises of the establishment.
18 Refusal to accept a charge sheet or order or other communication served in accordance with these standing orders.

19 Acts detrimental to the objectives, beliefs and philosophy of the Church / Organization / School.

20 Any act of moral turpitude or immortality including illicit relationships with the opposite sex.

21 Use of alcoholic beverages and tobacco in any form, or the illicit use of drugs or peddling in drugs.

22 Failure to observe safety instructions or unauthorized removal of a guard, fencing or other safety device installed in the premises of the establishment or any act of behavior which is likely to cause injury or harm to any person or endanger the life or safety of such person.

23 Engaging in trade or business or taking up other employment which is detriment to the interests of the church organization.

24 A letter of warning or censure, to be affixed to the service record.

25 An adverse entry is made in the service record.

26 With holding of up to one or more annual increments of pay for a period of one year with or without cumulative effect.

27 Recovery of damages or the amount of loss suffered by the establishment on account of misconduct.

28 Suspension without pay not exceeding 15 days or suspension with half pay not exceeding one month.

29 Employee can have demotion, suspension or can be dismissed.\(^{21}\)

### 3.6.2 Minor misconduct of an employee and the penalties

The following acts on the part of an employee of the Seventh Day Adventist educational institution shall amount to minor misconduct.

1 Late or irregular attendance and absence from duty without sufficient justification.

2 Neglecting work or negligence in the performance of duties and sleeping during working hours

3 Refusal to work on a job or assignment of similar nature with out giving adequate reasons for the same.
4. Failure to show consideration or attention to officers. Customers or other employees of the establishment of unseemly behavior while on duty.

5. Disturbing others or making noise and obtaining leave by false pretences.

The following penalties may, for good and sufficient reasons, be imposed on an employee found guilty of a minor misconduct.

1. A letter of warning or censure, to be affixed to the service record.

2. An adverse entry made in the service record.

3. Withholding of an increment of pay for a period of six months with or without cumulative effect.²²

When an allegation of a minor misconduct is made his position. He / She shall be given seven days time in which to give an explanation in writing. The management shall after considering the reply received from the employee and after taking into consideration aggravating or attenuating circumstances, decide whether the employee deserves any punishment and if so, pass orders accordingly. The employee may appeal against the order so passed to the higher authorities.

3.6.3 Procedure of enquiry and punishment for major misconduct of a Seventh Day Adventist employee

It is found out by the researcher that no order shall be made to impose any of the penalties except after completion of an enquiry process as discussed below:

The management, or a person authorized by the management, shall give to the concerned employee a charge sheet clearly setting forth the imputation at misconduct and the circumstances appearing against him / her. An explanation shall be required. The employee shall be given at least seven days for submitting his / her explanation. In case the employee fails to submit his / her explanation within the prescribed time or extend time allowed, or where the explanation submitted by him is not found satisfactory, the management or the person authorized by the management shall appoint a person to hold an enquiry and shall issue a notice containing the name of the enquiry officers and the date, time and the place of enquiry. Incase the where the employee admits in writing the charges leveled against him / her , and the management is satisfied that such an admission
is voluntary, it shall be open to the management to award an one of the punishments. While holding the enquiry, first the evidence provided by the management against the concerned employee shall be recorded and the accused employee shall be given full opportunity to cross examine witnesses produced by the management against him / her. Then the detailed statement of the accused employee shall be recorded by the enquiry officer. If the accused wants to produce evidence in his defense, it shall be recorded. Defense witnesses may be cross-examined by the management representative. The enquiry officer may ask any question in the interest of justice.

Upon the request of the employee and when seen as being necessary for the purpose of the enquiry, the enquiry officer shall issue a written requisition to the management to produce before him any document or information in its custody. The management shall produce such document or information except its production is prejudicial to the interest of the establishments. The concerned employee shall be furnished with copies of the documents, statements and depositions sought to be relied on as evidence against him before he is called upon to make his submission to the enquiry officer at the close of the enquiry. The accused employee may cite any employee establishment as defense witness. The enquiry officer shall call him to give evidence. Reasons, if any for not so doing shall be recorded. At such an enquiry the concerned employee shall be entitled to be assisted by a co-employee. The enquiry officer shall, on the conclusion of the enquiry, submit his report in writing giving his findings with reasons to the authority which appointed him. In case the management decides to impose penalties on the basis of the findings of the enquiry officer, it shall supply a copy of the report of the enquiry officer to the accused employee. The order of punishment shall set forth reasons for the action taken against the employee. A copy of these orders shall be given to the concerned employee immediately.

It has been founded in the Seventh Day Adventist schools and the system that all the evidence shall be explained to the employee in the language understood best by him, if so requested. Any notice, order, charge sheet communication or intimation under these standing orders which is means for an individual employee shall be in the language best understood by him / her. In the case of an employee
who is absent such a notice shall be sent to him / her by registered post, acknowledgement due, to his / her last known address.

3.6.4 Policy for disciplinary action and suspension of school Employees
In course of Research it is discovered that Seventh Day Adventist School management have tough and strict policy for disciplinary procedure for all its employees. It shall be open to the management to initiate disciplinary proceedings against an employee even during the period when a criminal case on. A similar or identical allegation is pending against him / her, or even the acquittal of the employee in such criminal proceedings. When disciplinary proceedings against an employee are pending for a major misconduct, or when criminal proceedings against him / her in respect of any offence involving moral turpitude are pending, and when the management is satisfied that it is necessary or desirable to place the employee under suspension, the manage, by an order in writing may suspend him / her with effect from such date as may be specified in the order. A detailed statement setting out the reasons for such suspension shall be supplied to the employee within one week from the date of suspension or be forwarded to him / her address within the same period of time.

An employee who is placed under suspension is paid 50% of his salary as substance allowance for the first one hundred days of suspension, and 100% of his salary for the remaining period of suspension, provided the delay in the completion of disciplinary proceedings is not directly attributable to his conduct.

3.7 Academic Activities of Seventh-Day Adventist Schools in Maharashtra
In any Educational institutions academic activities plays a major role. These activities prepares a student to meet the challenges of the fast growing world. In the modern rapid increase of knowledge in the fields of science and technology, these activities will strengthen every student to mold and bring the required healthy changes in the society. The researcher had personally visited all the Seventh-Day Adventist schools
under the research study area and found out the following activities. The Activities are as follows:

3.7.1 Student Admission Process

The pupil must be registered according procedure required by the respective school eligibility for admission depends on the students attaining a minimum standard in the admission test. Every application for admission are to be made to the principal by the parent or guardian of the child. Principal reserves right to refuse admission without assigning any reason thereof. Mark list, transfer certificate, Doctor’s certificate and passport size photograph are required of all new students who seek admission to the respective schools. The school will not admit a child without proper leaving certificate from the last recognized school attended. T.C. must be counter signed by Education inspector of the state in which the school is situated, if the state be other than Maharashtra²⁴.

Admission is provided without any discrimination of caste, religion and any political influences. Admission is open for all sections of society. All the Adventist schools have same pattern of admission process. After visiting all the schools in the area of research found that the following age requirement for admission.

<table>
<thead>
<tr>
<th>Class</th>
<th>Age</th>
<th>Class</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursery</td>
<td>3 yrs</td>
<td>Class 6</td>
<td>11 yrs</td>
</tr>
<tr>
<td>L.K. G.</td>
<td>4 yrs</td>
<td>Class 7</td>
<td>12 yrs</td>
</tr>
<tr>
<td>U.K. G.</td>
<td>5 yrs</td>
<td>Class 8</td>
<td>13 yrs</td>
</tr>
<tr>
<td>Class 1</td>
<td>6 yrs</td>
<td>Class 9</td>
<td>14 yrs</td>
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<tr>
<td>Class 2</td>
<td>7 yrs</td>
<td>Class 10</td>
<td>15 yrs</td>
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<tr>
<td>Class 3</td>
<td>8 yrs</td>
<td>Class 4</td>
<td>9 yrs</td>
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<tr>
<td>Class 5</td>
<td>10 yrs</td>
<td></td>
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</tbody>
</table>

3.7.2 Adventist Schools Syllabus

The Adventist schools are recognized by the local education body and by the Government of Maharashtra. These schools are affiliated for the Indian Certificate Secondary Education [I.C.S.E.] at the end of class 10. In course of research the researcher learnt about its Registration and preamble Recognition Constitution of Council.
1. Registrations and Recognition of the I.C.S.E. Council

The initial Rules of procedures as approved by the Cambridge Syndicate and the Constitution of the Council were adopted at the Inaugural Meeting. The rules of the procedure together with the Registration of the council as a society, Constitution continued to be the official document of the council as autonomous body till 2947 when the council was registered as a society under the societies Registration Act XXI of 1960 and a certificate No. S/ 3542 dated 19 December 1967 was issued by the Registrar of societies.

The I.C.S.E. Council was recognized by the Delhi education Act, 1973, as a body conducting Public Examinations’. The council for the I.C.S.E. is also recognized by the Association of Indian Universities, the state Boards and international bodies such as, Universities and Colleges Admissions Services (UCAS), U.K.

The Government of India vide its letter No. 1-69/98-Sch.3, MHRD, Department of Secondary and Higher Education, Government of India has, recognized the contribution of the council in assisting in imparting quality education to the nation by inviting five nominations from the council for the National Award for Teachers every year. This is the Government’s recognition of the Council’s long standing commitment to quality education without boundaries.


The I.C.S.E. council is established by the University of Cambridge Local Examinations Syndicate (herein-after called Syndicate), with the assistance of the Inter-state Board for Anglo-Indian Education, in furtherance of the Syndicates policy of ensuring that its examining become adopted to the educational needs of the countries in which they are taken with a view to their ultimate control by bodies within these countries. The Syndicate’s school Certificate Examination at present (Anglo-Indian Schools, Indian Public Schools, and other affiliated schools) and of the authorities mainly responsible for and interested in these schools. It is intended, for a period at least, that the Indian School Certificate examination shall be the same as that for the Syndicate’s school Certificate except for adoptions necessary to correspond to the educational needs of India, and that the certificates shall be awarded by the Syndicate.
The constitution of I.C.S.E. Council shall consist of:

1. A chairman, who for the first two years after the establishment of the council shall be the Chairman for the time being of the Inter-state Board for Anglo-Indian Education and thereafter shall be appointed biennially by the council either from its own members or from the outside.

2. Two members nominated by the Government of India or two Assessors (observers) of the Government of India whichever is preferred by the Syndicate.

3. The Director of Education / Public Instruction (or his deputy) at each of the state in which there are schools affiliated for the examinations of the Syndicate.

4. Two members nominated by the Syndicate, one of whom shall be a representative of the Syndicate and shall be nominated annually.

5. Two representatives of the Inter-state Board for Anglo-Indian Education.

6. Nine of the principals of the schools affiliated to the examination, who shall for the present be selected as follows:

7. Six, of whom two shall be ladies, elected by the Association of Heads of Anglo-Indian Schools in India.

8. Three of whom in the first instance two shall be elected by the Indian Public School’s Conference, and one shall be co-opted by the council to represent schools whose Principals are not members of either the Association of Heads of Anglo-Indian Schools in India or the Indian Public Schools Conference.

9. One representative of the Inter-University Board, India.

Provided that if one or more of the categories, mentioned above are not represented on the council this shall not prevent the council from functioning.

3. Preliminary Discussions

At the 9th meeting of the council held on 24th April 1965 the question of introducing a class X examination was discussed. At that meeting it was decided to appoint a sub-committee to prepare a scheme for class X examination. The Sub-committee on the class X examination submitted a report which was considered at the 10th meeting of the council held 31st October 1965. The main points of the report were that:

i. The examination would be taken ordinary after 10 years of schooling.
ii. It would have to be a school examination and not for private candidates.

iii. It would have to serve two purposes, namely; to be a school leaving examination and to have to be a requirement for admission to the plus two stages.

The Kothari Education Commission

At the 11th meeting of the council held on 31st July 1966 the recommendations of the Kothari Education Commission were considered. At this meeting it was resolved to appoint a sub-committee to prepare a scheme with Regulations and Syllabuses for class X examination and present it to the council at its next meeting. The scheme prepared by the sub-committee was submitted to the council at its 12th meeting held on 30 October 1966. The scheme of examination and the syllabuses were considered and it was decided to circulate the syllabuses for examination to schools so that they could submit their comments before February 1967.

The Ishwarbhai Patel Review Committee

As a consequence of the recommendations of the Education Commission and Government of India resolution on the National Policy on Education, the NCERT had prepared a publication entitled ‘The Curriculum for the Ten-year school-A Framework’ in 1975. In June 1977 Dr. P.C. Chunder, Union Minister of Education and Social Welfare, in his capacity as president of NCERT appointed a Review Committee under the chairmanship of Shri Ishwarbhai J. Patel, Vice Chancellor, Gujarat University, to go into the curriculum for the Ten year school.

The recommendations of the Ishwarbhai Patel review Committee were considered by the council and as a result of the decisions of the council the pattern of subjects of examination at the end of class X and the conditions for awards were revised with effect from the November 1980 I.C.S.E. examination.

When the council was established in 1958 the schools that were sending candidates for the examination of the Cambridge Syndicate became affiliated to the council. At that time there were 186 schools as follows:

Anglo-Indian Schools 145
Public Schools including Associate members 18
Other Affiliated Schools 23
In the course of research it was found that the council had received requests for affiliation form many schools and the number have increased every year. The number of affiliated schools at present is 1652.

3.7.3 Educomp [smart classes] and Audio Visual System

All the Seventh Day Adventist Schools have come up with latest process of learning. Researcher has found that these Adventist Schools are having Educomp Smart Classes and Audio Visual System. What has been taught in the classes is being shown through projector with the help of latest technology.

Educomp solutions ltd., incorporated in 1994, is now the largest technology driven Education Company in India. Educomp group serves over 13, 700 schools and 6 million learners and educators across the world and Adventist schools are among there. They have 18 offices in India, 1 each in the US, Canada, Singapore and Sri Lanka. Their mission is to reach 10 million learners through their products, services and solutions and be amongst the top K-12 companies worldwide by the year 2010.

This company works closely with schools to implement innovative models to create and deliver content to enhance students learning. Educomp’s long undiluted focus on the K-12, Curriculum design and teacher education space in developing applications and products, have revolutionized leverage of information technology and internet deliver new age learning to the students of Maharashtra state.

Educomp already addresses the needs of over 6 million learners worldwide. They established business units are market leaders in India. Educomp smart classes provides instructor-led education solution for private schools and has developed India’s largest content library their professional Development programs, including Quest, have trained nearly a million teachers in technology integration, pedagogy and best classroom practices.

Educomp smart classes also provide a slew of offerings in the retail segment, via online and offline tutoring products, educational portals for children to get access to content and communities for teachers and students interact with each other. They have also launched a chain of schools following our proprietary Millennium Learning System, and a chain of pre-schools called Roots to wings.25
Educomp’s Smart class is a technology oriented initiative for schools. It provides tools and content for interactive self-paced learning by students, as well as rich media presentations for teachers–led classroom learning. A smart class is available for teachers and students over the web, and can also be installed on the school’s local server for faster and more reliable access to the content. The content available consists of pedagogically sound and visually rich curriculum resources mapped and customized as per the school’s scheme of work. This content can be streamed into the classroom and shown by teachers in the classroom to make abstract concepts real. Teachers may also include their own learning materials for use by their students. The optional SAS engine available with smart class supports creation and management of question bank and e-tests with this tool, teachers will be able to create multiple choice questions and deliver them to students.

Thus it has been found in the course of research that very few schools in Maharashtra are having this latest technology of Educomp Smart Class. Adventist Schools are among these. This itself is a great contribution towards students and the people of Maharashtra. That’s why many parent their children to Seventh Day Adventist Schools.

### 3.7.4 Seventh Day Adventist Schools examination and promotions

The Seventh Day Adventist Schools all over conducts two unit tests and two term examinations. No re-test or re-examinations will be conducted. Those absent from an examination without giving reasons will be considered as having failed. Teachers are at liberty to assign projects/assignments to make up the lost marks. Students absent for any examination due to sickness must inform the school in writing and produce a medical certificate from e-registered Medical Practitioner, soon after returning to the classes.

Students found cheating during examination will suffer total loss of marks in the subjects in which he/she has cheated. This rule applies to class tests also. These students will be further subjected to any disciplinary action as decided by the principal and the committee, or will be asked to change school. Std. VI onwards the exam pattern will be strictly according to I.C.S.E.
Progress report along with exam papers will be shown to parents after every examination. The result of the child will be computed on the basis of marks obtained in daily tests/exams. The overall performances of the child will be taken into consideration at the time of the promotion. Failure in English language results in failure of the candidate. It is found that no result will be issued till all fees are paid. Promotions will be decided on the final result obtained computing the average of all the exams and the test, also the overall performances of the child throughout the year. Those who do not complete their lab/project will be detained. The promotion committee decides promotions and its decision is final. Answer papers of final are not shown to the students or parents. In special cases a prescribed fee for each papers must be deposited and a written request made to the principal for re-checking the papers. However the re-check is only to make sure the answers are left out without correcting and all the marks are added correctly. No re-evaluation is done.

3.7.5 Seventh Day Adventist Schools library, Science and Computer Labs

A library is a very important aspect in the learning process of the school child. The extensive genre of children’s literature is an essential part of the growing up process. Adventist School libraries are fully equipped with not only books but also with facilities like CD’s and even computers. These libraries are a boon for the students in these schools. There exist a large number of references books that provide information about wide ranging subjects are a must for students understand the concepts in their curriculum. The reference books often provide in depth information about various subjects and thus help in the process of education.

As part of the research visited the Adventist School libraries a found out that these are usually has a good collection of encyclopedias, dictionaries and maps. These are sources of extensive information and references for the students. The encyclopedias are vast sources of information about all the topics under the sky. These Libraries also have specialized dictionaries like medical dictionaries, literature dictionaries and business dictionaries. All these certainly provide information about specific terms used in specialized fields or subject.
In addition to the above mentioned points of Adventist libraries, there are also a host of large number of books that are a source of entertainment for the students. Fiction books, which include various genres like comedy, thriller, suspense, horror or drama, are tremendously popular within readers of varying age groups.

The Seventh Day Adventist Schools libraries have great importance and value. These are very essential institutions in a democratic society. They play a non-partisan role in providing the information that allows students to make informed decisions. They are essential to the educational process because they support curricula, teach information literacy, and foster critical thinking skills. They essential partners in creating educated communities because they provide opportunities for self-education, life-long learning and self-improvement. They are even very essential places of opportunity because they level the playing field making the world of information available to anyone seeking it.

Thus Seventh Day Adventist School libraries are a source of entertainment and education for students and teachers. It not only helps to inculcate the habit of reading but inculcates a thirst for knowledge, which makes a person humble and open to new ideas throughout his/her life. So only many prefer these schools.

Apart from the school libraries, Adventist schools have good science labs including Physics, Chemistry and Biology labs. Each of Adventist Schools maintain good lab system and in conducting practical. Practical are allotted in the weekly class timetable. Therefore without any fail, practical are conducted. This is the only reason parents prefer sending their children to these schools. These labs provide many opportunities for hands-on learning. But it is also a place that has many potential hazards. Glass equipment, caustic chemicals and Bunsen burners with their open flames are just a few of the dangers. Here are few safety precautions in the science labs for students.

Safety goggles are a must for working in the labs as are several other precautions. Never wear contact lenses because Chemicals, or even their fumes, can seep into the eye and collect beneath the lenses. Wear closed toe shoes, long pants and keep long
hair tied back and away from your face, especially during experiments using an open
flume. Steer clear of dangling jewelry, scarves, baggy vests or other accessories or
clothing that can get caught. Always wash your hands after each experiment and
refrain from rubbing your eyes, face, mouth or any other body parts after touching any
Chemicals. Rubber or cotton gloves are often needed as well as.  

Personal safety needs to be coupled with safe behavior in the lab. Never eat, drink or
chew gum in a chemistry lab and especially doesn’t use any lab containers for food.
Likewise, never taste any Chemicals and never inhale a whiff directly from the
containers. If you need to smell a particular chemical, wave your hand over the
container to waft the scent towards your nose. Store all bulky bags, coats and other
personal items away from your work station. Beware that some chemicals can ruing
your personal belongings.

Even if you are working with Chemicals that seem harmless, go into every experiment
as if the chemicals are hazardous and treat them accordingly know what chemicals
you are working with and double check all labels before working them. If you have
chemicals left over, do not put them back into their main container but rather dispose
of them in containers. Don’t flush anything but water down the sink. Note that many
chemicals are highly flammable so use extreme caution around open flame.

It a dangerous situation does occur, contact your instructor immediately and be aware
of any safety equipment in the lab. Many Adventist School labs have eyewash stations
where you can flush chemicals out of your eyes. Rinse your eye with the fresh water
for at least 20 minutes if affected. Other shower, spills kits, fire blanket , fire
extinguisher and a first aid kit, are also available a note of the emergency equipments
locations and how to use them. Also note the fire alarm and exist in case you ever
need to use either.

Thus each of the Adventist school science labs are the best labs compared with other
co schools. They provide all round development of a student in science field.
Like manner computers and the labs are very important in school. The incorporation
of computers in education sector is important to meet the challenges presented by the

new trends, especially with the global communication of knowledge. It is essential that the students become familiar with concept and use of computers in schools labs. Similarly, the faculty can achieve better quality in teaching methodology. Computers labs open up prospects form learning that can be customized to students. Seventh Day Adventist Schools use IT tools, such as multimedia, e-mail, presentation handouts, CD-ROM materials, Computer simulations, and www based resources. Teaching can be organized so that the students can themselves control the learning process. Educational courses based on the learner’s skills can be designed in new and more effective ways. These schools computer labs have thirty-five to fifty computers in one location. Such labs have several advantages. It is easier to maintain computers that are in just one or two locations. It is sometimes easier to teach computer skills to students who are all following along at once.

David Zandvliet argues in his 2006 book, Education is Not Rocket Science, that Computer labs are a throwback to the when Engineers used computer to design rockets and secrecy was critical. Students in the 21st century need access to computers on a regular or daily basis, and computer labs are not conducive to access.

Thus computer labs are a common approach in many schools. Seventh Day Adventist school computer labs tend to reinforce whole-class activities and teacher-centered instruction. When students can use technology as a regular learning tool in the place where most learning occurs, the classroom every benefits.

To conclude, libraries, science labs and computer labs in these schools are thus a source of entertainment and education for students as well as teachers these in a school not only helps to inculcate the habit of reading but inculcates a thirst for knowledge. This results a student humble and open to new ideas throughout his/her life.
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