3.0.0 PROLEGOMENA

The methodology and procedure of any research is determined by its objectives as they provide a framework within which the goals of research are to be achieved. They also differ from study to study. A procedure is a set of prescribed actions or events that must be enacted or take place to achieve a certain result. A method is a style or set of assumptions with which one acts or achieves a goal. Method is a regular and systematic way of accomplishing anything and procedure means a way of performing or effecting something. Methodology makes the most important contribution towards the environment of any study. In a research there are numerous methods and procedures that are to be applied. In all types of research although steps and procedures are more or less the same but their approach and purpose is different.

Generally more than one method is used when one conducts research in education. The selection of method or methods depends upon the nature of the problem selected and the kind of data necessary for its solution. Methodology makes the most important contribution towards the enrichment of any study. Research methodology involves the systematic procedure by which researcher starts from the initial identification of the problem to its final conclusion. The role of methodology consists of procedure and techniques for conducting a study. It provides the tools and techniques by which a research problem is attacked. Research is a purposive, scientific and deliberate activity. It is not a haphazard task. It requires one to proceed in a definite direction. Taking a specific pinpointed problem and trying to find a solution in a scientific manner is research. The researcher has to decide about the method, procedure and the techniques to be used for collection and analysis of data needed for investigation.

The different types of research methods are:-

- Historical Research
- Descriptive Research
- Experimental Research

1 <http://wiki.answers.com/Q/>
Experimental Research is a systematic and scientific approach to research in which the researcher manipulates one or more variables, and controls and measures change in other variables i.e. the researcher manipulates an independent variable and measures its effects on one or more dependent variables. Experimental research is commonly used in sciences such as physics, chemistry, biology, medicine, sociology and psychology etc. But now this research method is also used in the field of education.

Steps involved in conducting an experimental study are:-

- Identify and define the problem.
- Formulate hypothesis and deduce their consequences.
- Construct an experimental design that represents all the elements, conditions and relations of the consequences.
- Conduct the experiment.
- Compile raw data and reduce it to useable form.
- Apply an appropriate test of significance.

Essentials of Experimental Research

- Manipulation of an independent variable.
- An attempt is made to hold all other variables except the dependent variable.
- Effect is observed of the manipulation of the independent variable on the dependent variable.

Experimental control attempts to predict events that will occur in the experimental setting by neutralizing the effects of other factors.

Methods of Experimental Control:

- Physical Control
  - Gives all subjects equal exposure to the independent variable.
  - Controls non experimental variables that affect the dependent variable.
- Selective Control - Manipulates indirectly by selecting in or out variables that

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2 <www.experiment-resources.com/experimental-research.html>
cannot be controlled.

- **Statistical Control** - Variables not conducive to physical or selective manipulation may be controlled by statistical techniques (example: covariance)³.

Experimental research is used to answer causal research questions. An attempt by the researcher is made to maintain control over all factors that may affect the result of an experiment. In doing this, the researcher attempts to determine or predict what may occur.

In case of the present research problem, to analyse the entire theological text of the Adi Granth and the Bhagavad Gita, historical and descriptive research render a great help in arriving at the conclusions.

Descriptive research design is a scientific method which involves observing and describing the behavior of a subject without influencing it in any way.⁴ Descriptive research is used to obtain information concerning the current status of the phenomena to describe "what exists" with respect to variables or conditions in a situation. The methods involved range from the survey which describes the status quo, the correlation study which investigates the relationship between variables, to developmental studies which seek to determine changes over time.⁵ The main goal of this type of research is to describe the data and characteristics about what is being studied. It does not gather the causes behind a situation. Descriptive research is mainly done when a researcher wants to gain a better understanding of a topic. Descriptive research is the exploration of the existing phenomena.⁶

The steps for the descriptive research are:

- Statement of the problem.
- Identification of information needed to solve the problem.
- Selection or development of instruments for gathering the information.
- Identification of target population and determination of sampling procedure.
- Design of procedure for information collection.
- Collection of information.
- Analysis of information.

³<http://www.okstate.edu/ag/agedcm4h/academic/.../newpage2.htm>
⁴<http://www.experiment-resources.com/descriptive-research-design.html#ixzz1CuUQUKtA>
⁵<http://www.okstate.edu/ag/agedcm4h/academic/aged5980a/5980/newpage110.htm>
⁶<http://wiki.answers.com/Q/What_is_descriptive_research#ixzz1CuS7wh6C>
Generalizations and predictions.

Descriptive Research collects and provides three types of information:

1. On what exists, by studying and analyzing important aspects of present situation.
2. On what we want, by clarifying goals and objectives possibly through a study of the conditions existing elsewhere or what experts otherwise consider to be desirable.
3. On how to get there through discovering the possible means of achieving the goals on the basis of experiences of others or the opinions of the experts.

In descriptive studies the researcher does not manipulate the variables or arrange for events to happen. It involves the events that have already taken place and are related to the present conditions.

Historical research has been identified as the systematic and objective location, evaluation and synthesis of evidence in order to establish facts and draw conclusions about past events. It is an act of reconstruction undertaken in a spirit of critical inquiry design to achieve a faithful representation of a previous age. The historical method is employed by researchers who are interested in reporting events or conditions that occurred in the past. It is a process of learning and understanding the background and growth of a chosen field of study or profession, and can offer insight into organizational culture, current trends, and future possibilities. The historical method of research applies to all fields of study because it encompasses their: origins, growth, theories, personalities, crisis, etc. Both quantitative and qualitative variables can be used in the collection of historical information. Once the decision is made to conduct historical research, there are steps that should be followed to achieve a reliable result. Charles Busha and Stephen Harter detail six steps for conducting historical research:

1. The recognition of a historical problem or the identification of a need for certain historical knowledge.
2. The gathering of as much relevant information about the problem or topic as possible.
3. If appropriate, the forming of a hypothesis that tentatively explains relationships between historical factors.
4. The rigorous collection and organization of evidence, and the verification of the authenticity of information and its sources.
5. The selection, organization, and analysis of the most pertinent collected evidence, and the drawing of conclusions; and

6. The recording of conclusions in a meaningful narrative.\(^7\)

The value of historical research has been categorized by Hill and Kerber as follows:

- It enables solution to contemporary problems to be found in the past
- It throws light on present and future trends
- It stresses the relative importance and the effects of the various interactions that are to be found within all cultures
- It allows the revaluation of data in relation to selected hypothesis, theories that are presently hold about the past.

Historical research is a process which describes, discovers and interprets what existed in the past. An attempt is made to establish facts in order to arrive at conclusions concerning past events or predict future events. It is a procedure that supplements observation in which the researcher seeks to test the authenticity of the reports or observations made by others.

In this way we say that for the present study descriptive and historical methods are the most appropriate.

### 3.1.0 DATA COLLECTION

In any research data is collected from different sources. There are two major sources of information.

- Primary Sources
- Secondary Sources

Primary sources are original materials, created at the time of an event or soon thereafter. They are usually created by those who saw an event or collected data themselves. They are often one-of-a-kind or rare sources and present original thinking, new discoveries or new information. Primary sources of information allow the learner to access original and unedited information. A primary source requires the learner to interact with the source and extract information.\(^8\) It is a document, or other source of information that was created at or near the time being studied, by an authoritative source, usually one

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\(^7\) [http://www.glis.utexas.edu/%7Epalmquis/courses/historical.htm]

\(^8\) [http://www.graphic.org/resources.html]
with direct personal knowledge of the events being described.\(^9\) Primary sources include: Diaries, speeches, manuscripts, letters, interviews, news film footage, autobiographies, official records etc.

Secondary sources describe, interpret, analyze, evaluate, explain, or comment on a primary source or event. Secondary sources are removed from and are often written after-the-fact, with hindsight.\(^10\) It is a document or recording that relates or discusses information originally presented elsewhere. Secondary sources may have pictures, quotes or graphics of primary sources in them. Some types of secondary sources include:

- A journal/magazine article which interprets or reviews previous findings
- A history textbook
- Encyclopedias
- Criticisms and commentaries\(^11\)

### 3.2.0 PRIMARY SOURCES:

The main and principal primary sources for the present study are the Adi Granth and the Bhagvad Gita, Punjab School Education Board Textbooks from class I to X followed in Punjab.

#### 3.2.1 The Adi Granth

The Adi Granth was compiled by the fifth Guru, Guru Arjun Dev in 1604 A.D. Guru Gobind Singh, the tenth Guru of the Sikhs, before his demise in 1708 A.D., declared the Adi Granth as the Shabad Guru of the Sikhs and abolished the institution of Guruship in human form. The contributors of the Adi Granth came from variety of class and creedal background. Hymns composed by 36 poets have been included in the Adi Granth. Only six of them are the Sikh Gurus i.e. Guru Nanak Dev, Guru Angad Dev, Guru Amar Dass, Guru Ram Dass, Guru Arjan Dev and Guru Teg Bahadur. The remaining belong to Hindu as well as Muslim community of low and high castes. So the contributions from various Gurus and saints are as follows:

<table>
<thead>
<tr>
<th>Guru Nanak Dev</th>
<th>(1469-1539 A.D.)</th>
<th>0974 hymns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guru Angad Dev</td>
<td>(1504-1552 A.D.)</td>
<td>0062 hymns</td>
</tr>
</tbody>
</table>

\(^9\) [http://www.bazpedia.com/en/p/r/i/Primary_source.html]  
\(^10\) [http://www.lib.berkeley.edu/EDP/primary.html]  
\(^11\) [http://www.princeton.edu/%7Erefdesk/primary2.html]
Further Trilochan (4 Hymns,) Surdass (1 hymns), Beni (3 hymns), Dhanna (4 hymns), Jaidev (4 hymns), Parmanand (2 hymns), Sain (1)and Pipa (1)are also represented in the text at suitable places.. The Adi Granth is the first religious scripture in the world which represents the ideas of different religious sects. The entire text was cast in verse pattern of a wide variety. There are 31 different measures used. They are all set in Pada (Verses), Ashtpadis (8-stanza hymns) and chants (Lyrics usually of 4 stanzas each).The Granth is voluminous compliation spanning 1430 pages. The Liturgical Part (pp.1-13), ‘Siri Raga’ (pp. 14-93), ‘Rag Majh’ (pp. 94-150), ‘Gauri ‘(pp. 151-346), ‘Rag Asa’ (pp. 347-488), ‘Rag Gurji’ (pp. 489-526), ‘Rag Dev Gandhari’ (pp. 527-536), ‘Rag Bihagra’ (pp. 537-556), ‘Rag Dhinasari’ (pp.557-594), ‘Rag Saurath’ (pp. 595-659), ‘Rag Dhanasari’ (pp. 660-695), ‘Rag Jaisatsi’ (pp. 696-710), ‘Rag Tod’ (pp. 711-718), ‘Rag Bairari’ (pp. 719-720), ‘Rag Tilang’ (pp. 721-727), ‘Rag Sui’(pp. 728-794),’Rag Bilawal’ (pp. 795-858),’Rag Gaund’(pp. 859-875), ‘Rag Ramkali’ (pp. 876-974), ‘Rag Nat Narain’ (pp. 975-983), ‘Rag Mali Gaura’(pp. 984-988), ‘Rag Mus’ (pp. 989-1106), ‘Rag Tukhari’ (pp. 1107-1117), ‘Rag Kedara’ (pp. 1118-1124), ‘Rag Bhairov’ (pp. 1125-1167), ‘Rag Basant’ (pp. 1168-1196), ‘Rag Sarang’ (pp. 1197-1253), ‘Rag Malhar’ (pp. 1254-1293), ‘Rag Kedara’ (pp. 1294-1318), ‘Rag Kalyan’ (pp. 1319-1326), ‘Rag Parbhati’ (pp. 1327-1351), ‘Rag Jaijawanti’ (pp 1352-1353), ‘Salok Selshkriti’ (pp. 1353-1360), ‘Gatha Funehe and Chaubole’ (pp. 1360-1364), ‘Salok Kabir’ (pp. 1364-1370), ‘Salok Farid’ (pp. 1377-1384), ‘Savaiyea’ (pp. 1385-1409), additional Salok (pp. 1410-1429) ‘Mudhavani’ and ‘Rag Mala’ (pp. 1429-1430).

The place where the project of editing was completed is now known as Gurudwara Ram Sar, near Golden Temple, Amritsar. The Adi Granth was installed at
Golden Temple and Baba Buddha was appointed as the first Granthi (Reciter) by Guru Arjun Dev. The approach of Adi Granth is not only critical and condemns the outward forms of prevalent religions recognizing and appreciating their inherent principles to inculcate in them a spirit of inner religiosity. Adi Granth enunciates a perfect and practical way of life, which leaves nothing to speculation. Its teachings is to the general purport that God is to be worshiped in spirit and in truth. The salvation is unattainable without grace of the guru, faith and good work. The main stress in the Adi Granth is on the practice of three main virtues i.e. Truth (Sat), contentment (Santokh) and continence (Sanjam). Besides the welfare of all and a spirit of service, the emphasis is on contemplation on Divine Name (Naam Japna). Action is to be done but in a detached way as a total surrender to God. A New interpretation of renunciation is given in the Adi Granth by defining it as not an actual withdrawal from the worldly duties but as extinction of ego, falsehood, pride and other evils. The social ideals of realized self are justice, love, harmony, universal brotherhood and altruism. The Guru’s idea was to present to the world a text of universal religion, which is essential and common to the truly religious side of faith.

Adi Granth is the principal repertive of the morals as taught by the Guru and other Saints and Bhagats. It expounds the comprehensive value system. The crux of the Adi Granth lies in lifting man into the sphere of transcendent experience and conforming in him certain higher, value-based conduct. In the Adi Granth all the values whether these are spiritual, moral, intellectual, material, social or political are for making a better man or an ideal man.

3.2.2 The Bhagvad Gita

Bhagvad Gita is one of the holiest books of Hinduism. It is the part of Mahabharata, which was written on the banks of the river Saraswati somewhere in the Kurukushetra region of present day Haryana. The name Bhagvad Gita means song of the Lord. It is written in the ancient Indian language Sanskrit. It consists of 700 verses divided into 18 chapters, It is also known as Gitopanisad. It is set forth in the form of Arjuna and Krishna in the battlefield of Kurukushetra. Krishna was Arjuna’s charioteer in the battlefield of Kurukushetra. Appalled by the prospect of slaughter of his kinsmen, Arjuna came to halt, and put to Krishna the questions whether it was right for him to engage in the killing of his

12 <http://www.haryana-online.com/bhagvad-gita.htm>
fellow-men. In reply to Arjuna’s enquiry, Krishna propounded the profound ethics and philosophy which form the content of the celebrated Bhagvad Gita.

Arjuna, the devotee pupil of Lord Krishna through whom the entire ethics of the Bhagvad Gita comes to light, is made to realize that the universal principle, which pervades living as well as non-living existence, is not subject to the temporal, spatial and casual changes which are relative and not absolute. As the all pervasive principle is self-caused, self-abiding, immortal and immutable, it is not proper for Arjuna to become sad thinking about the death of his kith and kin in the field of battle. He should not consider himself the killer. Real sin lies not in the killing of his enemies, but in failing in his Dharma(Duty). One of the purposes of Gita seems to be solving out the conflict of duties that a person faces in the course of life’s journey. It stands out as the gospel of truth, setting up inspiring ideal for the conduct of life. The Gita takes into account the physical, mental, intellectual and spiritual aspects of man, and considers man as an integrated whole of all these aspects.

Keeping in view the psychological constitution of man, the Bhagvad Gita develops the threefold practical philosophy, of knowledge and action and devotion. Since man is an organic whole, all the three paths of Janana (Knowledge), Karma (action) and Bhakti (devotion) need to be practiced in order to have all-round development of character and personality. Karma is a word of profound significance in the Indian tradition. It connotes many things like work, duty, action, obligation, faith etc. Karma should be performed without regard for results, for the welfare of the world. Janana denotes an offering for the good to others with no expectation of anything in return. Union with God and release from the suffering of birth and rebirth is available to all through devotion to the Lord. One should see God in all beings. The Bhagvad Gita weaves an integrated and positive approach to life, reflecting profound insights from the viewpoint of different disciplines like spiritualism, religion, philosophy, psychology, ethics, physical and mental health, dietetics, life style and social responsibility.

Bhagvad Gita also discusses a person’s duty to himself or herself, to his or her fellow humans and to God. It explores God’s relationship to humans. It shows how people can begin to understand God and free themselves from the burden of Karma. On the one hand it enjoins upon us a life of action and moral duty and on the other, it advises the aspirants to rise above the relative level of empirical experience and attain the state of the stability of intellect, a state of mental equilibrium. Discussion of right and wrong action, duty and non-duty, good and bad, fearlessness, truthfulness, absence of anger, sacrifice, forgiveness, stability of mind and detachment all come within the preview of the teachings of the Bhagvad Gita. It may be stated
that Bhagvad Gita mainly concentrates on value oriented problems. The performance of one’s duties in the spirit or renunciation seems to be the central teaching of the Bhagvad Gita. It is compendium of moral and spiritual teachings, The Bhagvad Gita provides a summary of Hindu religious thought and practice, much of it based on the Upanishads. These are part of the Veda, the oldest sacred books of Hinduism. It points the way to developing belief, forging a personal relationship between deity and worshipper. It offers a new approach to the full perception and absorption in Brahma.

The researcher has given the transliteration and translation of the Adi Granth and the Bhagvad Gita as a part of austerity and tried to avoid the repetition as far as possible. The important part of the lengthy slokas have been quoted/referred, while doing this the investigator has deliberately and judiciously skipped the center part of lengthy slokas. But in the appendix full text of the slokas from the primary sources have been quoted to avoid any ambiguity.

3.2.3 Text Books of Punjab School Education Board

The Punjab School Education Board came into being under an Act of Legislation in 1969, amended in 1987, 2000 and 2005. The Headquarters of the Board is located in SAS Nagar (Mohali), near Chandigarh. Punjab School Education Board is headed by a full-time Chairman whose term lasts three years and who technically reports to the Secretary of School Education, Government of Punjab. Subject to the provisions of the above stated Act, the Board shall exercise and perform the following powers and functions, namely:-

(i) Prescribe the syllabi, courses of the studies and text books for school education;
(ii) Organize research for grading of textual vocabulary and arrange for regular revision of text books and other books;
(iii) Hold examinations for school education, publish the results of such examinations and grant certificates to the persons, who have passed such examinations;
(iv) Admit to the examinations, on the prescribed conditions, candidates, who have pursued the prescribed courses of instruction, whether in affiliated institutions or otherwise. However; any change in the prevalent conditions shall be made with the prior approval of the State Government; organize and provide lectures, demonstrations, educational tours, exhibitions, seminars and symposia and take such
other measures, as may be necessary to raise and promote the quality and standard of school teaching and education;
(v) Give grants to the State Council of Educational Research and Training for educational activities and research work;
(vi) Institute and award scholarships, medals and prizes;
(vii) Fix, demand and receive such fees and other charges, as may be prescribed;
(viii) Hold any property and receive bequests, donations, endowments, trusts and transfer of any property or interest therein or right thereto;
(ix) Prescribe measures for the intellectual, physical, moral and ethical promotion and for social welfare of students in affiliated institutions and the conditions of their residence and discipline;
(x) Encourage sports and health-building activities;\(^\text{13}\)

### 3.3.0 SECONDARY SOURCES

The secondary sources have been used for authentic analysis of the values and value oriented education in the Adi Granth and the Bhagvad Gita from where the material has been drawn for the research.

Secondary sources for Adi Granth are: Gurmat Prakash, Gurmat Marthand, Shabdarth, Tuk-Tatkara, Critical Analysis of Guru Granth Sahib by various authors, English version and Punjabi Translations of Guru Granth Sahib etc.

Secondary sources for Bhagvad Gita are: Gita Sadhak Sanjivani, Gita- Tattva-Vivechani, Essays on Bhagvad Gita, Bhagavad-Gita As It Is by Swami Prabhupada, The Bhagavad Gita - For Daily Living (Set Of Three Books) by Eknath Easwaran, Shrimad Bhagvad Gita Rahasya by B.G.Tilak, Hindi and English Translations of Bhagvad Gita etc.

### 3.4.0 TOOLS

Selection of suitable tools is of great importance for any successful research. Data is collected with the help of suitable tools. The tools of the research for the purpose of data collection are as important to a researcher as tools to a carpenter to do his job appropriately. But for the present study no such tools can be selected as a tool of

\(^{13}\text{<http://www.pseb.ac.in/UploadFile/24_367.pdf>}\)
research. Only careful and thorough study with an analytical bent of mind will be helpful for scanning and obtaining the requisite data.

3.5.0 TREATMENT OF THE SUBJECT MATTER

After an in-depth study of values and value oriented education in the Adi Granth and the Bhagvad Gita, the investigator prepared the blue print of her research work. She carried out and made the concentrated reading of the hymns of the Adi Granth and the verses of the Bhagvad Gita and collected the information which was in line with the problem. In this process Shabdarth of the Adi Granth, Tuk-Tatkarra, Gita Sadak Sanjivani, Gita Tatva Vivachni, English translations of the Adi Granth and the Bhagvad Gita were taken into consideration for the proper understanding of the Adi Granth and the Bhagvad Gita. In this way the investigator would be able to collect the desired information and material which was necessary to various aspects of the problem. It was very difficult for the investigator to collect all the relevant material from the Adi Granth and the Bhagvad Gita, because values and value oriented education in the Adi Granth and the Bhagvad Gita are available but in the scattered form. Both the religious texts contain the spiritual aspects which are essential to lead a wonderful life. They talk about the three elements of karma, bhakti and gyan. She found that chief goal in both the religious scriptures is to attain the Ultimate Reality. All the problems faced by human beings in worldly life are in sub theme in the Adi Granth and the Bhagvad Gita and their solutions are also given in them. Considering the present problem, the investigator repeatedly went through all the verses and hymns of the Bhagvad Gita and the Adi Granth respectively and made list of values propounded in both the texts.

Then the investigator made the concentrated reading of the various text books of English, Punjabi, Hindi and Social Studies prescribed by the Punjab School Education Board and collected the desired information. Even in the text books the idea of values is in scattered form. In English and Social Studies text books values are found more in an abstract form. In the Punjabi and Hindi text books, there are sufficient numbers of stories which depict the various problems of values. These stories highlight the values in a simplified way and unconsciously highlight the importance of value oriented education.

When the data related to all the aspects of investigation was collected, it was put to scrutiny and analysis. It was arranged in a systematic manner and unnecessary details were left out of the theme. Only relevant material was included in the study. Every care was taken while quoting the English version of the hymns from the Adi Granth and verses of the Bhagvad Gita. At the time when English version was considered inadequate to
convey the same meaning, the original text is shown in the foot notes. The original texts of the relevant quotes appear in Punjabi/Sanskrit Script in the Appendix at the end.

3.6.0 ANALYSIS OF THE DATA

After a thorough study of the Adi Granth and the Bhagvad Gita a list of values was prepared which is presented as below:

- Contentment
- Truth
- Humility
- Unity
- Peace
- Equality
- Non-violence
- Detachment
- Charity
- Sacrifice
- Self control
- Courage
- Service
- Purity
- Patience
- Duty
- Renunciation
- Self-realization
- Justice
- Faith
- Hard work

The investigator has studiously examined the Adi Granth and the Bhagvad Gita and analyzed the hymns and verses in them which are directly or indirectly related to values and can be implemented in value oriented education. Then these values were looked for and located in the content of the text books of the classes I to X of Punjab School Education Board.