

# VALUE EDUCATION

## A Case Study of the Dharma Bharathi-National Institute of Value Education for Peace\*

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### Abstract

この論文は筆者の3ヶ月インド滞在期間中、インドールに本部があるインド国立平和のための価値教育機関ダルマバラチのプログラムに2週間参加した経験を基にインドの多宗教観を取り入れた価値教育についてのケーススタディをまとめたものである。研究法はプログラム実行員らと共に生活をし、関係者にインタビュー、アンケート、プログラムの参加、オブザベーション、資料収集をし、どのような価値観が誰により、どのような形で決められ、どのように継承されていくのか等のような事柄を説いていく。構成は現代社会に価値教育の必要性、ダルマバラチプログラムの紹介、ビジョン、教授法、環境、プロセスの側面からの分析、そして今後の価値教育の課題についてまとめられている。現代社会は物質的価値観により支配され競争原理、グローバルゼーションにより貧富の差も広がるばかりで色々な社会問題が未解決のままにされている。人間味のある価値観をどのように取り戻し次世代に残していけるのだろうか、そのためには価値教育の現状と教育現場で取り上げられる価値観の学習の問題点とその課題について考察してみた。

### INTRODUCTION

This is a case study of Dharma Bharathi: the National Institute of Value Education for Peace. The research was conducted by visiting the main office of Dharma Bharathi in Indore for two weeks and participating in the implementation of the program in three schools.

The purpose of this research is to look at one of the current value education programs in India and explore the effectiveness of the program; and to rethink the methodology that can be used to incorporate values into our daily lives starting from educational sectors. What are the new directions for value education approaches?

The paper is divided in five parts: Introduction, Dharma Bharathi Value Education Program, Analysis, Questions for Further Discussion, and Conclusion. The introduction part addresses the overall problems that we face in current society focusing on the loss of human values. The second part focuses in an introduction of one of the Value Education programs in India which holds a purpose of dealing with a reconstruction of humanistic values in society. The third part is a critical analysis of the Dharma Bharathi Value Education Program; and at

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the fourth part questions are raised for further discussions. The analysis at the third and fourth part of this paper is conducted by looking at the four different aspects of value education programs: 1) vision, 2) pedagogy, 3) settings, and 4) process. In the end the paper closes with a conclusion addressing the differences between value education and value “learning”.

Methods of research are focused on individual and group interviews, questionnaires, surveys, observations and literature review (see Appendix 1). The following questions form the basis of the analysis: What kinds of values are necessary in our society? Who decides them and how are these values passed on to other people? What types of methodologies and in which settings does it better suit to incorporate value education in society?

### Why Value Education?

We live in a society where materialistic values such as money, fame, and power are highly regarded and used as measurements to describe how far a person is successful. Gandhi described “the existing human characteristics of wanting more and more,” and people struggle and learn to put their neighbors down to achieve their goals. (Gandhi: 1938) Human beings are using limited natural resources and polluting the Mother Earth. Technology developed at high speed, spreading throughout the world by globalization, and we are reaching a point where nobody can stop for a break because of the fear of being left behind. For example, people lose jobs because of the application of technologies, loose traditional knowledge, and lose skills for self-sustainability. Twenty per cent of the population owns and consumes eighty per cent of the global wealth. The race of the rich to get richer, with the result that the poor get poorer is accelerated through globalization in a form of exploitation. Not only through the dominance of wealth, but also through the dominance of power, the rich end up exploiting the poor. The debts of some poor countries are increasing through the whole notion of development. Dependency among countries prevents poor countries from achieving self-sustainable development. The characteristic of human beings “wanting to have more and more” is accelerating the competition of possessing more and more according to materialistic values. However, materials to be possessed are limited in this world; in the end, only a few are capable of getting what they really want. However, what will happen to those who were not capable of satisfying their desires? Did they have time to learn about the existence of non-materialistic values in society?

The whole process of dehumanization is increasing stress in society. On the individual level, there is an increase in stress, conflict among people, suicide rate, divorce rate, crime, lack of morality, lack of vision and hope. On the societal level, there is an increase in violence, racism, communal and tribal conflict; a decrease in social justice and social security. On the international level, problems are seen in wars, marginalization, minorities, terrorism, immigration, refugees, drug trafficking, exploitation, and so on. Materialistic values are dominating the world and creating values such as competition, which open the way to egoism, and selfishness. Mass production and mass consumerism accelerate institutionalization, creating more and more

mechanical people that will better fit the institution. The root of these problems is strongly related to the suppression of humanistic values. We live in a pyramid where the measures of development are in success and progress in a current social system in which the focus is on materialistic values, determined by possession of wealth and power.

### Humanistic Movements as One of the Responses.

As a form of response to these social problems in the field of education, value education has been trying to bring back more humanistic values to reduce the madness of possessing limited materialistic values in society. There are many perspectives on values education: (1) value education as the development of social, moral, aesthetic and spiritual sides of human beings (Venkataiah: 1998); (2) living values reaffirming faith in the dignity and worth of the human person using the 12 specific values of cooperation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, simplicity, tolerance, and unity (BKWSU: 1995); (3) values education from philosophical, psychological, sociological (religion, spiritualism, socio-aesthetics, mysticism, humanism), and aesthetic perspectives (Chakrabarti: 1997). According to the Club of Rome for UNESCO (1987), value education has been implemented in school settings in the curriculum or in extra activities such as career education, citizenship, economics, industrial awareness, environment education, health education, personality, characteristic development and human development.

## **THE DHARMA BHARATHI VALUE EDUCATION PROGRAM**

*Consumerism will only increase the greed; competition leads to elimination; what we need is a shift from the culture of selfishness and hatred to a civilization of love. This is possible where values of justice, fellowship, freedom and inter-religious cooperation rule the lives of people. ([Civilization of Love-through Value Education for Peace in the Third Millennium] published by Dharma Bharathi)*

Dharma Bharathi (DB) is an Institute in India which has a deep concern for developing Value Education programs for the reconstruction of current society. The institute itself is still new compared to the whole history of Value Education programs, but it is definitely growing strong with new ideas including constant modifications. DB has also a post graduate diploma course in values education in Madurai Kamaraj University.

### History

According to Knit India magazine published by DB, the starting point of creating this institute began with a meeting between Acharya Sachidanand and Father Varguese Alengaden (coordinator of DB) in 1990 in a village of Madhya Pradesh. Different schools from Bhopal raised a capital sum of Rs. 80,000 for the purpose of establishing an institute of peace and

value education. Due to some misunderstandings and opposition, this project was not able to move forward quickly; however, in 1992, Father Varguese and Acharya came together again to do something constructive. Thus emerged Dharma Bharathi, the Institute of Peace and Value Education program, an action plan and process to rebuild India as Dharma Rajya, a society of values, a civilization of love on earth. Initially it was a programme for students and they concentrated only on forming a core group of students. Later they realized it was important to involve the teachers and also the parents. Thus peace and value education program became a program for all in society. (see Appendix 2)

### Objectives

According to DB publications, the long term objectives are: “To prepare the youth to take up the leadership of the nation in their own life situations; to enlighten their conscience and character; to make them responsible citizens who will work for inter-religious harmony, global solidarity, moral regeneration and nation building.” (Srambical: 1999) The short term goals are as follow:

*The creation of attitudinal changes in the young minds by effective animation and follow-up. Literacy programme for the illiterate people by students, building houses for the poor and the homeless in the neighbourhood of the school, making personal sacrifices and collecting funds to help the needy and establishing discipline and order in the school, ecological preservation like tree planting and anti-deforestation campaign inter-religious conventions and cultural programmes which promote unity and harmony irrespective of caste, creed and cult. (Srambical: 1999)*

The above are implemented through two practical modules which are known as “Five Paths for personal transformation” and “Ten-point action program”. The Five Paths are 1) say a prayer a day for peace, 2) skip a meal in a week, 3) do a good deed a day, 4) honor parents, teachers and all human beings, 5) respect the earth and save its resources. Also, the Ten Actions are 1) enlightened leadership, 2) empowering women, 3) caring and sharing, 4) art and culture, 5) light and life, 6) literate India, 7) green India, 8) clean India, 9) knit India, 10) heal India. (Srambical: 1999)

### Staff

Stake holders of the institution are organized into a board composed of part-time volunteers, including civil servants, teachers, principals, social workers most of whom are united by a Christian Association. In the Indore office (see Appendix 3), the personnel consists of one full-time director, three animators (staff who visit schools to implement the program), two administrators, and short-term visitors and volunteers. During the visit to different schools,

the team of animators identifies the talented teachers and students who can join the team as resource persons. They look for motivated persons to participate in the training programs and Knit India program gatherings.

### Program

The introduction of the program starts by decorating the room with flowers, lighting candles and preparing other equipment such as microphones and OHP. The DB team conducts sessions separately for teachers, students, and parents. The duration of the sessions for students is three to five hours. The program is conducted either for students or teachers alone. Parents' sessions (two to three hours) can be formed according to their interest, however, this rarely happens. The session for parents is very different from those for teachers and student. It is to teach them how to be good parents, but the actual practice of Five Paths and Ten Actions is not recommended.

The program starts by singing the inter-religious songs and prayers (see Appendix 4). The general orientation on value education for peace is around thirty to sixty minutes. The content of the sessions consists of social analysis, positive and negative sides of socio-political and economic realities of the country (see Appendix 5). At first, students are encouraged to express the positive and negative sides of global issues, and in the end, animators take the task of completing the missing points that were not mentioned by students. Animators give a brief explanation of different religious philosophies and present the Five Paths of self transformation and Ten Actions of social transformation, as mentioned above.

The school authorities have to agree that they are willing to support the core group (selected students to be the leadership) by appointing one or two teachers as its animators (leader). At the end, students are divided in groups, and a president, treasurer and secretary are selected. They create their names for the group and they form a core group of volunteers who select some of the Ten-Point value education program and practice the Five Paths for personal transformation. They meet at least once a month and they receive a script (procedures, see Appendix 6) that helps them to organize the meetings. The arrangement is the same as the way DB animators (staff) conduct their meetings. The DB team does the follow up (evaluation) within six months after the first orientation program. This is to check if they are following the procedures and to encourage them to keep following the practice. Students are supposed to plan and coordinate their own activities selected from the ten-point actions.

### Publications/Communication

The communication flow of DB is maintained through letters and circulars sent from DB, such as the bi-monthly journal Renaissance (English), which has been published since 1994, and Sanjeevani (Hindi), which started publication in 1999. The purpose of the journal is to communicate the vision and spread the mission promoted by DB across the country. The main contents

comprise the news from different units, inspiring articles and feedback from schools through their activities. Also there are preparations for publishing journals in Telugu and Tamil by the respective regional bodies.

Another magazine published once a year is called "Knit India" (see Appendix 7) which reports the activities done and the agenda discussed during the meetings. The principals' orientation training (see Appendix 8) formed the content of the first Knit India, which reached out to schools all over India and contributed to the later teachers and students training. The second Knit India dealt with the first seminar for parents, and the third Knit India expanded from regional activities to the National Knit India meetings held once every three years. The fourth Knit India noted the requirement of an annual subscription of Rs. 500 (see Appendix 9) per school; and the fifth Knit India convention proposed 'Skip a meal to build a house' by all the Dharma Bharathi school units to mark the Golden Jubilee of India's Independence.

Besides the use of these resources as communication tools, an evaluation of the program is made each time after its implementation. Students and teachers are asked to fill out questionnaires of positive and negative points and also suggestions for the program. Animators (DB staff) report the feedback to the coordinator, and the coordinator brings it to the executive meetings, where the evaluation of the whole program takes place.

## ANALYSIS

The analysis is divided into four parts: 1) Vision, 2) Pedagogy, 3) Settings, and 4) Process. In this section the author tries to describe the program from a critical point of view according to observation and data gathered during her stay in Indore. The survey given to the coordinator, animators, teachers, and students is based on four main questions: 1. List in order five values. 2. How are values taught? 3. Where are values taught? 4. Create your own question and answer it. These are followed by additional questions as needed: What is the difference between taught and caught values? What did you learn from the poor? What kind of discipline do you think is important? The critique is followed by the next section: Questions for further discussion, where the specific points in each four parts are further discussed.

### Vision

The main vision of DB focuses on the concept of inter-religious harmony. According to the interview given to the author by the coordinator of DB regarding its vision, the ultimate results of the program are expected after fifteen to twenty years when the present students are in a position to make decisions which affect their families, organizations and society. The DB coordinator looks forward to hope and reward in the creation of a few hundred responsible citizens with conscience and competence. According to Dharma Bharathi's vision of India, the characteristics of each religion are divided as follows:

*An enlightened nation with an Islamic body of discipline and fellowship, with a Hindu-Bahai mind of unity in diversity and universality, with a Sikh-Buddhist-Jain heart of courage, compassion and non-violence, with an indomitable Jewish will, with a creative Parsi intellect, with a tribal conscience of cosmic solidarity, and with the self-sacrificing Christian spirit. (Srambical: 1999)*

During the presentation of the program in school sectors, animators follow the script that is prepared beforehand to explain briefly about each religion. As a preparation, animators discuss the summary of each religion, and, during the presentation, animators ask students about their knowledge of each religion. Answers are mostly focused on characteristics of the religion without further deep discussion about its philosophy. In the end, animators give students the summary the characteristics of each religion listed in their handouts.

Results of the survey "list in order five values" are mostly concentrated on "honesty", "respect for elders" and "discipline" among students. For open-ended surveys and interviews, "What did you learn from the DB program?" the majority of responses are concentrated on "I learned that we have to help the poor", or students tend to answer the five paths and ten actions. For a follow-up question, the author asked a couple of students, "Do you consider the poor as your friend?" One of the students replied, "Yes," but when the author asked "Would you play with them as a friend after school?", the student said "No."

### Pedagogy

The curriculum, materials, and presentation are all prepared beforehand by the DB animators. Animators are very well organized and have meetings before the presentation to discuss which examples to use for the presentation, and after the implementation of the program, animators are in charge of conducting the evaluation too. As materials used in the program, two volumes of audiocassettes Pratyasa, value-based songs, published in 1996, are used to encourage the use of art and culture activities in one of the ten point activities. The two cassettes contain 17 songs on the themes of forgiveness, peace, fellowship, justice, patriotism and universal vision. The lyrics are by the coordinator, and its content encourages people to be patriotic, strengthens the existence of God, and encourages better understanding of multiple religions.

According to the interviews conducted by the author with the DB coordinator, the DB program of Value Education for peace is based on the principle that values cannot be "taught", but "caught". Responding to the surveys "How are values taught?" animators of DB describe that teaching values means "teaching through moral class" "explaining theories." On the other hand, catching values means "uncalculating by practicing," and "learning from experience and examples of life, the child sees or notices the values in others at home, at school, and society and absorbs these in him or her." Teachers' responses to the same question are concentrated in "practicing" and "observing". Some interesting students' responses are: "following the five

paths”, “obey the rules” and “through history, or religious texts such as Bible, Koran or Father Varguese” (DB coordinator).

### Settings

The DB program is introduced in school settings. Links to society are made through social service, such as cleaning streets, planting trees, the literacy program, and interaction with poor people, which is one of the Ten-Point action programs. Some schools implement many extra types of competitive activities such as dance, speech or music competitions as part of the DB program.

According to interviews with one of the DB animators, students, teachers, and parents in big cities tend not to be very serious about the program. In contrast, the program tends to be more effective in smaller towns and villages. The quality, motivation, knowledge, and values of teachers tend to be very discouraging in bigger cities, and they had no interest to learn more. Animators claim it is very frustrating to see the stagnant and non-productive attitude of teachers.

For the question, “What types of values already exist in school settings?”, animators of DB believe that the success of the program depends on the quality of the principal and motivation of the teachers. The animators of DB claim that they are using participatory methods asking students to design and implement their own programs. But at the same time, they are emphasizing the importance of teachers and principals to take control in the first phases in encouraging students to take action.

According to the survey results, almost 80 per cent answered that “schools” are the settings where values are taught, and very few answered “everywhere” as a setting.

### Process

According to the interview with the coordinator and the governing board of the program, the process of the program starts by the interest of school principals. When the school principals show interest and invites DB to start the program, then the negotiation takes place by contributing Rs.500 per year to DB. The communication flow is made by letters, journals, monthly meetings and general meetings every year. There are three types of board gatherings: Students core group board with three representatives that meet every month, general meetings where students, teachers, principals, animators and the governing board gather and discuss every year, and also the governing board that is mainly constructed by Religious Association that meet once every three years.

According to the author’s observation, reconceptualization of the program takes place during these meetings but the hierarchy of the system seems to have a lot of influence on the communication flow between students and animators, and animators and board directors. Communication has characteristics of one-way direction from the top down, in a vertical flow.



While attending the program, students can choose to give their ideas during the presentation, but in the end the animators summarize the prepared answer. Students also have the opportunity to choose a program to practice, but their options are limited, to the listed programs.

According to DB animators, program implementation ends with an evaluation by the participants. Once the session is over the team members make an evaluation at the end of each day. Students and teachers are asked to provide feedback on the program, and these are summarized by animators for a brief oral report to the coordinator of DB. Also, evaluation by students and letters written to the institutions go to the selection process made by animators and then to the decision-makers for the final publication to the journals. According to the observation of the author, animators are very motivated and eager to implement a perfect program; however, it sometimes seems that they tend to be subjective in their selection process. Animators are the ones who select the forms of evaluation and they are the ones who report the summary in brief to the coordinator. An existing culture of implementing a successful program tends to prevent them from being objective in their evaluation report to the coordinator of DB.

## **QUESTIONS FOR FURTHER DISCUSSION**

### Vision

Who defines the values, and which values are we talking about? An important and difficult part of value education is in the definition of values. What values, created by whom are practiced by whom?

For example, in the case of DB, the characteristics of religions are clearly stated in all the brochures and in the presentation of program implementation. However, in reality, how long does it take to understand and explain the deep meaning of each of the philosophies and beliefs of each religion? Some say that it is impossible and offensive to try to narrow down its meaning in a couple of words about their religions. It also carries a risk of misinterpretation, and spread of generalization to a more stereotyped religious thought.

Another issue for further discussion is in the concentration of “helping the poor” mentality in the DB program. In the survey, “Create your own question and answer it,” the majority of people showed interest in helping the poor. There is no space for a definition of “poor” people in the program. This causes a risk of accelerating the gap between the rich and the poor, emphasizing the lack of economic and materialistic values as a definition of poverty. It can transmit a mentality that only the rich people can help the poor by sharing their wealth. It seems that there is a lack of space for a discussion of alternative ways to deal with poverty and sustainability; for example, a space where the poor can teach the rich. This is seen in one of the interview scenarios: “Did you make friends with “poor” people?” “What did you learn from poor people?” Responses are mainly focused on “We give this to them” or “We did this for them,” “them” meaning the poor.

### Pedagogy

What is an efficient pedagogical approach for constructive learning to occur?

DB value education focuses on action and practice with a belief that through interaction, children can catch values for character development. According to the interview with the coordinator of DB, in the beginning children may not act consciously, but what is important is the consistency of following the program that ultimately will lead to a daily habit of everyone. This theory is based on a behaviorist theory that children catch values by modeling (McCormick, Paechter: 1999). It is a one-way direction type of learning. Adults or teachers are the model and children are the ones to observe and catch values by imitating. The structure and procedure of DB is neat and clear for the learners to practice following the given structures.

According to the survey results for the question, "List in order five values that you think are important to you," the majority of the answers are about "helping the poor", and also some of them simply replies with the five paths of the DB program. The question is whether children are constructing their own values or are they only following the program? Do children have a space to rethink the five paths and create their own values for their own personality development through self and collective reflection? For the survey question regarding the definition of "discipline," one of the animators of DB answers "rule over oneself." The question is whether discipline can be caught by modeling. Kireet Joshi differentiates the creation of character to personality: "character means the fixed structure of certain recognizable qualities while personality means the flux of self-expressive or sensitive and responsive being." Discipline is closely linked to personality development that is constructed through an inner deeper root interaction and modification of an individual personality.

### Settings

What are the existing values in school settings?

The DB program only takes place in school settings. How is the DB program dealing with the existing values in schools such as the bureaucracy of the school system, the control of the teachers over students, and the competition among students for getting good grades? Values are learned everywhere, and anytime. School is only one of the settings among the family unit, the media, and the community. As in any other settings, many values are scattered throughout society. Especially in school settings, students are exposed to many other values such as pressure, control, competition and stress.

Many schools involved in the DB program collect money or food to give to poor people. Some students even help the poor with their school fees. Some complaints were made by teachers that parents are not happy letting the students fast or help poor people financially. How are students dealing with these pressures from the parents? Is the DB program imposing additional burdens on students? How well-balanced is the intrinsic motivation of the learner compared to the imposed extrinsic motivation?

### Process

What are the spaces for a reconceptualization of the program? Values education for what purpose to which targeted audience?

DB has short-term and long-term visions of the program. Who created these visions and objectives? Were the visions coming from the national, state, city, town, or village levels? Participation at the grass-roots level and diversity in opinions for decision-making is very important. In the case of DB, the decision-making procedures are very much concentrated on executive board members whose members come from the same religious association. The society of DB is very much focused on a Christian network. Although including students from different backgrounds, most of the schools where the program is implemented are Christian schools. How is the existing culture in a homogenized network influencing the information flow in the program?

Ways of students and parents to give feedback on the program are in writing letters to the coordinator or using a DB magazine to publish some feedback, which goes through a selection process by the animators and coordinator of the program. Does physical participation from the levels of students and parents in the executive board meetings make any difference for the reconceptualization of the program? One specific example is in the definition of the concept of "development." DB's idea of development is very much focused in increasing literacy rates, helping the poor through materialistic values and cleaning India by encouraging students to wear clean and nice clothes. The indicators that animators showed while presenting the DB program to students is focused on quantitative, western model measurement of development (see Appendix 5). Is quantitative analysis the only indicator to measure the eradication of poverty? There is a lack of space to ask students and teachers to question the current measurements or to question the reasons for the measurement itself during the program.

Reconceptualization occurs where there is diversity in human resources during the decision-making processes. The voice of local people and indigenous knowledge plays a very important role for the conceptualization of values. According to a DB article, there is a section stating that India can surely be a First World country. However, the question is what type of First World country India wants to be. Does India want to develop more materialistic values following the same path of the world where the rich get richer and exploit the poor? Is an activity of "helping the poor" eradicating the crisis of the world or is it only creating dependency on rich people among the poor?

### **CONCLUSION**

I would like to conclude that the DB program was created by good-hearted people who were seriously concerned about the current social problem, and who were devoted to bring some type of social transformation in society. I felt this very strongly during my stay in Indore. People who shared the same interests gathered and decided to live together for the implementation of the program. The atmosphere of DB was of a home, and they shared the

same activities, time to pray, eating, and story-telling and a fun time after dinner. The coordinator specially tried to create an atmosphere where people laugh while talking to each other. It seemed that the energy of the coordinator reached many people and it built them up to create the institute itself. The institute seemed to welcome new ideas and was open to change and learning. Therefore, I believe the institute will grow accordingly with good intentions.

What kinds of values are necessary in our society? Who decides them and how these values are passed to other people? What types of methodologies and in which settings does it better suit to incorporate value education in society? Values tend to be created by people, by the community that surrounds the learner. Its creation can differ according to area, culture and time, but I believe the voices need to be heard from every aspect with equal participation of all. As mentioned earlier, we are surrounded by many types of values, for example in school settings we already have values that control our behavior. There is a need to be aware of the fixed time schedule and subjects, the compartmentalized learning environment, the teachers' and principals' control over students, and through all the social pressure focused on school settings expecting an outcome of mechanical type of human resource that better fits society. According to Dewey, "The school cannot be a preparation for social life, excepting as it reproduces, within itself, the typical conditions of social life" (Dewey: 1909). Values are learned by anybody, anytime and everywhere. Children learn more and they are more open for individual development when meta-cognitive learning is taking place, through fun and freedom of using their own learning habits (Kotulad, Writer, Tribune: 1996). How can we create this type of learner-centered environment in school settings?

For values to be learned, including in school settings, there is a need for "conscience learning" (McCormick, Paechter: 1999) to take place in the values education programs. Conscience learning is a process where the construction of values is at a deeper level in the individual as mentioned earlier in the personality development, and for this, the role of the teacher changes from the knowledge-giver one-way approach to a facilitator where there are multiple interactions among learners and facilitators. The pedagogical approach changes from modeling to constructing, reflecting, and understanding; adding more in intrinsic motivation rather than an extrinsic motivation of the learner.

In addition, there is a need to rethink the whole existing concept of development through the role of education, the advancement of science and technology and specially the whole value system that is created by current society. Is it possible to bring back our humanistic values? How can we bring innovative approaches for value learning to our children in the 21st. century? I believe that a better understanding of value learning from a learner's perspective is the key for individual and social transformation.

## **Appendix 1 METHODOLOGY**

The audience for interviews and surveys were: the coordinator, office workers and animators of DB; the vice president, accountant, and some other members of the governing board; students, teachers and principals of the schools. The focus group of teachers and students were limited to the ones who showed up at the meetings. Around total of 60 surveys, 20 surveys for each three schools were filled. When the number of the audience was bigger, students were asked to fill the survey in groups.

Questions were open-ended focusing on issues of clarification of values, settings, pedagogy and processes. Observations were focused in interaction of co-workers, communication flow, and attitudes of animators in school settings. A literature review was made on the topic of value education, through Internet and available materials. Also, books, magazines, journals, lyrics, and religious scripts published by DB were collected for the literature review.

Threats to validity were in generalization of the sample, since it was not randomly assigned but picked by the coordinator of DB. The length of participation of the researcher was an intensive two weeks, when she lived with the coordinator and animators of DB. However, the researcher was not able to see the entire process of program implementation in a specific school, which starts with the interest of the principal, the implementation of the program and the evaluation after six months. The researcher participated in the evaluation and implementation of the program in three different schools.

## **Appendix 2 HISTORY (notes given by DB office workers)**

Jul, 1993: Dharma Bharathi came into existence.

Jan, 1994: The First issue of the D. B. Journal Renaissance was published.

Dec, 1994: National co-ordinator Varguese Alengaden was invited to participated in the N. G. O. Forum in Bangkok, Thailand organized by U.N.O.

Mar, 1996: A post graduate diploma course in value education was started by Madurai Kamaraj university, T.N.

Jun, 1996: Dharma Bharathi was included in the N.G.O Directory of U.N.D.C.P.

Dec, 1997: First All-India convention (Knit - India Wardha) organised in Gandhi Ashram, Sevagram, Wardha Governing Body for three years (1998-2001).

Dec, 1998: Knit-India convention was organised in Indore (Hindi edition of Renaissance, Sanjeevani was launched).

Apr, 1999: General Body Meeting convened to plan, evaluate and modify the vision and objectives.

## **Appendix 3 INDORE OFFICE**

The institution is located in an apartment complex where all the co-workers sleep, eat and pray together. The first floor is the office, where the prayer room, kitchen and gathering room are located. The gathering room is decorated with posters and pictures of big philosophers

and religious flags. Candles are lit three times a day during prayers, and they are very much concerned for creating a "silent" atmosphere during the time of prayers. The second floor is the boarding room where five rooms and around ten beds are located. Visitors are always welcomed, receiving accommodation and hospitality. People come and go very often to see the implementation of the program in school settings.

#### **Appendix 4 MODULE FOR ONE-DAY SESSION FOR STUDENTS/TEACHERS**

(notes given by the animators)

1. Objective : Awakening a deep concern for the nation and society. Introducing them to the Value Education Programme of Dharma Bharathi Institute. Forming core groups for action programmes or revitalising the existing groups.

Introduction (Follow any one of the means)

Devotional / patriotic songs

Games / Exercises

Creating stories from pictures

Slide show

Photos, posters

(The above means are used to create an atmosphere to introduce the topic).

2. An Analysis of the present Indian Society
  - a) What are the present day problems? Child labour, Communal riots / conflicts, Poverty vs Affluence, Foreign debt trap, Illiteracy along with the neglect of primary education, Health care system, Criminalisation of politics, Politicisation of religion, Atrocities and discrimination against women, Caste-class divide, Misuse of media, Environment / pollution, Commercialisation of education
  - b) Why are these problems ? (Root causes), Scientific analysis (structural analysis), Unequal distribution of resources, The economically powerful people have control over politics, education, religion and other aspects of life.
  - c) Highlighting the positive aspects of the country. Cultural diversity, Languages, Art, Music, Dance, Natural resources (minerals, forest, climate, sea, agricultural items). Population as a human resource, Democratic role, Judiciary as the watchdog of public interest, Saints and great persons of India
3. Can we bring about a change? Game / Exercise / Questions  
Think differently - set up new trends, Mahatma Gandhi, Abraham Lincoln, Kiran Bedi, Seshan, Helen Keller, Sudha Chandran, Heroes of Renaissance
4. Introduction of the vision and mission New Indian Renaissance.  
Vision of Dharma Rajya, Five Paths, and Ten point practical value education programme, Monthly meeting and the order.
5. Formation of core group

Specify animator, Name of the group, Leaders of the group (President, secretary, treasurer).

6. Evaluation (written or oral)

Note: (1) This module is to be adopted and presented according to the nature of the group.

(2) Songs, games, photos, posters, slides, can be used according to the situation.

### **Appendix 5 INDICATORS USED DURING THE PROGRAM INTRODUCTION**

(notes given by the animators)

CHILD LABOUR: 7 CRORES (1/4 OF THE WORLD)

ILLITERACY: 46 CRORES (48%)

BELOW POVERTY LINE: 37 CRORES(39%)

LEPROSY: 32 LAKHS (1/3 OF THE WORLD)

BLIND PEOPLE: 60 LAKHS (5 OUT OF 10 BLIND PEOPLE IN THE WORLD ARE IN INDIA), 5 LAKHS DIE OF T.B. EVERY YEAR, 2.2 MILLION CHILDREN DIE EVERY YEAR DUE TO LACK OF FOOD AND MEDICINE.

WOMEN EXPLOITATION: EVERY 54 MINUTES A WOMAN IS RAPED, EVERY 7 MINUTES A WOMAN IS MOLESTED

Production and place of India in the World

70 MILLION HECTARES: 2ND LARGEST IRRIGATED LAND IN THE WORLD

RICE GROWING: 2ND IN WORLD

WHEAT: 4TH PLACE

GROUND NUT AND TEA: 1ST

COTTON: 4TH

TOBACCO: 3RD

POTATOES: 4TH

MILK: 3RD

SUGAR: 1ST

FISH CATCH: 5TH

The poor people bring foreign exchange of 80 to 90 percent (From Tea, Coffee, Spices, Leather, Tobacco etc)

### **Appendix 6 ORDER OF MONTHLY CORE GROUP MEETING**

(notes given by the animators)

(All sit in a circle. A lighted lamp is placed in the centre)

1. Inter-religious prayer song (3 minutes)
2. Scripture reading (3 minutes) (A short passage is read from any of the Holy scriptures. The scripture is chosen in rotation from different religions for each meeting).
3. Silence (silence is observed for 2 minutes after the reading)
4. Welcome by President (2 minutes)

5. Minutes of the previous meeting read by secretary (A book is maintained to record the minutes of each meeting by the secretary) 2 minutes.
6. Presentation of the account by treasurer (2 minutes)
7. Reading from the journal - 'Renaissance' and group discussion (10 minutes).
8. Evaluation and planning (members evaluate the activities and discussion of the previous meeting and make plans for the future) 15 minutes.
9. Love offering (at this time treasurer passes a bag or box for collecting the personal savings from skip a meal program by members) 2 minutes.
10. Concluding song (inter-religious) 3 minutes.

(Total duration of the meeting: 44 minutes)

### Appendix 7 KNIT-INDIA: NATIONAL AND REGIONAL CONVENTIONS

(notes given by the DB office workers)

No.	Date	Month	Year	Participants	Place
1	29-31	December	1994	35	Bhopal
2	27-30	December	1995	66	Indore
3	10-11	February	1996	55	Hyderabad
4	27-30	December	1996	110	Indore
5	10-12	January	1997	80	Ranchi
6	26	July	1997	160	Vishakapatnam
7	28-31	December	1997	600	Wardha
8	8	November	1998	156	Batala
9	27-30	December	1998	200	Indore

### Appendix 8 SEMINARS ORGANIZED FOR THE PRINCIPALS

(notes given by the DB office workers)

NO.	Date	Month	Year	Participants	Place
1	18-20	February	1994	35	Bhopal, MP
2	4	September	1994	54	Hyderabad, AP
3	14-18	September	1994	30	Bhopal, MP
4	12-15	January	1995	31	Visakapatnam, AP
5	4	February	1995	70	Ujjain, MP
6	26-29	January	1997	38	Agra, UP
7	22	February	1997	45	Hyderabad, AP
8	23-27	April	1997	23	Indore, MP
9	10-12	July	1997	52	Bhagalpur, Bihar
10	26-30	September	1997	45	Ranchi, Bihar
11	15	January	1997	35	Asind, Rajanthan



12	6-7	February	1998	62	Panjim, Goa
13	11-14	February	1998	28	Hyderabad, AP
14	28-30	September	1998	56	Coimbatore, TN
15	28-29	November	1998	21	Kurukshetra, Haryana
16	15-16	January	1999	58	Coimbatore, TN
17	28	January	1999	20	Bhopal, MP
18	6-10	February	1999	46	Gumla, Bihar

**Appendix 9 FEES AND MEMBERSHIP** (notes given by the DB office workers)

Funds to meet expenses like rent for the office, honorarium for the full-time animators and staff, office expenses etc, are to be raised from well-wishers and agencies who share our vision for a civilization of love--donations from friends, well-wishers, and institutions, membership fees from educational institutions (audit statement sent to all donors every year).

When a DB team is invited for the first time to introduce the program in an institution Rs. 1000 are charged for a one-day program (five hours, either for the teachers or students only). All those who are promising to practice the Five Paths become members. This is open to all teachers, students, parents and others. Rs. 10 is proposed as the membership fee from the first skip a meal program. Members will receive Renaissance every month. Each school which adopts the peace and value education program of DB is expected to pay a yearly contribution of Rs. 500 for the national level activities.

The program has reached 312 schools and colleges spread over 16 states of the country. As many as 300,000 students, 30,000 teachers and thousands of parents have benefited from the programs of DB. In view of continuity, the preference is to start with the students of 8th and 9th standard, with an expectation for them to spread the program in the rest of their school life.

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