

Report on
Evaluation of the Mulyavardhan Programme
of Bharatiya Jain Sanghatana



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June 2013

ACKNOWLEDGEMENTS

This report has become possible due to the joint efforts of a number of persons. The experts from outside, and within NCERT. Participated in the workshop for development of criteria for evaluation of the programme we are thankful to them.

Ms. Kalpana Gupta, Deputy Director, IGNOU Regional Centre, Pune, was whole heartedly involved in the entire process of evaluation from beginning, and facilitated interaction with the school personnel during the visit to the school in rural areas, where the programme is being implemented, as well as and prepared notes on observations we express.

The NGO deserves appreciation for all the help extended by way of sharing documents and providing all kinds of material without any reservation and facilitating the visit.

Special thanks to the teachers, principals, parents, children and Panchayat members who interacted with us and provided feedback during the visit.

I would like to thank Joint Director for facilitating the execution of the programme. I would be failing in my duty, without expressing gratitude to the Director, NCERT who navigated the process, shared her thoughts, and went through the report, giving suggestions for its improvement.

Contents

	Page No.
1 Acknowledgements	2
2 Executive Summary	4-7
3 Introduction	8
4 Procedure	9
5 Analysis of the Programme	10-31
Vision Approach	
i. Curriculum for School	
▪ Syllabus Book	
▪ Teachers Guidebook	
▪ Activity Book	
ii. Implementation in Schools	
iii. Other Personnel Involved	
6 Recommendations	32-35
Appendix I : Criteria for Assessment of Value Education Programme	
Appendix II : Teacher's Guide Book for Standard II	
Appendix III : Syllabus Book for Standard I	
Appendix IV : Teacher's Guide Book for Standard I	
Appendix V : An Activity Book for Students Std I	

Executive Summary

A value education programme is being implemented by *Bhartiya Jain Sanghatana (BJS)*, an NGO located in Senapati Bapat Marg, Pune, Maharashtra. The NGO does not subscribe to Jainism; it follows a secular approach to value education. The programme is being implemented in the schools under Municipal Corporation of Maharashtra. There are 510 Marathi medium schools under the programme which cover about 34720 children. The schools are located of the rural areas of the Beed and Jalgaon districts. The evaluation was taken up on the request of the NGO for a 3rd party assessment of the programme with regard to the adequacy of its value framework, curriculum and syllabus. Methodology of training teachers and other personnel like block heads, supervisors, etc. who are responsible for programme implementation and monitoring. The expenditure on the evaluation was born by the NGO.

The critical evaluation for assessment of the quality of the programme reported here, has been carried out which was based on analysis of the documents furnished by the NGO containing the goals, locate of the project, methodology of implementation, and other published reading materials for teacher training, transactions of the programme, students reading material etc. The approach followed for evaluation, was assessment of the programme implementation at various levels viz. training of personnel, materials, transaction strategies adopted and involvement and orientation of other personnel from the system, rather than assessment of student's values, although due consideration was given to observable changes in them. The reason this approach was adopted lay in the fact that assessing values at students level demands observation over a prolonged period as changes may not be visible after a short interval.

The programme is being implemented in the schools, mostly located in remote rural areas, through teachers employed and trained by BJS exclusively for this purpose; along with other personnel who monitor and observe the implementation of the programme in schools.

There is a monitoring system in place with one block supervisor for 20-30 schools tracking the work of 15-20 guides.

The teachers with D.Ed. qualification are recruited, and they are made to go through a teacher training programme organised specifically for them. The master trainers – experts in the area of teacher training, value education, curriculum and textbook development, impart training to teachers for a period of 60 days. The training material for trainers and teacher guides called Mulyavardhan guides (MV guides) has been developed in the form of curriculum, and activity book which contains the detailed methodology of training. The trainee guides are provided with reading material which contains activities to be practiced during the training period. Both these books, to be used during training, are printed in Marathi. There is another set of materials also, consisting of the curriculum, students' activity book, teachers handbook etc. developed for the different standards from I to IV. Training is organised in cooperative learning mode, as is also expected from teacher guides when they implement the programme in schools.

The first step for assessment of the programme was development of detailed criteria for analysis and assessment of the programme. These criteria were discussed in a workshop held with selected group of educationists, psychometricians, teachers, and school principals who were successfully implementing value education programmes in their schools. Analysis was conducted at two levels. The first level (A) analysis is based on published documents and reading materials like training curriculum, books for teacher guides and trainers, used during the training, as well as students' reading material, teachers handbook and curriculum for the different standards from I to IV, furnished by the NGO. In this connection the vision, value focus, approach, curriculum, MV guides training methodology, reading materials and implementation strategy were analysed. In depth analysis of the reading materials developed for all standards from I to IV, was carried out with respect to the developmental appropriateness of activities, instructions, expectations etc.

The next level analysis (B) is based on the observation of the implementation of the programme against the criteria laid down for analysis and assessment. The seven primary schools visited were from Jamgaon (Matkuli Block), Nagargoje wasti (Matkuli Block), Desur (Belgaon Block) Primary school, Gholewadi (Amalner Block), Jarewadi (Amalner Block), Kotan (Amalner Block) and Ashti. In these schools the team consisting of two experts – one of whom was Marathi speaking, interacted with the teachers, students, principals and parents in the seven schools. During the visit interactions with block head and parents at ZPPS Girls School was also carried out.

The analysis revealed that the stated vision of the NGO is nurturing holistic development of children's ethical and moral capabilities, in line with the Constitutional, human and global values. The programme focuses on the following four overlapping themes: valuing oneself, valuing immediate others, valuing society at large, and valuing the environment. The approach adopted towards value education is the separate subject approach—different from the integrated approach advocated by NCERT—as revealed in their documents (BJS, 2013, P. 35) which means teaching values as a separate subject, time-tabled in the school curriculum.

The curriculum, methodology, and reading materials developed for training of teacher guides, as described in the documents, were appreciable, though at places these deviate from the stated spirit of transaction. Teachers' interaction with the students, as well as the materials could definitely be improved. The interactions with other school staff revealed that the programme is being implemented with sincerity, and great effort is going into it, however, there were several areas where it needs improvement. The observations revealed that gender sensitivity and inclusiveness with regard to involvement of village Panchayats and School Management Committee (SMC's) was not visible. The school staff's orientation, involvement, and ownership of the programme was much less than expected, in spite of programme running in the schools for over a year. Parents did like the programme, and it definitely gives scope for encouraging creativity and happiness, but still

the effort could be made towards developing greater gender sensitivity, and bringing SMCs, Communities. Panchayat, and local influential members to deliberate on the improvement of conditions in school. Overall, it is a budget and human resource intensive programme which hinders its replicability on large scale.

Recommendations on the quality and possibilities of the relicability and adoption of the programme, in the larger system have been given. The specific suggestions have also been included for improvement in the reading materials, the quality of implementation of the programme, and involvement of school teachers and community based on the analysis carried out.

1. Introduction

Bharatiya Jain Sanghatana (BJS) is an NGO located in Senapati Bapat Marg, Pune, Maharashtra. It is working in the area of school education. The NGO does not subscribe to Jainism, rather its outlook is secular. In 2001, BJS initiated a project 'Educational Quality Improvement Programme' (EDUQIP) for improving the educational standards in government schools. Later in 2009 the Mulyavardhan Programme (MV) was taken up by them for imparting moral education to children during their early formative years. The focus of the project is on strengthening value education in the government schools in Maharashtra. The emphasis was on nurturing universal values including personal-social attitudes and skills. The programme spelt out values in practical terms like good habits, positive attitudes and skills. The programme is currently covering about 510 primary schools with 35,000 students of the Marathi medium schools of Maharashtra State. The project was launched, first in Patoda Tehsil in Beed district of the State. Later it was extended to cover both districts of Beed and Jalgaon. The project is overseen by a team of professionals and trained personnel who work under the direct guidance of the Chairman Shri. S. Muttha. The funding for the project comes from the *BJS*.

BJS approached NCERT with a request of carry out a third party evaluation of their project Mulyavardhan. Apart from their own assessment, the project was earlier evaluated by a team of staff at Cambridge University Technical Services. The NGO offered to bear the cost of evaluation by NCERT. A project proposal was developed in this connection by the department and evaluation was undertaken.

2. Procedure

The evaluation was undertaken in a systematic manner. First, the department developed criterion for evaluation of value education programmes with the help of experts in a two-day workshop. The experts in the area of value education, assessment, and school principals and teachers implementing quality value education programmes were invited to the meeting. (The criteria are given in the Appendix). During the workshop, deliberations were held on the criteria to be adopted for evaluation of the programmes and the way visits/observations were to be organised. The approach followed for evaluation, was assessment of the programme implementation at various levels viz. training of personnel, materials, transaction strategies adopted and involvement and orientation of other personnel from the system, rather than assessment of student's values, although due consideration was given to observable changes in them. The reason this approach was adopted lay in the fact that assessing values at students level demands observation over a prolonged period as changes may not be visible after a short interval. The task of programme evaluation was carried out at two levels. The first level consisted of analysis of the programme as reflected in the documents, training and reading materials for teachers and students, and other reports handed over to the NCERT. The second level analysis was based on a visit to Pune, undertaken to assess the actual implementation of the programme, which was observed in a couple of primary schools in Patoda and Ashti talukas of the Beed district of Maharashtra.

The documents were analysed with regard to the vision, approach, methodology, training, reading materials, teachers handbooks and curriculum for the different standards from I to IV, furnished by the NGO. In this connection the vision, value focus, approach, curriculum, MV guides training methodology, reading materials, and implementation strategy were analysed. In depth analysis of the reading

materials developed for all standards from I to IV, was carried out with respect to the developmental appropriateness of activities, instructions, expectations etc. Following the analysis, visit to a few schools was conducted by two experts who observed five primary schools and one secondary and middle school each where Mulyavardhan programme is going on with the help of teachers called Mulyavardhan guides (MV guides).

One of the experts was Marathi speaking so as to facilitate interaction with the children. MV guides and local teachers, principals, parents and other staff. Besides interaction with teachers, principals, students and MV guides, focused group discussions were held with block heads, who were involved in overseeing the implementation of the programme.

3. Analysis of the Programme

- A.** The programme as revealed in the documents made available by *BJS* is described here briefly.

Vision

The NGO aims at promoting holistic development of pupils by enabling them to nurture harmony with themselves, others, and the world at large, including Nature. Its objective is to help them become caring and responsible citizens who contribute to the peace and well-being in the society. Mulyavardhan aims at developing different models of value education, suited to different school contexts based on partnership between school personnel, parents and the community.

The various initiatives of Mulyavardhan are inspired by :

- i. The universal values emerging from the charter of United Nations. Universal Declaration of Human Rights and the Preamble to the Indian Constitution.

- ii. Secular and non-religious approach to teaching or non-interference with the religious beliefs.
- iii. Need to nurture an enabling environment for imbibing values voluntarily, through the participation by all the educational functionaries, i.e. principals, teachers, parents and the community.
- iv. Learner-centric and non-dogmatic approach involving discussions and explorations rather than indoctrination of values.
- v. Desire of the NGO to evolve a pragmatic and sound system of value education that would provide field experience and feedback from various stakeholders.

Approach to Value Education

The approach to value education adopted by the NGO is the separate subject approach as revealed in their document (BJS, 2013, P. 35) which means teaching values as a separate subject. BJS approach becomes explicit in following words:

“Value education is undertaken in schools across the world by using either a direct or an integrated approach. Under the direct approach, a part of the school’s daily or weekly schedule is time-tabled for value education, which may be conducted through a variety of ways, in and outside the classroom.”

The argument for not opting for the integrated approach is given in following words:

“Under the integrated approach, a ‘whole school’ effort is made to enrich the entire school ethos with identified values. The integrated approach requires a great deal of commitment and work on the part of the individual schools. The approach appears to work in particular schools built on a strongly articulated vision, with autonomy to work towards this

mission, and an appropriate culture that permeates all areas of work. Under the direct approach, learning outcomes can be clearly defined and demonstrated across a number of schools”.

Hence, BJS opted for, to begin with, using direct approach to introduce Mulyavardhan in a large number of government-run schools, through a pilot project.

Value Focus

The programme focuses on the following four overlapping themes:

- Valuing oneself,
- Valuing immediate others,
- Valuing society at large, and
- Valuing the environment.

Under each one of the above themes, the expected learning outcomes to be achieved during the pilot project phase are described grade-wise.

Mulyavardhan Syllabus / Curriculum

Standard I

- Keeping oneself clean; forming habit of cleanliness; keeping surroundings clean
- Starting to do work on own; doing tasks properly and on time; taking care of one's things
- Experiencing joy of innovation and out-of-the-box thinking; expressing feelings through art
- Talking openly about fears
- Forming bonds of love and affection with family members; being supportive to family members; being polite and helpful to elders
- Appreciating joy of friendship and making new friends; helping friends
- Sitting quietly and listening attentively
- Sharing with others

- Speaking the truth; understanding that telling lies may be harmful to others; admitting mistakes
- Understanding non-violence; not hurting living things
- Playing with other children in spirit of equality; working with other children with unity
- Loving and taking care of plants, animals and birds
- Taking care of trees

Standard II

- Following habits of good health; keeping school and surroundings clean
- Making efforts to become self-dependant; doing each given task with interest and liking; not completing work in a hurry
- Becoming aware of one's likes and dislike; identifying one's artistic abilities through art and craft
- Sharing while playing/working with others
- Understanding basic scientific principles underlying many processes seen in day - to -day life
- Behaving affectionately with neighbours; loving one's teachers and being proud of one's school; forming a bond of love with the home town
- Avoiding use of bad words and causing physical injury to others; observing etiquette
- Avoiding stubbornness and quarrelling; not taking or using anything belonging to someone else without their permission
- Listening to elders' advice
- Understanding another person's joy and sorrow and responding appropriately
- Doing individual and group work cooperatively
- Treating everyone with respect
- Feeling grateful for the services offered by public servants
- Working with children of the opposite sex with equality

- Understanding that when there is harmony, there is unity and work is completed properly
- Desisting from polluting the environment

Standard III

- Making an effort to maintain public cleanliness and lending a helping hand to keep surroundings clean
- Working hard without making excuses or being lazy; being active instead of being idle and frustrated
- Using imagination to create something new; performing routine activities in a creative and different manner
- Deciding with parents on a TV schedule and sticking to it; avoiding unnecessary use of mobile phones
- Controlling anger, and avoiding being stubborn
- Becoming more curious; posing questions and seeking answers
- Understanding own and other's feelings and acting accordingly
- Being true to one's word
- Following school rules and using school facilities carefully
- Listening calmly to what others have to say; understanding their views; taking care that others are not hurt through one's speech or actions
- Making new friends
- Understanding team spirit and learning to work in a group
- Helping those in need
- Treating everyone equally and respecting other's opinions
- Understanding how following rules benefit everyone
- Understanding the importance of serving others; helping the deprived or underprivileged members of society
- Using natural resources sparingly and learning to protect them

Standard IV

- Taking responsibility to keep public places clean
- Becoming aware of the duties that can be fulfilled on one's own; becoming self-reliant
- Making an effort to gain excellence in arts, crafts, drama and dance
- Forming the habit of doing daily physical exercise (suryanamaskar) for a healthy body and mind
- Taking safety precautions while handling objects like knives and scissors, and crossing the road
- Thinking before acting; controlling negative emotions like anger, jealousy, rage and envy
- Using the scientific method to solve problems or complete activities
- Being sensitive to immediate others and helping one another
- Keeping promises
- Acting and speaking with tolerance and understanding; identifying and appreciating the strengths of others; speaking kindly about others; not finding their faults
- Working in groups
- Developing feelings of patriotism and pride for motherland
- Doing voluntary, charitable work (shramadaan) to improve and maintain public facilities
- Not discriminating between individuals on any ground
- Saving fuel, energy at home

Implementation in Schools

The Mulyavardhan project is implemented through teachers employed and trained by BJS exclusively for this purpose and other personnel who are monitoring and observing the implementation of the programme in schools. One teacher is expected to conduct Mulyavardhan periods in two schools on every working day. When the two schools are very far, the teacher is required to be in each one of the school on alternate days. Around 15 per cent of teachers have been allotted only one school. In each school, for each class from Grade I to IV, a teacher conducts five 35 - minute Mulyavardhan periods a week. A teacher conducts 44 periods a week, at an average of 8 periods a day. There are about 350 trained teachers presently working in schools located in 4 different districts.

There is a monitoring system in place with one block supervisor for 20-30 schools tracking the work of 15-20 guides. The block heads are monitored by Tehsil head who is responsible for one Tehsil consisting of 5-7 blocks. Block heads visit each school twice a week while Tehsil head visits each school once in one or two months. Tehsil head collects written report in prescribed format and reports to main office and intervenes between conveying work and strategies.

The teachers with D.Ed. qualification are recruited, and then are made to go through a B.J.S. teacher training programme. Those with higher qualifications and experience were found unsuitable to connect with students in grades I to IV by the NGO.

Training is given by the master trainers who are experts in the area of teacher training, value education, curriculum and textbook development. The training period consists of 60 days. Training material for trainers and teachers has been developed in the form of two printed books. The trainers' book contains the detailed methodology of training. The trainee teachers' book contains activities to be practiced during the training period. Both these books to be used during training are printed in Marathi. The training for teachers proceeds in exactly the way teachers would further implement it in the school

with students. The training methodology consists of forming groups of 28-30 teachers with 2-3 trainers, called families. All the training work proceeds by way of cooperative project work to be carried out by teachers in their respective family group. The activities that are supposed to be organised include story telling, singing, participatory learning methods and rules, conduct of puppet shows, games, posters, bulletin boards, role plays, reading and reciting poems, paper folding, paper cutting etc. for conveying values which are the focus of Mulyavardhan, as described earlier on pages 6-10.

Apart from the activities and discussion, the training focuses on the development of communication skills of the teacher – their verbal and non-verbal expression, the facial expression, eye contact, voice modulation etc. The trained teachers as MV guides work with students, and those who excel during training/school work become block level mentors/heads for a group of teachers.

Classroom Strategy

Teaching-learning of values in schools by MV guides is expected to be conducted in a learner-centric manner, using an eclectic mix of several methods in a structured format. Teachers are to use interactive and cooperative learning approach. They are not to use textbook or deliver talks on values. They are trained to conduct various activities and discussions with students to convey values, and enable students to relate those values to different real-life situations, and draw implications.

Syllabus Book

There are four syllabus books, one for each grade which describe the values to be nurtured among children of that grade, as well as the sample questions for assessment of competence on these values. The different activities to be done by MV guides and students, the learning outcomes, behavioural changes and awareness that would occur as a result of learning of these values have been given in detail. The other aspect that syllabus book covers is evaluation. The questions that MV guides ask from the students for assessment of each value and sub -value, and the related life skill areas like

self-awareness, empathy, communication, comprehension, language skills etc. have been given in great details. Few pages of the syllabus book are given in the Appendix.

Teachers' Guidebook

The guidelines for transacting the curriculum of value education have been detailed in the teachers guidebook for each grade from I to IV. These books are made available to the teachers in Marathi. The teachers' guidebook for each grade contains topics that are expected to be covered with students in an academic year. These topics cover one of the four value themes and some related values described earlier on pages 6 - 10. The book contains an introductory note about the values to be focused at that grade level, apart from that it contains values to be taught, the learning outcomes to be attained, the experiences that would be reported by students and what the guide would say, and how s/he would conclude the class. The strategies for cooperative learning, games, class values, golden rule, fun space, evaluation etc., along with suggestions to MV guides as to how each session will be conducted like do not teach, allow questions by students, answer their queries etc., have been given in the book. What activities children would do with parents have also been detailed. There are skits, songs or poems related to each one of the value topics. There is mulyavardhan oath about various values and activities. The guidebooks are distributed free of cost. Few pages of the guidebook are given in the Appendix.

Activity Book

The activity books contain pictures, activities, drawing etc., which are to be done by students with the MV guides, and most of the activities are accompanied by a value statement or a slogan like "I will value habits of cleanliness, I shall do my work myself or always tell the truth". Few pages of the activity book are given in the Appendix.

B. Observations of the Programme in Schools

The programme as revealed during observation in school is described here briefly :

A visit to the schools was planned to observe the programme in action. During the visit to these schools for observation of MV teachers interaction with students, overall ambience, and interaction with school teachers, parents and the principals, the manager of *BJS* and the block head for the school accompanied the two experts - one local and one from NCERT

The Seven Schools Visited are as below :

1. Primary School, Jamgaon (Matkuli Block)
2. Primary School, Nagargoje (Matkuli Block)
3. Primary School, Desur (Belgaon Block)
4. Intertransation with Block Head parents at ZPPS Ashati Girls School
5. Primary School, Gholewadi (Amalner Block)
6. Primary School, Jarewadi (Amlner Block)
7. Primary School, Kotan (Amlner Block)

The Schools visited were all located in remote rural areas, away from city in Ashti and Patoda talukas of the Beed district. This is a rain shadow area, and was parched with scarcity of water. The schools did not have toilets or these were not in use. The Schools are small with very little infrastructure.

These were all primary / elementary schools. Two experts interacted with the principals, teachers and students of two-three classes in each schools, as well as the MV guides. The MV guides organised activities with the students. since the tetachers and school staff could communicate in marathi medium only. the marathi knowing expert facililted intraction with the school students, and other personnel.

Highlights Of Observation

- The team was generally welcomed by teachers. The principals in most of the schools were very quiet and non-communicative. They did not have much to

share or they simply agreed with the work of MV guide and appreciated them. The reticence on part of the teachers and principals can not be taken simply, as there personal disposition. The value education programme is going on in the schools for the last four years with the help of additional hand. the MV guide who is expected to change the way teaching- learning in class takes places. if children and parents are positively influted. surely the teachers & principlas must have something good or bad to say about the programme, rather than simply agreeing with MV guides. Language was not an issue as there was one Marathi speking expert present to facilities dialouges with them.

- The MV guide were young in the age group about 25-35 years, enegentic communicate and plesent. they appeared to be happy working with students.
- The Classroom is every school observed. the childeran were definitely positively influted by the interaction with MV guides. The MV guides were Carring out value education activities which consisted of chorus of slogan. singing songs of cooperation, love and respect for family members and other value related themes. there were recitation of slogans, and recitation of sttements laden with values. the Childeran were definetly happy in mulyavardhan periods as they moving about and were allowed to express themselves. play and interact with each other there wewre joy, happiness and interactivity among childeran during mulyavardhan classes.
- The Books and the copies of childeran were torn or dirty . when this was disscused with MV guides, they explained that books were handed down from the older sibling to the younger ones, as a result these get dirty.
- When activity was not being carried out in the class, the childeran were too well behaved for there age. They were very quiet as if they were briefed. In the Schools visited on the first day, childeran were not very expressive even though

they were addressed in Marathi, after a lot of persuasion; they did come out with some personal expressions, most of which were slogans from their value education class. For instance, when they were asked what they learnt in the value class they repeated that they must love their family, friends, teachers, neighbors, etc. Self-awareness, self-expression, knowledge and creative expression. Critical thinking, etc. mentioned in the syllabus were not visible in children's behavior in the schools, except two model schools.

- The gender bias and segregation was visible very clearly in all the schools as girls were made to welcome or serve tea to the visiting team in most schools. In one school, five or six girls were outside the class with the lady cooking mid- day meal for students throughout the time experts spent in the school.
- A session on group discussion was held with block heads. There were about 35 block heads present in the session. The Block heads were generally young in the age group of about 25 years and all of them were below the age of 30 years. They appeared to be highly motivated and some of them shared that they travel long distances to their workplace but still they are satisfied as they make a difference in children's life. During the discussion, each one was given a chance to share their experiences with the Mulyaverdhan programme.

They were asked to share how the programme has helped students acquire values. The way the block head responded revealed that they lack skills to observe the subtle changes taking place as a result of the implementation of the programme. For instance, one of them related that children are learning values because when a child was hurt, all the children took the child to the hospital. Another one said that they returned the money dropped by someone, and yet another one said that while children were going to school they saw a man cutting trees and the children told the man not to cut the trees. When the block heads were confronted and were asked if these kinds of incidences did not occur among children of their school earlier, and among those schools where

training is not given, they said these incidences have increased. One block head shared that he has changed a lot himself, earlier he used to be an angry and aggressive person, now he is much less aggressive. Many other block heads shared instances of increased cleanliness, tolerance, kindness and other such qualities resulting from the programme. There were some more such examples where children talked to their parents about eating tobacco, refusing to use plastic bags and utilizing waste creatively. As expected, increased creativity did result from the programme.

- Interaction with other teachers revealed that they were not influenced by the programme. They could only praise the programme, without highlighting any reason except that MV guides conduct games, activities, tell stories etc. Interaction with parents and members of Panchayat in one school revealed that they are also involved with the programme. Though everyone said programme is good.
- In the school, there was a lot of greenery, plants and flowers beds because of a well and water availability. In these schools, there were large numbers of students. They were asked what they like about the school, most of them mentioned that the school is green, and has lots of flowering plants. The teachers mentioned that the students from even far areas prefer to come to this school.
- The timetable for Mulyavardhan classes is carved out of the regular class timing of the school. This could result in depriving the other regular teachers of the time, which was supposed to be allotted to them. The exact relationship between the regular teachers, the headmasters, and the MV guided could not be comprehended by the experts. They may appear to be cordial but the underlying reality which would affect the culture and ethos of the school are difficult to assess, without actually being with the school for some time. It is quite obvious that the children will enjoy Mulyavardhan classes as it is full games, songs,

stories and there is no pressure of homework. There is ample scope for creativity and participation in the programme. But it is also possible that children who are extrovert and vocal are chosen by teachers for programme which was visible in schools. It is only same who were vocal.

Critical Evaluation

The documented vision, approach to value education and methodology adopted for nurturing values described in the documents, whether these are being implemented in accordance was to be ascertained. The critical evaluation of the Mulyavardhan programme described earlier was carried out at two levels. The first level (A) was to contrast and evaluate the documented version of BJS against the approach and methodology advocated by NCERT, and the second level (B) was actual observation of the programme on the site to discern the way the programme is being implemented in the field. These analyses and evaluations are presented here:

A. Highlights of the Analysis of Documents

- i.** The *BJS* documents revealed that the stated vision of the *BJS* is holistic, forward-looking, and in line with the thinking about value education in NCERT. It takes cognizance of the personal, social (family and neighbourhood) and global values, and also those enshrined in the Constitution. It mentions involvement of all stakeholders, i.e. teachers, principals, community including educational authorities and elected representatives.
- ii.** Approach to implement value education as suggested in the document (*BJS,2013*) is clearly direct approach. The approach is chosen by them to be able to clearly define value outcomes and demonstrate their attainment by students across schools. The approach takes a narrow view of value education, focusing on demonstration of value outcomes in the students’

behavior too soon. The approach is in conflict with the integrated approach advocated by NCERT.

Value education work is being taken up by a single teacher, in isolation to what is happening in the school or what other teachers are doing. The value education activity separated from overall educational processes has been found to be much less effective as other teachers or staff etc. may inadvertently or advertantly be undoing the work going on in isolation. Additionally, a singly teacher versus all the subject teachers, staff and principal being involved in the process will be more powerful influence in this direction.

The NCERT suggest integration of value concerns in the entire school life – culture, curriculum, classroom climate, school management, textbooks, teaching-learning, teachers’ attitudes, teacher-pupil relationships, etc instead of direct classes on value education organized by specially designated teachers. Following the integrated approach, all teachers are considered to have the responsibility to nurture moral and ethical values. The integrated approach stipulates that all teachers are involved in the process of values development among students and all dimensions of school life like organization, ethos, classroom practices, teacher-learning are geared towards nurturing values. Introduction of value education in an integrated mode is preferable, because as a separate subject it is likely to result in learning of the values in a mechanical way rather than imbibing and internalization of underlying attitudes and values by students. It may get reduced to the teaching of yet another subject adding to the workload of students.

The integrated approach has an edge over the “separate subject approach” from a number of points of view – psychological, motivational, and pedagogical. From the cognitive and developmental point of view,

constructivist psychology has established that children construct knowledge holistically. When knowledge is embedded in appropriate contexts, it becomes more meaningful and enjoyable for the learner. In the integrated approach, the lessons and topics become the vehicles to convey value messages in meaningful contexts. This approach not only makes the subject matter wholesome and situated but also motivates students to learn and to relate what they learn to their own settings. It provides contexts and connections to explore, think reflect, and internalize positive dispositions. The integrated approach must be reflected in the totality of educational programmes in schools and must permeate the school curriculum and co-curriculum. Thus, every teacher becomes a value educator. Teacher– student interactions, textbook lessons and the pedagogy for teaching them, and the school management and administrative staff must all be oriented from the perspective of nurturing values. Promoting values in the classrooms by one or more teachers, if it is not supported by similar practices by other teachers and school, the whole exercise will not bring forth desired achievement which in any case takes time to get instilled in the behavior of pupils. One year may not be sufficient to assess acquisition of values in all aspects.

Another feature in the programme relates to evaluation of the value outcomes and demonstration of these achievements. The evaluation of the programme must not be checked in terms of value-based behaviours among children. The value listed out for Standard I like taking responsibility for doing work on one's own, not telling lies, taking care of one's things, talking about fear, sitting quietly, etc. are not easily imbibed in one year time equally by all children, as students are from different homes and backgrounds. Hence, evaluation of value imbibed by students across schools is not justifiable and fair. NCERT advocates development of different kinds of indicators for assessing the success of the value education programmes. These indicators are not about values, but changes taking

place at all levels in the school, its culture, as well as self – reported and observed changes among teachers, principals, parents and students, in attitudes and behavior.

- iii. Appropriateness of target values – The values described in the curriculum meant to be transacted by MV guides in value periods are comprehensive in terms of the Constitutional and human values including those related to sustainable development. Against this comprehensive framework of values, the values chosen for inculcation amongst the students from Standard I to IV, and related attitudes and skills identified for different grades like valuing oneself, others, society including environment, are appropriate for primary stage. These values have been further broken into sub-themes, along with activities proposed to be conducted by MV guides, which are generally good. Some of these activities, however, need to be presented and discussed differently as these are beyond the developmental levels of the students of standard II.

An example from the Syllabus Book for Standard II (p.15) is given below:

My Village, my town*

Value: Love

Sub-value: Love your surroundings

<i>Q. No.</i>	<i>Skill / Area</i>	<i>Question</i>
<i>1.</i>	<i>Knowledge</i>	<p><i>1. Write the name of the place where you grew up:</i></p> <p><i>a) Name of villa/town</i></p> <p><i>b) Name of District</i></p> <p><i>2. Fill in the blanks with the correct option</i></p> <p><i>a) Everyone should have a feeling of ----- for their home town (anger/affection/pride)</i></p> <p><i>b) Even when we live somewhere else when we grow up, hometown (development/growth)</i></p>
<i>2.</i>	<i>Knowledge</i>	<i>List the places of historical importance in your town: (eg: temples, forts, monuments, etc.)</i>

3.	<i>Language skills</i>	<i>Add “pur” to the following words and complete the names of the towns : Kolha, Nag, Kan , Palam</i>
4.	<i>Comprehension</i>	<i>Write the following in decreasing order of size Hemlet, city, village, town</i>
5.	<i>Comprehension</i>	<i>Write about your town giving the following information: Name of the town languages spoken in the town, important places in the town, major factories in the town, important crops grown around the town, river (if any) that passes through the town.</i>

*(from Syllabus Book, Standard II, and p.15)

In this activity on previous page, students of Standard II are asked to put the following, in decreasing order of size: hamlet, city, village and town. This is not within the conceptual grasp of Standard II children, although they may learn by heart to put in right order.

- iv. The methodology of training adopted by BJS for training of teacher guides is effective. The duration of the programme is 60 days, and they are provided with training materials which illustrate the cooperative and participatory teaching methodology, using a variety of activities like stories, poems, games, discussions, role plays, celebrations etc. The way training is imparted to the teachers by putting them in groups, called families, is effective as the mode of training and modules influence the skills to be developed by the guides. The guides are more likely to use group work approach in their classrooms as a result of the training.
- v. The teachers’ guidebooks for different Standards I to IV, which contains stories, cooperative games/activities, skits, poems, songs etc., provide detailed guidelines on the way these activities should be organized, followed by discussion. At some places, for instance, page 21 and 39 of the guidebook for teachers for Standard I, and page 41 of guidebook for teachers for Standard II, there is an activity for which guidelines are given. These guidelines, while explaining how discussion would be held after a particular activity, convey to guides even the experiences which would be reported by students. For example,

on page 62 of the teachers' guidebook for Standard I, there is an activity "I will never tell a lie". The activity is given below:

Mulyavardhan BJS

Teacher's Guide Book Standard I

Page Nos. 62 -63

To stress the importance of telling the truth, read aloud the following piece of monoacting with actions. You can enact this during a Mulyavardhan programme later.

The title of the play is, "I will never tell a lie!"

Oh dear, I have made a terrible mistake why are you asking me what a wrong? It is all such a fiasco. Mother got me a beautiful necklace. It was so beautiful and I was so excited! I thought this is a chance to teach Meena a lesson. She is always showing off her old necklaces to me, So, I wore the necklace to school. But that proved to be my mistaken Meena warmed up to me, saying "Let me see your necklace..." Then she started tugging at it and suddenly the necklace broke. Beads were scattered all over the floor. I was almost in tears. What was I to tell my mother? She had warned me not to wear it to school.

I returned home. As soon as I stepped in, mother noticed my missing necklace. She asked, "Where is the necklace?" I got scared and replied "It is with Lata." Mother said, "Tomorrow we have a haldi-kunku (a social get together and replied for women). Go to her and get it from her," I quickly said, "Mother, she has gone to her village for four days."

But what did I see? Lata standing behind me in my own house! Seeing her, Mother said, "Are you lying? Do not utter even one more word to me!" Mother was very angry. Lata was giggling away. Then I went and told my mother the whole truth. Yet her anger did not subside. I realized that the mistake was all mine. In my effort to cover up one lie. I had to tell more lies. Instead of all this, If I had spoken the truth in the first place, there would have been no problem. Mother would not have been so angry. Now I have decided, "I will never tell a lie!"

After reading aloud this dialogue, ask the following questions:

- *What was the consequence of telling lies?*

Expected answer: The necklace broke, and her mother scolded here.

- *Will you tell a lie?*

Expected answer: Never

Praise the children and tell them, this is the way to behave in an, honest manner.

After the activity, the guide is supposed to ask question, ‘Will you tell a lie?’ and the expected answer by children is given, ‘Never’. Such instructions prejudice the mind of the teacher guide to accept only those answers which are in the line with the instruction, as a result other answers are not likely to be entertained or discussed. Hence, leaving no scope for additional issues and concerns to be raised by students for discussion.

In this activity, there is potential for discussion of several value issues other than speaking truth, which would enable students to ponder over many such situations they encounter in real life, and reflect about the ways they should behave.

The guides could ask questions like, “Why students wear necklace in the school?” or “Can we teach a lesson to others by teasing them?” or ‘Why did Meena broke other girl’s necklace? The guide could also ask students, how would they convey the truth to the mother, so that she does not get angry, or what would students do in such situations, if they were in their mother’s place and soon. Simply, conclusion of the activity as, “Speak truth” is merely a slogan.

An example of good guidelines is given on pages 16-17 of the teacher’s guidebook for Standard I. Here a story is narrated to the students. After that the teacher puts questions to students. The guideline for discussion says to accept all answers and appreciate and applaud them.

The Instructions to the MV guide should be that they must listen to the comments students come up with, and discuss with them. They may encourage students to reflect on their answers, why they think the way they do, and what

would be the implications of their actions for others, and so on. The guides who are D.ED.s and young, in-experienced teachers, without instruction, would not be able to think beyond the text and the guidelines provided. Hence, instructions have to be given carefully.

- vi. The syllabus books for each Standard describe values and skill area. In the syllabus book for Standard II on page 13 there is skill area “Change in attitude”. The students are supposed to read and memories, “Whichever way others behave with me, I will always be good to them.” Memorising such statements would not help them to imbibe values and implement them in their day-to-day behavior.

Similarly, on page 14 and 19 in the same syllabus book there are activities for developing critical thinking. These activities require students to put tick mark on the right action. Among the actions listed are studying, tearing carpets, wiping blackboard before class begins, brushing teeth every morning and evening, exercising etc. These actions are suggestive; simply by putting tick mark on an activity the students would not develop critical approach. Critical thinking could be developed by questioning them, why should they engage in these actions? And what are the difficulties they face? How could these be overcome by them? For example, when do they study? Those who can't study, what are their problems, and what should those children do to be able to study? Why do they quarrel with friends? What are the issues involved? What can be done when they have quarreled? How can they be friends again? Such questions would enable to think and invoke their critical thinking.

- vii. There is an activity book for students of each Standard I to IV. In each book, there are about 25 lessons. Each has a value theme and sub-theme, and there are activities related to the value like rhymes, stories, quizzes, picture stories and colouring pictures. Some of these activities which are supposed to highlight the focal value are good. Like on page 1, the picture illustrates the

happy occasion one shares with neighbours, and on page 8, there is an activity which makes children aware of happy and sad feelings. Similarly, there are other good activities. But most of these activities are knowledge giving and sloganeering kinds, e.g. on page 11, the value rhyme says “Mark my words, Health is Wealth, you mark my words, Do not spit on the road, Do not dirty your floor, Do not throw garbage on front of your neighbour’s door” or on page 15, “Never say never, Never give up, keep trying, never give up, thick about the hare and the tortoise, Remember who won the prize? The tortoise knew it was a long short, yet he gave it all that he had got, Never say never”.

There is yet another kind of activity given on page 15 “Qualities a girl needs to be able to climb mountain”. The activity does not have much relevance for rural children of Maharashtra, who have never seen mountain except in a picture. Additionally, the qualities of determination, strength and dependence have been mixed with situations like boredom, laziness, and practice etc. Children have to experience and use these qualities in real life situations or in especially created situations in the class, rather than simply giving them knowledge about the qualities which would lead to success.

One activity from Standard II book (p.5) is given here:

Activity No.1: Fill in the blanks

- *Name of my city/village is*
- *There a river in my city/town.*
- *The places to visit in my city/town are*
- *I my city/town very much.*

In this activity, the child is supposed to know the name of city or village and have an idea about a river. Many children would not have seen one. They may have no ideas about places to visit too. They could be asked for their observations about their village, what they see around them, what is good, what are the problems, how these are tackled. The guide then should make them develop vision of village from their observations.

Recommendations and Suggestions

The Mulyavardhan programme being implemented by BJS is no doubt a very sincere and appreciable effort towards nurturing values among school students. It is particularly appreciable as a number of schools chosen for interventions are from rural areas. However, the programme is not replicable in the government system on a large scale on account of i) the huge deployment of human resources required only for value education, and ii) the budget requirements. The specific comments and suggestions are as below:

1. As described in the section on critical analysis of documents, the programme is not in line with the thinking about value education in the NCERT, where every teacher is a value teacher, and values are to be conveyed in an integrated manner. Integration refers to orientation of the entire school culture, activities, teaching-learning, textbooks, discipline practices, etc. from value nurturing perspective. The programme is running as a parallel programme, as per the stated approach of NGO. Due to that the orientation of other teachers is not in line with the vision and work of the NGO. As a result sometimes they may be undoing the work done by the NGO.
2. The budget required for appointing additional staff, only for teaching values makes it unsustainable in the system where there is already shortage of teachers. In order to recommend such programme to the entire state, a large number of value education teachers will have to be appointed and given training. The printing of guidebooks, syllabus and activity books etc. will require substantial budget. Even after providing all the logistic support, one teacher covering two-three schools can hardly compensate for all other influences on children.
3. The training imparted to the Mulyavardhan teachers is of a reasonably good quality. The training materials, i.e. the teachers' guide and students' reading

materials could definitely be improved along lines discussed on page 23 (Para 1 & 2).

4. Interaction with parents revealed that they were generally happy with the Mylyavardhan programme and the involvement of their children in it. However, the parents were not aware of the objectives and content of the programme. If a programme is going on for a year in the school, they could be more enthusiastic and expressive about the programme. But the programme has not been able to solicit their involvement and suggestions. Similarly, the teachers and the principals, the School Management Committees should also be very closely associated with the programme. Since block-heads, MV guides have been closely saw working with the school, it would not have been difficult for them to involve public and village level structures in the ongoing value education programme of *BJS*.

5. Values are nurtured by modeling appropriate behavior, a number of incidents during the visit, revealed practices contrary to the professed values. In one of the schools a teacher was throwing stone at a dog without provocation. Demonstration of violence towards animals contradicts the teaching of love for all in another some girls were outside the class during the team's visit to the school, to prepare tea for guests, and even afterwards they did not go to the class. In the same school few girls welcomed the guests, wearing make-up, and trinkets etc. These incidences of discrimination, gender Dias, and violence reflect practices contrary to value education. Hence, it is suggested that all the activities and practices of the school should be analysed for value implications, and appropriate practices must be discussed with other teachers as well as staff.

A few suggestions that could improve the existing programme and improve its cost-benefit ration are as below:

- a. The NGO should engage, in a phased manner, the school system of the state for orienting the appointed teachers and other school-related functionaries like principals, education officers, parents etc., instead of

hiring separate teachers for value education. Efforts could be directed at orienting existing teachers in the co-operative learning strategies, using activities, games and joyful learning, in and out of classroom. Involving existing teachers and senior level functionaries would introduce lasting changes in the school ethos, and may also reach to parents and the community. The focus on some of the existing themes like the collaborative learning, singing, art and craft, discussions, role plays, etc. and using these strategies for teaching and learning of all subjects may be extended to others from the system. Creating media awareness to resist watching of unwanted programmes by students would also go a long way in nurturing values. It may also focus on communal harmony, gender sensitization, ecological awareness, participation in the community life etc.

- b. Even if the NGO chooses to continue with the similar methodology. Greater involvement of principal and teachers in the programmes needs to be solicited by way of their presence in the programmes and consultations with them, as to how they can use the methodologies, the MV guides are using for their own teaching.
- c. The material to be used with students and the guidebook need to be screened from the point of view of developmental appropriateness of activities along lines discussed on page 19.
- d. Training may focus on developing MV guides skills for encouragement of sharing by children, their observations and ideas, and asking them to discuss those ideas and observations with children. The guides should not go to the class with preconceived, answers as correct, rather they should enable children to think critically about their answers by posing questions like what, why, how, where, etc. They may even encourage children to think about to increase what they like, how to change what they do not like.
- e. Efforts may also be initiated at activating School Management Committees (SMCs) and involving, the Panchayats, local community

and parents, and the school staff in creating a school culture imbued with the values that are proposed to be nurtured among children. For example, many schools do not have toilets or drinking water facilities.

Even if toilets are there, perennial water shortage in these dry areas renders them useless. There is a need for them to think innovatively about how they may be able to develop toilets with little or no use of water. The Panchayat, the school staff, SMCs, and the local parents could all join hands in creating make-shift toilets, soil pits etc. even if regular toilets could not be build. Talking about inculcating values of cleanliness, will then make read sense to children. Such endeavour would also develop creativity and resourcefulness among local parents and community groups, to face challenges by themselves.

The lack of toilets is big deterrent for the girl child, and obviously they will not attend school during those special days when there is a need for privacy. In order to transmit the value of gender equality, this major problem is to be addressed? Similarly, on the other issues of clean drinking water, healthy lifestyle, gender sensitization, ecological awareness and communal harmony, joint efforts could be made which should appropriately involve children, wherever possible.

- f. The efforts could be directed at introducing innovations in the school work, and transaction of content by teachers of all subjects which would highlight values underlying the subject content from different curricular areas. Guidelines for teachers to highlight values in their classroom transactions may be developed and disseminated.
- g. Some other activities that the NGO could take up include awareness camps for children/families/community on various value themes like health & self - reliance, reading and writing competition, are and craft etc.

Appendix I

Criteria for Assessment of Value Education Programme

1. Approach to value education
 - Integrated vs separate subject based
2. The target values
 - Developmental age/stage appropriateness
 - Are they relevant and comprehensive (in terms of Constitutional obligations / Human values/ sustainable development)
3. Implementation of value education
 - Specific training to teachers
 - Special time earmarked
 - Special material for students - books, workbooks
 - Involvement of parents/community
4. Adjustments required in school schedule
 - Does it require time table changes
 - Does it mean an increase in the no. of classes or school time.
 - Time needed for the programme
5. Monitoring and assessment
 - Assessment of values
 - Does it specify:
 - Principal'/Teachers' role
 - Teachers' skills in assessment
 - Evidence of value based behaviour in school ethos: Changing in classroom practices, school discipline, organization of activities, celebrations, assembly and staff room
6. Replicability of the model on large scale
 - Cost Effectiveness (per school cost)
 - Training of personal
 - Material for students

Teacher's Guide Book for Standard II

► **Introduction:**

Children's world is initially restricted to their families. After their family-members, children come to know their neighbours. Neighbours are families that live around one's home, next to it, behind it or across the street. Children's relations with their neighbours depend largely on the family's relations with the neighbours. When they step out of their homes, small children first go to neighbouring houses. They learn to mix and adjust with people in the other homes. As they grow older, the idea of neighbourhood extends, to include homes of friends living along the same lane, and homes of friends of siblings. Later, children learn about

Main value:
Love

Sub-value:
Loving one's
neighbours

neighbouring towns, neighbouring states and neighbouring countries. Our culture tells us how we should behave with our neighbours. It prescribes a *dharma*, or set of duties, towards neighbours. We should follow them while interacting with our neighbours with love and affection. We do not call neighbours by their first name. Instead, we address them respectfully as "uncle" or "auntie". In this way, we forge a bond of love with them. In our country, even today, a number of activities—such as eating, taking care of small children, and household activities—are done joyfully through sharing with neighbours. We also see that if someone is ill in our family, neighbours lovingly take care of the ailing person. When children come home and find the house locked, and they are hungry, they go to the neighbour's home as a matter of right. There they have something to eat or drink, and play with abandon. When we have good neighbours, things are done through cooperation. Children and the aged at home feel less lonely; they get company.

Loving your neighbours means helping them; supporting them in their hour of need and treating them with respect.

Bonds of affection with neighbours promote virtues such as sharing, understanding the feelings of others, playing together and helping one another.

.....

Aim: Helping children understand that they should behave politely and lovingly with their neighbours



Expected outcome: Children will behave affectionately with their neighbours

Guiding thought: Love your neighbours and forge bonds of humanity

Motto: We will help our neighbours, and forge bond of closeness!

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► **Icebreaker: Know your neighbour**

- Divide the children into teams with five members each.
- Ask each team to stand in a circle.

After circles are formed, give students the following instructions:

- One member (girl or boy) of each team should stand in the centre of the circle.
 - The student standing in the centre should shut her/his eyes firmly and count loudly from one to five.
 - As the student in the centre starts counting, the students around him should start running in a circle.
 - When the student in the centre stops counting, the others should stop running and stand where they are. One who comes in front of him will call out the name of the student in the centre.
 - With eyes still shut, the student in the centre has to identify the student standing in front, and say the latter's name. (The student in the centre is expected to identify the other student by her/his voice. In case, the student cannot do so, some tips can be given).
 - The student in the centre will then hold the hand of the identified student. Both students should then say: "We are true neighbours and our bond is unique!"
 - The game has to continue for three to four minutes.
-

- ◆ After the game is over, tell the students to go back to their seats, and move on to activity 2, a story to help explain the importance of the neighbourliness.

"True Neighbours"

- ★ In a forest, there was a huge banyan tree. On the tree lived several families of birds such as sparrows, crows, parrots and cuckoos, as also squirrels and other small animals. All of them lived together happily, helping one another in times of need. Their teeny-weeny young ones were safe in nests and everyone chipped in to take care of them. Their unity was admired by everyone.



One day a snake came to live in one of the hollows of the tree. His attention went up to the nests, as there were babies in them. One of the sparrows on the tree overheard him saying to himself, “This is good. I don’t have to worry about food.” The sparrow got scared. She thought to herself, “The lives of all the babies are in danger. The crow and parrot have gone looking for food, leaving their babies alone in the nests. They are my responsibility now. What should I do?” She was worried. Meanwhile, the snake came out of his hollow and slowly started slithering up towards the nests. At that moment, the sparrow saw an eagle sitting on a tall tree nearby. She flew to the eagle and said: “Brother Eagle, a snake is coming to eat our babies. Please help us.” The eagle spread its huge wings and pounced on the snake. The snake had not seen the eagle coming towards it. The eagle caught the snake in its sharp beak and flew away.



The sparrow was very happy. Even the babies started chirping loudly with joy. Just then, the crow and the parrot returned. Their little ones told them how the snake had come to eat them, and how the sparrow got rid of it with the help of the eagle. The crow, the parrot, the sparrow and all their neighbours were very happy. The crow and parrot told the sparrow, “Sparrow dear, by saving our little ones, you showed that you are an ideal neighbour!”

.....



After narrating this story, ask students the following questions:

- Which birds and little animals were neighbours of the sparrow on the big banyan tree?
(Expected answer: Crow, parrot, cuckoo, squirrel)
- How did the sparrow help everyone?
(Expected answer: Seeing the snake come to eat everyone’s young ones, the sparrow flew to the eagle on a nearby tree and urged it to save the babies. She protected her little ones, as also the young ones of the crow and the parrot. She helped her neighbours and acted according to the *dharma* of neighbourliness.)

- How do you help your neighbours?

(Expected answers: We help them bring stuff from the market; I read the newspaper to my elderly neighbour, etc)

Appreciate all the answers given by students. Explain to them that just as we are fond of our relatives and they help us, our neighbours also help us in need. So, we should love our neighbours. We should not have fights with them. This is called living in peace and harmony with our neighbours.

.....



Narration of an incident :



Cooperative structure : pairs



Description:

Ask students to sit in pairs. Narrate, one after the other, the incidents given below and the related questions. Each pair has to discuss the answer to a question and one student from each pair has to tell the class their answer. After all pairs have given answers to a question, move on to the next incident and question.

- Incident 1: Suma Aunty, Vijay’s neighbour, has to fetch water. Her baby would be left alone at home. What should Vijay do?

Expected Answer: Vijay should look after and play with the baby until Suma Aunty has fetched water.

Appreciate the students’ answers. If you do not get the expected answer, tell it yourself. Tell the students: Vijay helped his neighbour in the right manner.

- Incident 2: Seema is getting late for school. Her neighbour, Leena, who is older than Seema, is going out on her bike. She sees Seema rushing off towards school. However, Leena goes ahead without helping Seema. What should Leena have done?

Expected answer: Leena should have dropped Seema at school on her bike.

Tell the students how Leena did not help her neighbour.

- Incident 3: Ganesh’s mother was helping him with his homework. Sarita, their neighbour, walked in and asked Ganesh’s mother, “Aunty, will you teach me too?” So, Ganesh’s mother taught both of them. This made Sarita’s mother very happy

and she took Ganesh and Sarita to the park in the evening. Did Ganesh’s mother and Sarita’s mother behave like good neighbours and help each other?

Expected Answer: Yes. Neighbours should definitely help one another



Syllabus Book for Standard 1

Value : Love												
Sub-value : Love for animals												
Question No.	Life skill and important awareness	Questions for evaluation										
1	Not giving trouble to animals	<p>A) Mark with a tick (✓) those of the following actions that you think are right.</p> <ol style="list-style-type: none"> Kamal gives fodder to the cow. Some boys are throwing stones at an anthill in the forest. Some boys are throwing stones at a honeycomb. Madhav is putting the butterfly he has caught into a box. Vijay is pulling a dog's tail. 										
2	Knowledge of the environment	<p>A) Name two household birds and two household animals.</p> <p>Household birds 1. 2.</p> <p>Household animals 1. 2.</p>										
3	Knowledge of the environment	<p>B) Match the following.</p> <table border="0"> <tr> <td>1. Giraffe</td> <td>Lives in water</td> </tr> <tr> <td>2. Dog</td> <td>A long neck</td> </tr> <tr> <td>3. Buffalo</td> <td>Gives milk</td> </tr> <tr> <td>4. Pigeon</td> <td>Does guard duty</td> </tr> <tr> <td>5. Fish</td> <td>Eats seeds</td> </tr> </table> <p>The special features of some animals are given in the brackets. Select the right one and write it in front of each of the animals' names in the list below.</p> <p>(a long tail, beautiful feathers, trunk, mane, horns)</p> <ol style="list-style-type: none"> Elephant Peacock Lion Goat Monkey 	1. Giraffe	Lives in water	2. Dog	A long neck	3. Buffalo	Gives milk	4. Pigeon	Does guard duty	5. Fish	Eats seeds
1. Giraffe	Lives in water											
2. Dog	A long neck											
3. Buffalo	Gives milk											
4. Pigeon	Does guard duty											
5. Fish	Eats seeds											

Value : Love

Sub-value : Loving all plants

Question No.	Life skill and important awareness	Questions for evaluation
1	Knowledge	A) Say whether the following statements are true or false and put a tick (✓) in front of those that are true. 1. Trees are our friends 2. We should cut down trees 3. We should not take care of trees. 4. We get pure air because of trees. 5. Trees sleep all the time. 6. Trees give us food. 7. Travellers sit on trees
		B) Write two names of each of the following : 1. Small trees 2. Shade giving trees 3. Tall trees 4. Flowering trees
		C) Think of all the things in your house that are made from wood. Think about where we get the wood from.
2	Scientific attitude	A) Underline the things that are made from wood. Bed Chair Pencil Fan Earthen pot Plate made from leaves Cupboard TV Cup and saucer

Teacher’s Guide Book for Standard I

9. We’ll keep ourselves clean.

Value :
Cleness

Sub-Value:
Awareness
of personal
hygiene.

Introduction: When we see anyone for the first time, the thing we notice first is his cleanliness. Anything which is clean and pure be it a place, a thing or a person is preferred by all. Therefore, we should keep our home and its surroundings clean. Cleanliness, however, should begin with oneself.

Cleanliness means working regularly to keep our body , our surrounding and the things that we use often, clean, and making this a part of our routine. Cleanliness brings in freshness and happiness too .We feel enthusiastic. Our personality becomes impressive. People are happy to see us and are inspired to imitate our habits of cleanliness.

We will now consider ‘personal hygiene’ as one component of cleanliness. By brushing your teeth, bathing, cutting your nails only once, we cannot form the habits of cleanliness. All these things must be done regularly and we should be consistent with these habits.

A wise counsel on cleanliness has been given to us by Mahatma Gandhi. He was a strict follower of cleanliness, himself. Sant Ghadge Baba promoted cleanliness in community life. He would practice what he preached. Cleanliness is such an important habit that it is essential to inculcate this habit right from childhood.

Objective: To create awareness of personal hygiene in students.

Learning Outcomes: Having understood the ways of cleanliness the students learn to keep themselves clean.

A Good Thought : Be clean, be healthy.

Motto : We’ll keep ourselves clean all through the day,
That’s the way to keep diseases at bay.

Icebreaker: Structure : Circle

The following game will introduce the habit of cleanliness. The teacher should stand in the centre of the circle and demonstrate the actions of brushing teeth, rinsing the mouth, bathing, cutting nails, washing of hands and feet, combing one’s hair etc. one after the other. The students should imitate the same. Now make the students sit and tell them the following story to convince them of the importance of cleanliness.

The name of the story is ‘**The Mirror Laughed**’

It was a Sunday afternoon. A boy named Rohan was playing, alone, with a ball. While playing the ball went under a cupboard, which had a mirror on it .When he was trying to retrieve the ball from beneath the cupboard, he heard someone laugh. Rohan began to look here and there but there was no one in sight. He was alone at home, so he was puzzled to hear the laughter. Soon, he realized that, seeing him so confused, the mirror on the cupboard, was laughing at him from the opposite wall.



Rohan asked the mirror, "Why did you laugh at me?"

The mirror replied, "What else do you expect me to do? You are in such a mess, dirty feet soiled clothes, untidy hair and your teeth too are yellow.... "

Now Rohan took a keen look at his reflection and said, "True enough! I am looking so dirty. But I am too lazy to brush my teeth twice a day, have a bath, and change my clothes every day.

The mirror said, "But, that won't do at all! If you are dirty, no one will play with you. No one will talk to you. You will spoil your health. It will make you ill. You will miss school and fall behind in your studies. Is this okay with you?"

Rohan said, "Oh! Mirror, what you say is true. But now I see that I was wrong. . From now I will not be lazy and always be clean. Saying this he rushed to the bathroom.

He brushed his teeth, scrubbed himself clean, wore clean clothes, and asked his mother to cut his nails. Oiled and combed his hair and went out to play. When his friends saw him they said, "Wow Rohan! You look so nice today, come let's all play." Rohan was glad to hear his friends call him to play. He said, "Wait a minute, let me fetch my ball."

On the way, he peeped into the mirror. He was pleased to see what was smiling back at him with pride.



Now ask the following questions. Tell the students that according to the principles of **Cooperative learning**; only one child will answer at a time, the rest will remain silent and be attentive.

- Question: Why did the mirror laugh at Rohan?

Expected Answer: Rohan was dirty, he did not look nice. So the mirror laughed at him.

- Question: How do you maintain your hygiene?

Expected Answer: We bathe, we wear washed clothes, brush our teeth, cut our nails, wear clean clothes etc.

- Question: What would happen if you remain unclean?

Expected Answer: We will fall ill, no one will play with us and we will not look nice.

Once the importance of cleanliness has been told to the class through the story above, tell the following incidents and ask the students what they would do in those circumstances. After every answer is received, tell the students the reason and importance of doing the action in that manner.

- Incident: After school, hands and feet are soiled

Expected Answer: We will wash our hands and feet.

If we do not, germs would enter our body. We could become ill or get a disease of the skin.

- Incident: The nails are overgrown

Expected Answer: We will cut our nails.

If nails are not cut regularly, dirt and filth accumulates under them. This enters your stomach when you eat and you may fall ill. You may hurt another person with your overgrown nails. (Scratches)

- Incident: You are sweating after a game. The clothes are also soiled with mud.





Expected Answer: We will have a clean bath and wear a clean set of clothes. Otherwise, we would stink or emit a bad odour. There would sores on the skin, or we could be itchy. We will not feel fresh or energetic without a bath.

- Incident: You are suffering from cough and cold.

Expected Answer: We will hold our hand or a handkerchief over our mouth, take medicine.etc.

We must take proper medicine against cough and cold immediately or we could pass the infection to others too.

- Incident: Your hair is knotted.

Expected Answer: We will oil the hair and comb it properly.

It is very essential to take care of our hair. For this we must wash it regularly. Apply oil and comb it on a regular basis/ everyday. The boys must cut their hair regularly and the girls must take care of their hair properly. If they have long hair they must take special care to wash it twice a week they must take care to avoid lice.

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Activity book: Ask the students to open to page 19 of the Activity Book.



Activity1 :: Look at the pictures and fill in the blanks with the appropriate letter.

- C _ M B
- S O _ P.
- H _ N D K ER C HIE F.
- O _ L.

The Answers: Comb, Soap, Handkerchief, Oil.



Activity2: In group A list of objects is given. Group B gives the uses of those objects. Match the object with its use.

Group A

1. A towel
2. A bath soap
3. A handkerchief
4. A toothbrush
5. A comb

Group B

- a. to comb hair.
- b. to brush teeth.
- c. to bathe.
- d. to wipe the body
- e. to wipe the nose.

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Child Parent Dialogue: The students will ask their parents, how birds and animals keep themselves clean. They should share in class what they learnt from them (birds and animals)

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Project: The students should be told to observe how people keep their pets clean.

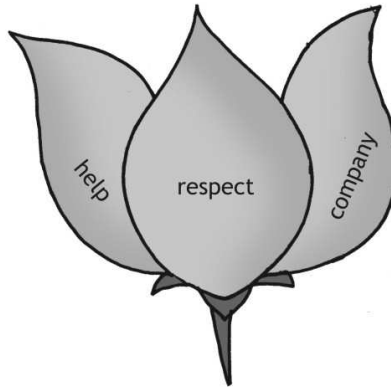
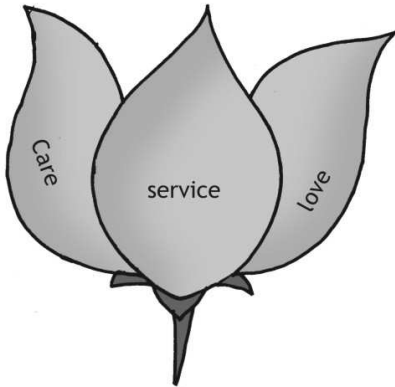
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An Activity Book for Student Std. 1

Evaluation Sheet 1

1. Write down the words in the petals of the lotus flower:



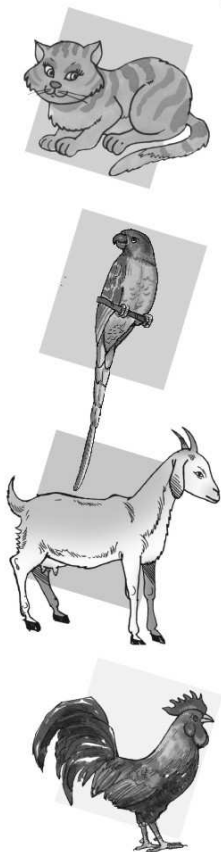
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2. See these pictures which show how we should or should not behave with our friends.
Tick those which show correct behaviour.

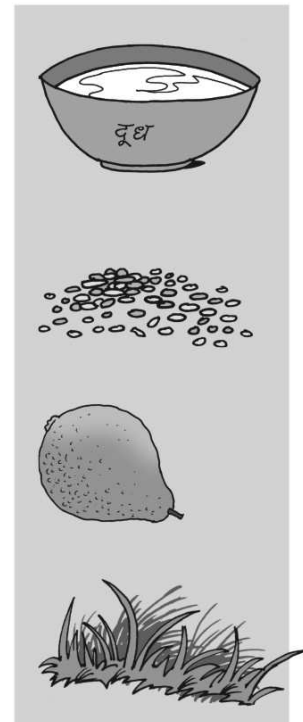


3. In group A there are the pictures of some animals, and in group B the pictures of the things they eat. What will you feed to each of the animals?

Group A



Group B



4. Join the numbers shown below in the proper order and tell the name of the bird you see. (numbers from 1 to 25)

