

Block

# 2

## **CHANGING CULTURE AND HUMAN VALUES**

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## **BLOCK-2 INTRODUCTION**

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**Comprises of four units.**

**Unit-1 Indian Culture and Human Values:** defines the meaning of the terms 'culture' and 'value' and studies the relation between the Indian culture and human values. In spite of diversity there is a fundamental unity of Indian culture which makes it unique. In spite of its diversity, there is a 'fundamental unity' which makes it unique. Families are essential in preserving and transmitting culture. It is in the family that the child first experiences and absorbs the values of sharing, caring, unselfishness, tolerance. Unity, loyalty, integrity are key features of an Indian family with emphasis on interdependence and concern for others.

**Unit-2 Values Enshrined in Indian Philosophy:** defines Indian philosophy and elaborates its key concept and aims the different schools of Indian philosophy like the orthodox schools and the heterodox schools are discussed.

**Unit-3 Cultural Pluralism in Indian Society:** discusses the values in context of pluralism in the Indian culture. The role of Indian constitution towards preserving Indian culture pluralism and the impact of globalization on cultural pluralism are analyzed.

**Unit-4 Values for Sustainable Development:** discusses the perspective of values needed for the sustainable development. Understanding the concept of sustainable development is the pre-requisite for developing the values needed for it. The processes that lead to the inculcation of values for sustainable development are elaborately delineated. This unit describes inclusive education, gender sensitivity, vibrant partnership with the community, cultural activities cherishing diversity and the like should be integral to the school environment.



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# UNIT 1 INDIAN CULTURE AND HUMAN VALUES

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## Structure

- 1.1 Introduction
- 1.2 Objectives
- 1.3 Culture
- 1.4 Influence of Geography on Indian Culture
  - 1.4.1 Definition of Values
- 1.5 Historical Evolution of Indian Culture and its Influence on Indian Values
- 1.6 Different Components of Indian culture
- 1.7 Values Underlying Indian Culture
  - 1.7.1 Religion
  - 1.7.2 Society
  - 1.7.3 Festivals
  - 1.7.4 Food and Clothes
  - 1.7.5 Castes and Tribes
  - 1.7.6 Music and Dance
  - 1.7.7 Indian Art and Architecture
  - 1.7.8 Language and Literature
  - 1.7.9 National Symbols
- 1.8 Values in the Curriculum
- 1.9 Application of Values
  - 1.9.1 Few More Case Studies
- 1.10 Value Conflict
- 1.11 Let Us Sum Up
- 1.12 Answers to Check Your Progress
- 1.13 References

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## 1.1 INTRODUCTION

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‘Unity in Diversity’ is not simply a phrase or quotation. These words are highly prudent and applicable to a country like India which is incredibly rich in culture, heritage and values. So many religions, so many beliefs and so many faiths form the intricate and blended mosaic of India’s culture. Dating back to over 5000 years old civilization, India’s culture has been adorned by migrating population. Did you know that it is also one of the few ancient civilizations to have survived over the years unlike the Egyptian, Roman and Mesopotamian civilizations? One reason for its survival is the values which are deeply rooted in Indian culture. The units of the previous block provided you with an idea of morality. In this unit we shall discuss first the meaning of the terms ‘culture’ and ‘values’ and then study the relation between the Indian culture and human values.

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## 1.2 OBJECTIVES

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After studying this unit, you are expected to

- define values
- discuss the history of Indian culture and its influence on Indian values;
- identify the values in the Indian constitution,
- identify the different components of Indian culture and the values,
- recognize the integration of values across the curriculum,
- relate values and life skills and Indian culture,
- identify possible conflict areas of Indian culture and values

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## 1.3 CULTURE

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What does the word “culture” mean? Does it refer to music, dance, and art or is it broader based? Does it refer to a particular region or does it cover a wider geographical area? The word, culture has its origin in the Latin word ‘*cultura*’ which emerged from the word ‘*colere*’ meaning ‘to cultivate’. The most widely accepted definition of culture is the definition given by Tylor (1974) in which he defines culture as a wide ranging set of activities that feature in all human societies. The word culture therefore may mean a set of ideas, beliefs, values, knowledge, behaviour, education of a particular society. UNESCO’s *Universal Declaration on Cultural Diversity* adopted in November 2001, defines culture as the set of distinctive spiritual, material, intellectual and emotional features of a society or social group, that encompasses, in addition to art and literature, life styles, ways of living together, value systems, traditions and beliefs. Culture leads to a state of perfection and refinement of the individual through social agencies like family, educational institutions and the community. Cultural attainments are thus not inborn but acquired over a period of time through socialization and learning. Therefore culture constitutes the spiritual, material, emotional, intellectual aspects of a society along with language, literature, arts, music, dance, values, beliefs, ideas, customs, traditions and the like.

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## 1.4 INFLUENCE OF GEOGRAPHY ON INDIAN CULTURE

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Indian culture is influenced by its unique geographical features. India is a peninsula with five geographical divisions and these are:

- i) The mountains of northern India which are mainly the Himalayan mountain range.
- ii) Northern plains in the river valleys of the Indus, Ganga, Brahmaputra
- iii) The Central Indian plateau

- iv) The South Indian plateau and
- v) The Coastal regions

Indian art, architecture, spirituality, music, dance are all influenced by these geographical features. South of the Vindhyas, the distinct Dravidian culture is developed which is different from the northern Aryan culture. Indian culture has influenced Asia, South-East Asia and many parts of the world.

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## 1.5 THE HISTORICAL EVOLUTION OF INDIAN CULTURE AND ITS INFLUENCE ON INDIAN VALUES

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Indian values are deeply rooted in Indian culture. Over the past 5000 years Indian culture has responded differently to the different influences and it has preserved, absorbed and assimilated elements from different cultures and “this is the secret of the success of Indian culture and civilization”, (Radhakrishnan,1929). Indian civilization can be traced back to as early as B.C.2800, with the highly developed urban Harappan civilization, followed by the rural based Aryan civilization. The foreign invasions of the Greeks, Sakas, Kushanas, Huns, the civilizations of the Guptas, Mauryas in the ancient period, the Arab invasion of the 8<sup>th</sup> century A.D. the Sultanate, “the high flowering of Indian Muslim civilization of the great Mughals” (Basham, 2007) in the medieval period and the “full force of Western influence” (Basham, 2007) during British rule in the modern period have all influenced the Indian culture. This assimilation and absorption can be seen in the country’s religion, art, architecture, language and different lifestyles. In art and architecture, the best example of the influence of the Greek style on Buddhist themes was the Gandhara School of art. The Indo-Islamic synthesis can be seen in the different regional schools of art such as the Kangra, Deccan and Mogul styles of painting and in architecture too. The Indian language, Urdu was also the result of the Persian influence. According to Srivastava (2009) the contribution of other civilizations to Indian life and culture creates in Indians the idea that the whole world is a family: ‘*Vasudhaiva Kutumbakam*’. The value of universal brotherhood has been nurtured in this way. There is linguistic, religious diversity which co-exists simultaneously with a ‘fundamental unity’ (Smith, 1981) and that makes it unique. There may be subcultures of different religions, languages but there is one national culture that is the Indian culture which has influenced Asia, South-East Asia and many other parts of the world.

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## 1.6 DIFFERENT COMPONENTS OF INDIAN CULTURE

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Indian culture has many different parts; each is closely related with the other and has intricately woven values. Some of these are depicted in Fig.1.



Fig.1. Components of Indian Culture

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## 1.7 VALUES UNDERLYING INDIAN CULTURE

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What is a value? How do we incorporate values in our life? How do we prioritize and identify the core values which will determine our lives? The Indian Parliamentary Committee on Value Education in February 1999 identified five core universal values as: (a) Truth (b) Righteous conduct (c) Peace (d) Love and (e) Non-violence. These values are derived from various sources of Indian tradition and culture as you shall discover while studying the unit on values on Indian philosophy. As teachers, how are we to develop these associated values in our students? Let us first try and understand the meaning of the term “values”.

### a) Origin of the term : values

The term value is derived from the latin word ‘*valere*’ meaning ‘to be strong, to prevail or to be of worth.’ Social scientists state that there are almost 180 different definitions of the word values. Milton Rokeach, a Professor of social psychology at Michigan State University, defines value as ‘an enduring belief about the way things should be done or about the ends we desire.’ Therefore a value is something we believe is long lasting. It influences the way in which we do things and what we hope to achieve.

For example, if you consider “hard work” as a value, then it is something you believe in. Whatever you do, you will work hard at it, and this is one of the goals that you wish to achieve. Usually the values we form are influenced by our circumstances, families, friends, age, gender, environment, tradition and culture. Values are important in decision making.

## b) Values and the Indian Constitution

The objectives stated in the Preamble of the Indian Constitution clearly enunciates the values of justice, liberty, equality, fraternity within a sovereign, socialist, secular, democratic republic. According to Bakshi P.M. (2000) 'pluralism is the keystone of Indian culture and religious tolerance is the bedrock of Indian secularism'. Articles 14(4) and 16(4) aim at removing social and economic inequality and ensure equal opportunities. Articles 14, 15, 16, 21, 38, 39 and 46 are to make the quality of the life of the poor, disadvantaged and disabled citizens of the society meaningful. The Parliamentary Committee on Value Education set up under the chairmanship of Mr. S. B. Chavan, in its report to the Indian Parliament in February 1999, has identified five core universal values as: (a) Truth; (b) Righteous conduct; (c) Peace; (d) Love; and (e) Non-violence, which also represent the five major areas of human personality, namely intellectual, physical, emotional, psychological and spiritual. These values are correlated with the five major objectives of education, namely knowledge, skill, balance, vision and identity.

### 1.7.1 Religion

India is a secular state and the citizens have the freedom to follow their own religion. There is an atmosphere of religious tolerance and there is no official state religion. The four major religions: Hinduism, Buddhism, Jainism, Sikhism originated in India while Christianity came to India as early as 52 BC. Islam also found a home here by the 8<sup>th</sup> century A.D. The persecuted Jews found shelter in India and introduced Judaism in the country. The Parsis, (followers of Zoroaster) also sought refuge in India after the Arab conquest of Iran. The devotional aspect of worship is the basis of the mysticism of Sufism and Bhaktism. In modern India, religious books continue to be a great source of inspiration. The values of tolerance, peace and detachment are expressed in the Epics, the Bhagavad-Gita, in the values of service and equality of the Gurugranth, in the love and compassion of the Bible, charity of the Quran-the list is endless. Tolerance and piety are considered the main values of India's religious diversity.

### 1.7.2 Society

The smallest unit of the society-the family, marriages and festivals as cultural practices has been discussed below:

**a) Family:** The family is the basic unit of society. Joint family system (where different members of a family such as the grandparents, parents, uncles, aunts, cousins live together, is now being replaced by the nuclear family (i.e. small families consisting of mother, father and the children only) in many cities. Indian society is mostly a patriarchal society in which the father is predominant. However, there are four matriarchal societies in India: Garo, Khasi, Jaintias in Meghalaya (north-eastern India) and the Nairs of Kerala (South India). Families are essential in preserving and transmitting cultures. The traditions, beliefs, ideas, value system of persons are nurtured by the family he/she is born into. In India, the family forms the nucleus, round which the child evolves and absorbs the values of sharing, caring, unselfishness and tolerance. Unity, loyalty, integrity are the key features of an Indian family with emphasis on interdependence and concern for others. Traditionally, in India, the family supports the dependent members such as the old, the unmarried adults, widows, disabled and those who are physically, mentally, emotionally and financially challenged.

In recent times, the modified extended family has replaced the traditional joint family.

### **b) Marriage**

Marriages in India are mostly arranged by parents. Marriages in which men or women choose their own partners are still not so popular. Unfortunately, child marriages persist, in spite of the Prohibition of Child Marriage Act 2006 by which girls below 18 and boys below 21 are not allowed to get married. In Indian culture, individuals marry into a family and there is great bonding of families, rather than just a bonding between two individuals as in the western culture. The newly married couple normally enters into an extended family relationship and the bride sets up her new home with the in-laws. Traditionally, marriages are sacred. Religious rituals are integral to marriage ceremonies. The wedding itself is an elaborate affair, with much feasting and celebrations. Once again, the diversity of Indian culture is evident in the different wedding ceremonies associated with different regions.

### **c) Festivals**

Festivals are celebrated in India almost throughout the year. Most have a religious significance and prayers are an essential part of any festival. Festivals also involve the meeting of families and friends; eating meals together. The women of the family prepare delicacies which all enjoy. There is music, singing of devotional songs and sometimes dancing as well. Cultural programs are often arranged in the evenings involving the entire community and children are especially encouraged to showcase their talents. In rural areas, entire village communities gather to celebrate festivals. Some of the festivals celebrated are Durga Puja, Dussehra, Diwali, Ganesh Chaturthi, Sankranti, Pongal, Onam, Holi, Id-ul-Fitr, Bakri-Id, Christmas, Guru Nanak Jayanti, etc. Festivals like the Republic Day and Independence Day are celebrated by everybody.

Festivals contribute to the economic and social development of all involved. It gives opportunities to craftsmen, artists and musicians to demonstrate their talents and increase their earnings. Celebration of different festivals with the members of different communities enables one to experience the diversity of Indian culture. Students can organize a 'Festival day' in school, in which they may celebrate the different festivals. They can arrange a common platform of worship, decorated with *rangoli* and conduct special prayers representing different religions and sing devotional songs. They can also bring in delicacies associated with the festivals such as *kheer*, Christmas cakes, luddos etc. They may dress up in colorful costumes. All these enable students to imbibe values of tolerance, sharing, co-operation, listening and develop planning, organizing, analyzing, prioritizing, interpersonal and intrapersonal skills.

## **1.7.3 Food and Clothes**

### **a) Food**

In India, food is valued not only because it is nutritious but also because it is believed to be a gift from god. From childhood, the parents train children not to waste food and share it with friends and family. Food is eaten usually with the right hand for hygienic reasons. Delicacies are prepared on festive occasions and these vary in different regions. Feeding the hungry and the poor is an important feature of the major religions of India. Individuals and charitable organizations often organize feeding

programs for the poor. Indians also feed birds and animals. This is because some groups believe that animate and inanimate objects have souls. Vegetarianism has long been popular among Indians. It is believed that to practice ahimsa or non-violence one should abstain from eating meat, as this involves the killing of animals. Again, one is given the freedom of choice to follow what one wishes. Fasting is popular among all communities. The diversity of Indian cuisine makes it one of the most spectacular in the world, with its rich variety of spices. Rice, wheat, dal or lentil are common but are cooked with different spices in the different regions and taste completely different as well. Students may be encouraged to arrange 'Food Festivals' with simple preparations of variety of daily food items; maintain recipe books and hold exhibitions. They can also assist in the community kitchens of individual/charitable organizations in their locality. Students can join in the fasting of their friends for one day or a part of it during Ramzan or any Puja day of fasting.

## b) Clothes

Traditional Indian clothing for women are the sari, Ghaghara, salwar kameez. Each state has its different style. For men, traditional clothes are the dhoti-kurta, kurta-pyjama, etc. However, in the North-Eastern states men and women dress in their traditional clothes which are very colorful and have many different patterns. Clothes in India are associated with tradition, diversity of culture and family pride. These are not simply fashion statements. Usually girls and women wear clothes which cover the body and do not leave them exposed. This is because we believe that the body is sacred and is the temple of God. Women have always been innovative in their hairstyles, jewellerys and cosmetics, which go back as far as the ancient Harappa civilization. Students are to be encouraged to organize exhibition in which they can create new fashions, fusing the old and the new. All this can be organized in a cost effective manner and the recycled materials may be used.

### Check Your Progress 1

(i) What are the different schools of painting?

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(ii) What is the importance of food in Indian culture?

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## 1.7.4 Castes and Tribes

Indian culture is enriched by the diversity of tribal culture, music, dance and handicrafts. These tribal traditions have to be protected. The rights of all have to be preserved with compassion and social justice. Article 17 of Fundamental Rights, declares the abolition of untouchability. In Article 46 of the Directive Principles of State Policy, constitutional safeguards provide for the state to “promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and Scheduled Tribes, and protect them from social injustice and all forms of exploitation”. There is protective reservation in

education and employment for Scheduled Castes, Scheduled Tribes and Other Backward Castes. Teachers are to familiarize students with the Fundamental Rights, Fundamental Duties, and Directive Principles of the state Policy of the Indian Constitution and the United Nations Declaration of Human Rights and the Rights of the Child.

### 1.7.5 Music and Dance

Music and dance are of many types, depending on the region, yet these create a strong bond of unity. They are an integral feature of festival celebrations and bring people together in a non-threatening way. It appeals to the aesthetic sense. From childhood, mothers encourage children to be familiar with the music and dance of their own region and simultaneously respect the music and dance of other regions too. Indian music and dance may be classified as (i) classical (ii) folk and (iii) popular. Drama and theatre is closely linked with music and dance.

#### a) Music

Classical Indian music is of two types: (i) Carnatic (South India) and (ii) Hindustani (North India). Folk music includes the Bauls of Bengal, Lavani of Gujarat; Rudaali of Rajasthan. Rabindra sangeet of Bengal is another style of music. Besides these, we have Bhajans, Bhaktigeet, Qawwali, Ghazals etc. The popular music is the music of the Indian film industry or “filmi geet”.

#### b) Musical Instruments

Indian stringed instruments are Sitar, Sarod, Sarangi, Esraj, Tanpura, Santoor, Vichitra Veena, Violin. The percussion instruments or drums are the Tabla, Pakhawaj, Mridangam, Dholak. The Wind instruments are the Flute, Shehnai. Another unique yet ancient instrument, using water is the Jal Tarang, a wave instrument.

#### c) Singers and Musicians

Well known singers are Ghulam Bade Ali(Hindustani), M.S.Subalakshmi (Carnatic), Jagjit Singh (ghazal), Lata Mangeshkar, R.D.Burman, Rafi Ahmad, Kishore Kumar, (Indian film music), A.R.Rahman (composer, musician, singer) won an Oscar in 2009 for his musical composition in the film “Jai Ho” Other renowned musicians are Ravi Shankar (sitar), Pandit Shiv Kumar Sharma (santoor), Abida Parveen (Sufi) and Hariprasad Chaurasia (flute).

#### d) Dances

Classical Indian dances usually begin with homage to the gods, goddesses and the themes are usually creation, preservation and destruction. The classical dances differ from state to state. The most famous according to India’s National Academy of Music, Dance, and Drama are Bharatnatyam (Tamil Nadu), Kathak (northern India), Sattriya (Assam), Kuchipudi (Andhra Pradesh), Kathakali (Kerala), Mohiniattam (Kerala), Manipuri (Manipur), and Odissi (Orissa). Folk dances are closely related to daily life and based on food-gathering, harvesting, rites, rituals and beliefs. The popular folk dances of India are Purulia Chhau (West Bengal), Rangoli Bihu, (Assam), Bhangra (Punjab), Dandiya Raas (Gujarat), Garba (Gujarat), Ghoomar (Rajasthan). Some of the famous dancers are Guru Bipin Singh (Manipuri), Birju Maharaj (Kathak), Kalamandalam Ramankutty Nair (Kathakali), Rukmini Devi Arundale, (Bharatnatyam), Kelucharan Mohapatra (Odissi). Modern Indian dance was

started by Uday Shankar. Mrinalini Sarabhai, Mallika Sarabhai, Sonal Mansingh are the famous contemporary dancers. Drama and theatre are closely linked with music and dance. One of the oldest surviving theatre traditions of the world is the 2000 year old Kutiyattam of Kerala. In rural India, puppet theatre is very popular. The dance dramas of Rabindranath Tagore are unique. Group theatre is another type of theatre which was made popular by Gubbi Veeranna, Utpal Dutt, Khwaja Ahmad Abbas, K. V. Subbanna, Nandikar, Badal Sarkar, Ninasam and Prithvi theatre .

### 1.7.6 Indian Art and Architecture

Traditional Indian art and architecture has its unique features but it has also been enriched by the assimilation and absorption of many foreign influences. The Buddhist Ajanta and Ellora paintings are the earliest surviving examples of ancient Indian art. Madhubani painting, Mysore painting, Rajput painting, Tanjore painting, are different styles of regional art. The school of Mughal painting began in 1549 under Humayun (1530-56). During Aurangzeb's reign (1659-1707) many artists joined Rajput courts and their influence on Hindu painting were immense. Under the British rule, Indian artists adapted Western styles to create poor imitations in order to please their European patrons. However, Patua scroll painting was revived in the 20<sup>th</sup> century. The nationalist freedom struggle influenced Indian painting and thereby emerged the Bengal School of painting of Rabindranath Tagore, Nandalal Bose and Jamini Roy. Amrita Sher Gil, Ram Kinker, Chintamani Kar, Raja Ravi Varma, B. Venkatappa and Amina Ahmad also developed their unique styles of painting.

#### a) Architecture

The earliest example of Indian architecture was that of the urban Harappan civilization, with its advanced town planning, the Great Bath, the Great Granary, the bronze dancing girl and the bearded man of Mohenjo-daro. Other ancient architectural marvels include the Asoka pillar, Sanchi Stupa, Gandhara, Mathura, Amarvati schools of art, Iron pillar, Konarak Sun temple, Chola temples, Mahabalipuram rock-cut temples, Meenakshi temple of Madurai, the historical forts at Golconda, Jaisalmer, Gwalior and Ajmer.

Islamic architecture had begun in India during the Delhi Sultanate, of which the Qutub Minar is the best example. The specimens of Mughal architecture are the Humayun's tomb, Agra fort, and Fatehpur Sikri. During Shah Jahan's reign, (1628-58) the Taj Mahal was constructed in memory of his beloved wife, Mumtaz. The Red Fort built during the time of Jahangir was unique for its use of marble rather than sandstone. The best examples of British architecture are St. Paul's Cathedral, St. John's Church, St. Andrews Church, St. George's Church, and Byculla Church. Bombay's bungalow styled houses and colonial architecture were the main features of British architecture.

### 1.7.7 Language and literature

Language is a key component of culture. It is the medium through which effective communication takes place. Language is first learnt in the family and then formally developed in school. If a person does not know how to speak, read and write, he/she will be denied opportunities of development throughout his/her life. Therefore education is closely linked to the development of language and literature. Knowledge

of the mother tongue is vital because without it, culture and tradition would not be transmitted.

### a) Indian Literature

Indian literature is one of the oldest literatures in the world. The earliest works were composed to be sung or recited and were transmitted for many generations before being written down. It began with the Rig Veda. Sanskrit literature therefore includes the Vedas, Upanishads, Manusmriti, the epics, Mahabharata and Ramayana, Kalidasa's 'Abhijanam Shakuntalam'. Classical Indian literature includes the Tamil Sangam literature, Pali Canon, Jatakas, Dhammapadas. The Vaastu Shastra gives details of architecture and town planning, and the Arthashastra is a treatise on political science. Medieval literature includes the regional literature of Kannada, Telegu in the 9<sup>th</sup>-11<sup>th</sup> centuries. Later literature in Marathi, Bengali, Hindi, Persian and Urdu developed. During the period of British rule, a literary revolution occurred with the influence of Western thought and the introduction of the printing press. The freedom struggle and socio-religious reform movements led to the growth of Indian literature, especially that of Ram Mohan Roy, and Swami Vivekananda.

Some of the important writers are Rabindranath Tagore (who won the Nobel prize for Literature in 1913 for "Gitanjali"), 'Dinkar', Subramania Barathi, Bankim Chandra Chattopadhyay, Munshi Premchand, Muhammad Iqbal, Devaki Nandan Khatri. In modern India, famous writers are Girish Karnad, Indira Goswami, Mahasweta Devi, Amrita Pritam, Qurratulain Hyder, T.S.Pillai, Vikram Seth, Arundhati Roy et al.

India's linguistic diversity is well known. There are twenty two officially recognized languages and many dialects.

### 1.7.8 National Symbols

The national symbols in India represent the Indian culture and tradition. They symbolize unity, truth and patriotism. National symbols are distinctive to the country and children should be encouraged to treat these symbols with love, respect and appreciation. The national symbols are: the National Flag of India in saffron, white and green with a twenty four spoke wheel at the centre; the National Bird as the Peacock; the National Flower - the Lotus; the National Tree - the Fig tree; the National Anthem: '*Jana Gana Mana*'; the National River: the Ganga The State Emblem is the Lion Pillar of Asoka with '*satyameve jayate*' inscribed on it; The four lions on it represent power, courage and confidence.

#### Activity

Teachers should encourage students to draw, sculpt or make models of these symbols, have brainstorming sessions on the importance of national symbols and describe how they would feel if there were no national symbols. All these ideas and crafts could then be organized as a display/debate/discussion.

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## 1.8 VALUES IN CURRICULUM

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Teachers are to be aware of integrating values into the curriculum in all subjects. While teaching language and literature, the values underlying prose or poetry are to be elicited. For example, in "The Selfish Giant" love, forgiveness and repentance are implicit. "The Night of the Scorpion" by Nissim Ezekiel highlights the mother's

stoicism and love for her children. Creative writing exercises help one to get in touch with the deeper self and be authentic and reflective. Through history lessons, students appreciate and acknowledge their past heritage, relate it to the present and visualize the future. Students also become aware of the corruption of power and exploitation in society. Civics can inculcate in students the value of citizenship, their duty as well as their rights. In geography, students can focus on sustainable development, issues of protection of the environment; interdependence, sharing of natural resources. Discipline, verification, perseverance are values which may be developed through science, technology and mathematics. Teachers may use storytelling techniques, make excursions to local places of educational value, have debates, discussions, dramas; encourage students to work collaboratively and provide them with opportunities of self-expression and analysis. For assessing students, teachers need to observe their behaviour and responses in school and out of school situations. Assessment can be done by the students themselves and also by their peers.

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## 1.9 APPLICATION OF VALUES

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At each moment of our lives, the values come alive. Given below are some incidents, songs, stories that demonstrate the importance of values and Indian culture.

### a) Nache Mayuri: Sudha Chandran

From the age of 3 years, Sudha Chandran (the actress in the popular Hindi film Nache Mayuri) would dance on her own and by five years, she was enrolled in a dance school. She soon became a famous dancer but tragedy struck. On May 2, 1981, Sudha was badly injured in a bus accident. In order to save her life, the leg had to be amputated. Six months after the amputation, Sudha got an artificial leg but moving this leg was often painful as she tried to dance. The pain became severe, due to friction of the skin of the amputated leg and the artificial leg. She bravely tolerated the pain and continued to practice her dance. On January 28, 1984, she gave her first public performance after the accident and it was a great success. A Telugu film “Mayuri” and Hindi film “Nache Mayuri” was made based on the story of her life; with Sudha herself as the heroine in both the films. Sudha Chandran’s commitment to the Indian classical dance of Bharatnatyam is closely interwoven with her amazing courage and determination. Again her family gave her enormous support. Not only did they assist her in developing her talent for dance from the age of 5 but after the accident they never allowed her also to give up.

([www.disabilityindia.org/djstoriesaug06D.cfm](http://www.disabilityindia.org/djstoriesaug06D.cfm))

### 1.9.1 Few more case-studies

There are people across the world that have lived and thrived despite whatever disabilities they possessed. In fact, quite a few of them have been great contributors throughout history and quite famous because of their accomplishments despite their disabilities. Mentioned here are persons who were famous because of their accomplishments which far outweighed any disability, whether he/she was born with it or developed later in life.

#### a) Ludwig van Beethoven

Few musicians have ever made their mark when they are deaf. However, one Austrian/German composer and piano virtuoso did just that after losing most of his hearing

from tinnitus at the age of 20. Ludwig van Beethoven then used special hearing tubes and felt the vibrations of his piano to compose, which he did through a Classical, a Heroic and, finally, a Romantic period after tutoring under some of the other great composers in history, Mozart and Haydn. One of the most well-known composers in history, his accomplishments are dazzling and spell-binding when taken into consideration and which he was never able to hear himself.

**b) Hellen Keller**

Blind and deaf, this American was the first such person to graduate from college. Famously tutored by Annie Sullivan, her life was chronicled in the play, “The Miracle Worker.” After graduation, Keller became a noted speaker, author and crusader for pacifism, women’s right to vote and birth control.

**c) Stephen Hawking**

Almost completely paralyzed by amyotrophic lateral sclerosis, British physicist Stephen Hawking is an academic celebrity known for his theories concerning black holes and his best-selling book “A Brief History of Time.” While few people could completely grasp his concepts without an in-depth explanation, his theories have become as well-known as Galileo, Newton and Einstein in the scientific community. Coincidentally, there are a number of television geeks that know him as some famous scientist from animated sitcoms such as “The Simpsons,” “Futurama” and “Family Guy.”

**d) Franklin Roosevelt**

The only American President to ever serve more than two terms, Franklin D. Roosevelt was paralyzed from the waist down by a form of polio or Guillain-Barré syndrome in 1921. While the actual disease that left him bound to a wheelchair has not been verified with 100 percent accuracy, Roosevelt is known as one of the greatest presidents in American history leading the population through many tumultuous times. The Great Depression and World War II were two of the worst periods in American history known for their volatility and the loss of both human lives and many Americans’ livelihoods. However, Roosevelt was the man for the job leading America through these times with confidence and grace that was not marred by his disability. And like Heller, he is also currently featured on an American coin – the dime.

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## 1.10 VALUE CONFLICT

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When our values come in conflict with each other, what can we do then?

Often we carry within us many prejudices or wrong beliefs and do not think whether these are right or wrong. It maybe that we have been practicing this custom or exercising this belief unthinkingly for years and have never asked ourselves why we do so. It is not that moral conflicts cannot be resolved. In some cases, each party can heighten its understanding of the others world-view through new forms of communication. Commonalities can be searched in the midst of differences and a negotiable ground established. Through the form and context of dialogues like respectful communication, empathic listening, improved understanding and respect the moral conflicts or disagreements can be lessened in a constructive manner. Thus conflicts can be managed in a way that minimizes the costs to both parties.

Given below is an instance of a conflict situation arising based on prejudice and superstition.

**a) Ganesh and Ustadji**

Ganesh’s mother refused to let him take up the free training offered by Ustad Nasir Khan who was famous flutist. Ultimately she agreed after being persuaded by the other family members. She realized that Ganesh truly loved the flute and to deprive him of the honor of being trained by Ustadji, would be a great loss for him. In this situation, initially Ganesh’s mother was prejudiced against Ustadji because he was from a different religion but ultimately her love for her son, tolerance and appreciation helped her to overcome the prejudice. Ganesh and Ustadji’s patience, love for music, commitment and dedication won in the end.

**Check Your Progress 2**

(i) How are values integrated in teaching of history?

.....  
.....

(ii) What is the example given for resolving conflict?

.....  
.....

(iii) What are the famous classical dances of Tamil Nadu, Assam, Orissa, Kerala and Andhra Pradesh?

.....  
.....

(iv) Examine the values list and choose values which helped Sudha Chandran overcome her problem.

.....  
.....

(v) Name the eminent persons who despite their disabilities succeeded in life.

.....  
.....

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**1.11 LET US SUM UP**

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Indian culture is more than five thousand years old and is one of the few ancient cultures that still survive today. Language, arts, spirituality, music, dance, literature all form a part of this culture. Indian culture has responded differently to influences of different cultures, especially those of invaders and it has preserved, absorbed and assimilated the different elements and this is the secret of the success of Indian culture and civilization. In spite of its diversity, there is a ‘fundamental unity’ which

makes it unique. Indian culture has many different parts and each is closely related with the other and has intricately woven values. Families are essential in preserving and transmitting culture. It is in the family that the child first experiences and absorbs the values of sharing, caring, unselfishness, tolerance. Unity, loyalty, integrity are key features of an Indian family with emphasis on interdependence and concern for others. In India, food is valued not only because it is nutritious but also for it is a gift from god. Clothes are associated with tradition, diversity of culture. The national symbols in India symbolize unity, truth and patriotism. National symbols are distinctive to the country. Teachers are to be aware of integrating values into the curriculum in all subjects. Often we carry within us many prejudices or wrong beliefs and do not think whether these are right or wrong.

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## 1.12 ANSWERS TO CHECK YOUR PROGRESS

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### Check Your Progress 1

- (i) Madhubani painting, Mysore painting, Rajput painting, Tanjore painting etc.
- (ii) In India food is valued not only because it is nutritious but also it is believed to be a gift from God. It is varied and from childhood children are trained not to waste food and to share food with family and friends.

### Check Your Progress 2

- (i) Through history lessons students appreciate and acknowledge their past heritage relate it to the present and visualize the future.
- (ii) It is the story of Ganesh and Ustadji which speak of the values of love for music, spirit of commitment and dedication that help to resolve prejudice.
- (iii) The Classical dance of Tamil Nadu is Bharatnatyam; of Assam, it is Sattriya; of Orissa it is Odissi; of Kerala it is Kathakali and of Andhra Pradesh, it is Kuchipudi.
- (iii) Some of the values which helped Sudha overcome her problem, are hard work, determination, responsibility, self-discipline, focus on work, faith, trust, sincerity.
- (iv) Stephen Hawking, Beethoven, Helen Keller, and Franklin Roosevelt.

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## UNIT 2 VALUES ENshrINED IN INDIAN PHILOSOPHY

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### Structure

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Philosophy
- 2.4 Indian Philosophy
  - 2.4.1 Important Concepts of Indian Philosophy
  - 2.4.2 The Aim of Indian Philosophy
- 2.5 History of Indian Philosophy
- 2.6 Different Schools of Indian Philosophy
  - 2.6.1 Nyaya and Vaisesika - philosophy and values
  - 2.6.2 Samkhya and Yoga - philosophy and values
  - 2.6.3 Mimamsa and Vedanta- philosophy and values
  - 2.6.4 Visistadvaita and the Upanishads- their philosophy and values
  - 2.6.5 The Heterodox schools: philosophy and values
- 2.7 Bhakti, Sikhism, Islam and Sufism and Christianity
- 2.8 Modern Indian philosophy
- 2.9 Let Us Sum Up
- 2.10 Answers to Check Your Progress
- 2.11 References

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### 2.1 INTRODUCTION

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We often search for answers to open-ended questions such as does God exist? Why do human beings suffer pain? Why is there so much sickness and disease? What is knowledge? What is a value? Are values eternal? And so on. These questions that seek truth are philosophical questions. Philosophy is needed for properly understanding one's relationship with the external world; to free one from fear and from the primitive instinct of self-preservation; as well as to explore and develop one's innate potential and live in peace and happiness. Great spiritual leaders of the world have tried to give us answers to these questions. In this unit, we will try to introduce you to Indian philosophy: its aims and key concepts. Then, with the help of some examples, we will try to identify some of the values that are enshrined in Indian philosophy.

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### 2.2 OBJECTIVES

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After studying this unit, you are expected to:

- define the term philosophy ;
- identify the philosophy of your life;

- define Indian philosophy;
- identify and relate to the key concepts of Indian philosophy;
- identify the aims of Indian philosophy;
- organize and analyze the main concepts of different schools of Indian philosophy and the underlying values;
- extrapolate values from the major Indian philosophical texts and encourage students to identify, explore, discuss ideas/views through debates, panel discussions, and apply the values of Indian philosophy in day to day life

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## 2.3 PHILOSOPHY

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The word Philosophy can be traced to the ancient Greek word “*philosophia*” which means “love of wisdom.” Philosophy is the systematic study of basic ideas such as truth, existence, reality, freedom, thought and action, the universe and the role of the individual, the fundamental reason or cause of everything, and the meaning of life. Philosophers search for answers to these fundamental questions while adopting a rational and systematic approach. Philosophy is constituted by studies in many areas like –Metaphysics: pertaining to the nature of reality, existence, universe, etc. Epistemology: involving the study of nature of knowledge, truth and the like. Ethics, i.e. moral philosophy, is concerned with morality and values and is of immediate concern to us for this unit. There are also other branches of philosophy such as aesthetics, logic and so on. In this unit we shall discuss philosophy only in the context of values.

In a layman’s language, philosophy could be interpreted as the outlook towards life and its complexities. It may be that you believe in honesty, hard work, not hurting others, being kind to all, having respect for elders, in putting up a fight against social injustice. These values and beliefs form the philosophy of your life. Your philosophy of life is therefore closely related to your values, the traditions that you follow and are related to your religious beliefs. However, in a secular country like India it is preferable to draw values from secular sources and those that are universally accepted rather than any one particular religion. Western philosophy has many schools of thought which have evolved over period of time and so has the Indian philosophy. In this unit we shall restrict our discussion to Indian philosophy.

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## 2.4 INDIAN PHILOSOPHY

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Indian philosophy refers to different philosophical traditions of the Indian subcontinent from about B.C.1500 and continuing into the 20<sup>th</sup> century by individuals like Sri. Aurobindo, Rabindranath Tagore, Mahatma Gandhi, Dr.S.Radhakrishnan, Sri Ramakrishna Paramahansa, Swami Vivekananda, Mother Teresa, J. Krishnamurti among others. These include Hindu philosophy, Buddhist philosophy, and Jain philosophy. At a broader level, it also includes Bhakti tradition, Sikhism, Sufism and reactions to the influence of Islam, Christianity, and Zoroastrianism.

### 2.4.1 Important Concepts of Indian Philosophy

Dharma, moksha, karma, and atman are important concepts of Indian philosophy. Dharma refers to the cosmic order as a whole, for which individuals have to perform

their Karma i.e. action/duties correctly. Otherwise there is a breakdown of *dharma* or *adharma*. (In Buddhism, Dharma refers to the teachings of Buddha). Atman refers to soul or self.

Karma refers to action or duty. Moksha is salvation. These concepts are to be analyzed scientifically, rationally and not accepted blindly. All these four concepts are interrelated. e.g. the indiscriminate destruction of nature by man has led to an imbalance in nature which has created problems of global warming and unusual natural disasters. Since man has not performed his/her duties (karma) in preserving nature, there is imbalance of nature and the cosmic whole (dharma) is affected. A person is reborn to make amends for the wrong done in the earlier life. This brings us to the idea of sustainable development which also takes on a spiritual dimension.

The performance of duties correctly is an important value that is integral to the Indian philosophy. How can you perform your duties correctly? The Bhagavad-Gita suggests that one should do the task, however small it is, with concentration, determination, fairness, honesty, with respect for each other and always conscious of the reason for doing something in a particular way. It is believed that each action has a positive or negative aspect and the correctness or lack of correctness of the action would influence the future lives one is born into. Therefore “as you sow, so you reap”. The Gita also advises detachment from the results of the action taken and thus advises carrying out duties without worrying about the results.

Teachers can encourage students to apply this value of detachment in their lives. Students can be asked to identify their most important duty to themselves, their family, their teacher, school, friend, country. As students their primary duty is to study and perform well. If they concentrate in class, they work regularly and learn, then automatically good results will follow. There is a greater need to reflect on their effort, concentration, and performance and compete with themselves and not with others. (Cyril, 2005)

#### **2.4.2 The Aim of Indian Philosophy**

Indian philosophy is often referred to as a ‘*darshana*’ which comes from the word ‘*drish*’ or ‘to see’ (Radhakrishnan, 2009). It is assumed that one, who follows it, should be able to “see” the truth. (Hamilton 2001) and lead life in accordance with the truth perceived. Some of the Indian Philosophical schools (Astik) believe in God while the Nastik schools of thought do not. Some schools of Indian philosophy are pro-Vedic like Sankhya, Yoga, Nyaya and Vaishesika, etc. The anti-Vedic schools of thought include Charvaka, Buddha and Jain philosophies. However, Indian philosophy has certain common features. For instance, its quest for spiritual progress is a predominant characteristic. Thus many Indian Philosophical schools believe in soul and the need for its enlightenment. It transcends thoughts, based on religion and those upholding merely ethics. Apart from seeking higher attainments like ‘moksha’, i.e. spiritual progress, Indian philosophy also seeks truth and knowledge, explains and upholds ethics. Thereby it is a source of morals and values to guide human life. Happiness is a key value and Indian philosophy offers strategies to ensure happiness.

Buddha suggested the eight fold path (Astanga Marga) as solution for all worldly troubles, pains and sorrows. It thus seeks liberation from vices, ignorance and worldly miseries. Though Indian philosophy emphasizes the need for individual (meditation)

*Sadhana* for liberating the mind, at the same time it seeks universal wellbeing. Philosophers like Shankara, Mahavira and Buddha, Gandhi, Tagore, Sri Aurobindo, and many others were essentially social reformers.

Most of the Indian philosophies believe in the theory of karma. According to this theory, the results of actions (Karma) of this life and the past life direct the course of our life. Liberation is emancipation from the bondage of Karma. However, there are exceptions. The Charvaka School does not believe in karma and rebirth. Hence, the word '*Dharma*' in India has a wide connotation. Emancipation from miseries and ignorance is the common pursuit of both *Darshan* and *Dharma*. There is synergy between philosophy and religion.

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## 2.5 HISTORY OF INDIAN PHILOSOPHY

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3300 years of Indian Philosophy: B.C. 1500 – 1800 A.D.

- a) B.C.1500-B.C.500- the Vedas and Upanishads- Vedic period
- b) B.C.600-200A.D.- the Jaina, the Buddha, the Bhagavad Gita, the Manu Smriti, the rise of the orthodox Darshanas- Epic period.
- c) 200 A.D. - Nagarjuna and the rise of Mahayana Buddhism -Sutra period.
- d) 600 A.D. - Shankaracharya Scholastic period and the rise of Vedanta.
- e) post-900 A.D. - rise of other Vedantic schools: Visishtadvaita, Dvaita, etc.

### 2.5.1 The Vedic Period

The Vedic literature B.C.1500 – B.C.500 consists of (i) the Samhitas (ii) the Brahmanas and (iii) the Aryanakas and Upanishads (Mazumdar, 1994). There are four main Samhitas or collection of hymns in praise of God—Rig Veda Samhitas, Atharva Veda Samhita, Sama Veda Samhita and Yajur Veda Samhita. The Rig Veda is a collection of 1028 hymns; the Atharva Veda is a collection of spells and charms; the Sama Veda is a collection of songs mostly from the Rig Veda and the Yajur Veda consisting of many sacrificial formulas, rituals. The word Veda means “knowledge”. The Vedas developed over many centuries and was orally passed from generation to generation. Therefore the Vedas are also known as “*Sruti*” or ‘that which is heard’. (Mazumdar, 1994)

The Vedas are a rich source of values for all and especially for the teaching community. *‘Om. May [He] protect us both. May [Brahman] bestow upon us both the fruit of knowledge. May we both obtain energy to acquire knowledge? May what we both study reveal the truth. May we cherish no evil feeling towards each other? Om Peace! Peace! Peace!’*4. *Taittiriya Aranyaka, 8.1.1.*

This special prayer recognizes the special bond shared by teachers and students and the values of knowledge, truth, peace and harmony. While the Vedas encourage you to respect elders, it also encourages critical thinking and analysis. Honesty is immensely valued. ‘Tread on the path of truth.’ (11. Yajur Veda, 7.45). **Students are to be consistently made aware of the need for the protection and preservation of nature.** ‘Earth is my mother; I am a son of the soil.’ (21. Atharva

Veda, 12.1.12) Citizenship and patriotism are key values which teachers can encourage in the students. 'Serve thy motherland.' (22. Rig Veda, 10.18.10)

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## 2.6 DIFFERENT SCHOOLS OF INDIAN PHILOSOPHY

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Classical Indian philosophy can be divided into "orthodox" or astika and "heterodox" or nastika schools.

### A) Orthodox Schools

There are six Orthodox schools of philosophy

- i) Nyaya, the school of logic started by Aksapada Gautama in the Nyaya Sutra in B.C. 2<sup>nd</sup> century.
- ii) Vaisesika, the atomist school started in the B.C. 2<sup>nd</sup> - 4<sup>th</sup> century by Uluka Kanada in the Vaisesika Sutra.
- iii) Samkhya, the enumeration school founded by Kapila before B.C. 2<sup>nd</sup> century.
- iv) Yoga, the school of Patanjali in the Yoga Sutra of the 2<sup>nd</sup> century B.C.
- v) Purva Mimamsa, the interpretation of the Vedic text with emphasis on Vedic ritual. This began with the Sutras of Jaimini in B.C. 2<sup>nd</sup> century.
- vi) Vedanta, based on the Upanishads with emphasis on Vedic philosophy. The Vedantas form the end of the Vedas. The basic Vedanta text is Badarayana's Brahma Sutras or Vedanta Sutra written in the beginning of the Christian era.

### B) Heterodox schools

These do not accept the authority of the Vedas and are therefore described as Nastikas. These are Buddhism, Jainism and Carvakas.

#### 2.6.1 Nyaya and Vaisesika: Philosophy and Values

a) **The Nyaya school** of Logic introduced a method based on scientific rules of reasoning, by which certain knowledge could be arrived at regarding the object of enquiry. Therefore the skill of logic and reasoning is developed and the values of verification, fairness, caution are encouraged.

There are 5 steps of Inference by which we can arrive at this knowledge. (a) Proposition of a Statement that has to be proved (b) Reason (c) Example (d) Application (e) Conclusion.

The following example will help you understand this better. (a) Proposition: - There is a fire on the mountain. (b) Reason:-Because there is smoke above it. (c) Example:- Where there is smoke, there is fire as in the kitchen. (d) Application: - This is the case with the mountain. (e) Conclusion:-There is a fire on it. More importantly, this enquiry could only be made under certain conditions (a) An enquiry was to be undertaken only when a doubt existed, (b) there was the possibility of a certain outcome, (c) there was a proper purpose for the enquiry and (d) it must contribute to the highest good.

When there is a conflict we can use these parameters to deal with it. We can use the five steps of inference to prove a statement, both in academics and in practical life. This also shows the values of organization, purpose and clarification. Teachers are to encourage students to think critically, be non-judgemental and develop a scientific temper through different methods e.g. project work, debates, brainstorming activities.

**b) Vaisesika School** of individual characteristics deals with physics and the basic idea that nature is atomic. Nature is made up of atoms which are separate from the soul. Therefore there is “dualism” or the existence of two separate parts- matter and soul. Substances and qualities co-exist. For instance a rose cannot exist without the quality of color; therefore ‘a red rose’. Vaisesika gives us a six-fold view of perception. (i) substance—e.g. Jumbo, the dog (ii) quality—color, shape (iii) action—barking (iv) part of a larger family: dogs (v) uniqueness—maybe it has a white patch in the centre of its forehead (vi) unification or synthesis of all these 5 features leads to recognizing Jumbo the dog. This is especially useful in the teaching of science, mathematics, geography. Values of uniqueness and individualism are recognized and a strong sense of identity develops. Through both synthesis and analysis we can understand both ourselves and the world around us.

## 2.6.2 Samkhya and Yoga - Philosophy and Values

### a) Samkhya

The Samkhya school of Enumeration of Kapila is one of the oldest of the six darshanas and the first rational system in the world. The Samkhya Karika begins by stating, “it is because of the anguish of suffering that the desire arises to know how to overcome it”. To overcome suffering, a special kind of knowledge is required which helps us to discriminate. Through analysis and discernment one overcomes suffering. Values of learning and discernment are stressed. There are 25 basic *tattvas* or principles of the universe and it describes the methods by which we can know and analyze these principles and their nature. Samkhya philosophy claims that the effect lies in the cause, e.g. drop a glass and it breaks into pieces. If you had not dropped it, then the glass would not have broken. From this example, it can be inferred that an individual has to take responsibility for his/her own action. The teacher has to nurture the best potential of the student. This can be achieved if the teacher uses different learning strategies to develop the multiple intelligences of the child.

According to Samkhya philosophy, our perception is limited to our five senses and learning has to take place experientially using these five senses. Learning should be open-ended, experiential, based on reason. Accordingly, teachers should incorporate hands-on learning, projects, debates, discussion, drama, exhibitions as much as possible.

In a world of change, happiness is the result of a temporary relation to certain things which produces a favorable condition in our mind at that point of time. Once, we accept that absolute happiness is not possible; we can discipline ourselves to have fewer expectations and consequently be less disappointed. According to Samkhya philosophy, only a healthy and focused individual can attain salvation. Therefore science, arts and yoga are integral to the curriculum.

**b) Yoga**

The word “yoga” comes from the Sanskrit word “*yuj*” or ‘to yoke’ or ‘to attach yourself to the task at hand with great discipline’ (Hamilton, 2001); unite the mind and body; individual and God. The school of Yoga lays more stress on spiritual discipline or application. We are led astray by our senses; yoga helps us to attain control, calm and gain inner perception. The aim of yoga is to control the activities of the mind “*citta-vritti-nirodha*”’. (Yoga Sutra 1.1-2) The training of the yogi was divided into 8 stages in the Raja Yoga which included self-control, observance, posture, pranayama or control of breath, restraint of the mind by concentration on a single object, meditation and deep meditation. Yoga is a life-long discipline and the earlier the child is introduced to it, all the better. Yoga increases self-discipline, self-control, concentration, reduces stress and enables one to control emotions.

**Check Your Progress 1**

(i) What are the different schools of Indian Philosophy?  
.....  
.....

(ii) Describe in brief the aims of Indian Philosophy?  
.....  
.....

**2.6.3 Mimamsa and Vedanta: Philosophy and Values**

**a) Mimamsa**

By the 8<sup>th</sup> century A.D., the Mimamsa School had merged with the Vedanta. Mimamsa philosophy (darshana) was different from all the other schools for it was a school of enquiry and not a school of salvation. Its original purpose was to explain the Vedas.

**b) The Vedantas**

The Vedantas form the end of the Vedas and are the most important of the six darshanas. Many features of modern Hinduism and philosophy are taken from the Vedantas and its sub-schools. In the 8<sup>th</sup> century A.D, Sankara’s commentaries on Badarayana’s Brahma Sutras introduced the concept of ‘Advaita’ non-duality or monism (i.e. allowing no second). There is only one being and that is Brahman, who is the essence of one Universe. Everything is Brahman and therefore one’s self or atman is also Brahman, “atman is Brahman”. There are two kinds of truths-conventional and absolute. At the everyday level of truth, the world was created by Brahman and gradually evolved. But at the highest level, truth was that, the world including the gods was unreal; an illusion, the only reality was Brahman. Ankara gives a simple example to explain this. A traveler saw a coiled rope, and thought it was a snake. The false snake seemed real to him and had a real effect on him. He probably began to sweat, his throat became dry, and his heart beat faster. He was frightened and only when he actually touched the rope, that his false idea was removed and he stopped being fearful. Therefore our ignorance causes the false idea. It is only

when our ignorance is removed, that we realize the absolute truth. This desire for knowledge, the need to ask questions, seek answers is to be inculcated in the students by appropriate tools of pedagogy. Students are to be motivated to read and develop a love for books, fiction and non-fiction; analyze the information, do research in their lesson planning. Teachers are to schedule debates, discussions, critical questions, interactive sessions; enabling the students to arrive at their own conclusions and make informed decisions. In this way many prejudices and superstitions can be removed and the students will emerge as more responsible citizens.

#### 2.6.4 Visistadvaita and the Upanishads

##### a) Visistadvaita

In the Pancaratra system, the soul is one with God but also exists separately. This was further developed by Ramanuja, in the 11<sup>th</sup>– 12<sup>th</sup> century A.D. He developed the concept of bhakti yoga, through intense devotion, the devotee realizes that he is a part of God and surrenders himself or herself completely to God. The soul is one with God but separate as well. Therefore his system is known as the “Visistadvaita” system or “qualified monism”. The relationship is between the Brahman, the God and the individual devotee. Just as a rose cannot exist without color so Brahman cannot exist without the ‘selves’ or the devotee who is His creation. Through the practice of Yoga – *Karmayoga* (yoga of work), *Jnanyoga* (yoga of knowledge) and *Bhaktiyoga* (yoga of devotion) a person can attain salvation. Vedanta is still a “living school”. Among its many followers are Sri Aurobindo, Swami Vivekananda, and Dr.S.Radhakrishnan. In 1893, Vivekananda introduced the concept of Advaita Vedanta as Hinduism to the West, at the World Council of Religions in Chicago. (Hamilton 2001) and in setting up the Ramakrishna Mission.

##### b) The Upanishads

The Upanishads are believed to have been revealed by the Gods. Upanishad is a Sanskrit word derived from ‘Upa’ which means ‘near’, ‘ni’ meaning ‘down’, and ‘sad’ meaning ‘to sit’. One “sits down near” a spiritual teacher or ‘guru’ as in the ‘Guru-shishya tradition’. Students are to become familiar with the concept of a loving and a forgiving God. Students can be encouraged to relate to God in their own ways; maybe as a friend whom they can talk to daily and share their joys and sorrows.

Teachers may plan activities which instill all the four values while teaching. Visits to or exhibitions on historical places of worship can be organized. Students can initiate and become involved in small service activities e.g. organise a mela for 30 poor children of the locality.

#### 2.6.5 The Heterodox Schools : Philosophy and Values

These schools do not accept the authority of the Vedas and God and are therefore described as Nastikas. These are Buddhism, Jainism and Carvakas. Buddhism and Jainism challenged the predominance of the Brahmins in Indian society; economics and politics. These were two of the many protest movements of B.C. 6<sup>th</sup> century.

##### a) Buddhism

Buddhist philosophy is a system of beliefs based on the teachings of Siddhartha Gautama, later known as the Buddha. Buddhism is a religion that stresses on religious

tolerance. In Buddhist philosophy, the three features of the universe are known as 'the three marks of existence'. Yet, there is no immortal soul (dhammapada 277-9)

### **b) Jainism**

Jainism is one of the world's oldest religions. The 24<sup>th</sup> Tirthankara, Mahavira in B.C. 550 in Bihar in northern India, was a contemporary of Gautama Buddha. The Jain philosophy is based on the idea that one has to conquer the negative aspects of human nature in order to realize the truth. The interaction between *Jiva* (living) and the *Ajiva* (non-living such as chair, tables) is responsible for the evolution of the universe. When the soul is stripped of all its *Ajiva* bondage, it becomes pure and attains liberation (*Mukti*). Jainism stresses on self-discipline, self-control; positive thinking in its disciples. It values non-violence and gives dignity and respect even to non-living objects.

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## **2.7 BHAKTI, SIKHISM, ISLAM AND SUFISM, CHRISTIANITY AND MODERN PHILOSOPHY**

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### **a) Bhakti**

The Bhakti movement in India, from 7<sup>th</sup> -13<sup>th</sup> century A.D, gave more importance to devotion and practice of values than rituals. It is very important to realize that devotion to one God did not mean that you could not worship another. In this way it encouraged tolerance and love for all religions. Famous Bhakti saints are Shankaracharya, Ramanuja, Ramananda, Kabir, Srichaitanya, and Mirabai. The bhakti movement focused on the values of love, devotion and tolerance.

### **b) Sikhism**

Sikhism was started by Guru Nanak. It was based on bhakti and rejected the supremacy of the Brahmins. Guru Nanak's teaching is practiced in three ways: Chanting (Naam Japna) the Holy Name and thus remembering God at all times, ceaseless devotion to God, Earning (Kirat Karo) or making a living honestly without exploitation or fraud and Sharing with others (Vand Chakko), helping those in need. Nanak believed in the oneness of God, the Muslim God, Allah and the Hindu God.

### **c) Islam**

When Islam was introduced in India by the Muslims in the 8<sup>th</sup> century A.D. both Hinduism and Islam had co-existed for centuries. The Mughal Emperor Akbar's 'Din-i-Ilahi' was an attempt to form a new religious policy taking the best practices of all religions. In Islam from the 8<sup>th</sup> -12<sup>th</sup> centuries A.D., two main philosophical thoughts were (a) Kalam, which dealt with Islamic theological questions, and (b) Falsafa, that was influenced by the Greek philosophy of Aristotle and Plato. In Islam washing oneself before prayers, regularity of prayers, fasting in the month of Ramzan and zakat or an obligatory payment for charitable purposes are very important. Therefore the values of cleanliness, fasting and charity are highlighted.

### **d) Sufism**

The highest example of Islamic philosophy is Sufism. Sufism developed in India in the 13<sup>th</sup> – 15<sup>th</sup> centuries A.D. It is the mystical aspect of Islam and was influenced

by the Greek philosophy of Aristotle and Plato. Sufis believed that all religions are ‘the manifestation of the desire to know the truth’. In Sufism, devotees seek divine love and knowledge through the direct personal experience of God with the help of a *Pir* or guru. It says that through self-control and loving devotion to God it is possible to unite with God. Some famous Sufi saints are Nizamuddin Auliya, Nasiruddin Chirag, and Khwaja Moinuddin Chisthi.

### e) Christianity

Christianity in India is believed to have started as early as 52 A.D. In Christian philosophy God is the beginning and the end. There is nothing greater than God. Christians believe in the idea of the Holy Trinity of the Father, the Son and the Holy Spirit. While God has given human beings the gifts of intelligence and free will, man is living in a state of wrong doing from which s/he has to be saved or redeemed. This salvation or redemption is possible only through Jesus Christ who died on the cross to save mankind. The concept of resurrection and eternal life after death is essential to Christianity. ‘Love thy neighbor as thyself’, ‘forgive us our sins as we forgive those who sin against us’ is an essential part of the Lord’s Prayer. Therefore, honesty, forgiveness, and freedom to make choices—these are some of the important values of Christianity.

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## 2.8 MODERN INDIAN PHILOSOPHY

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In the 19<sup>th</sup> century A.D. there were major socio-religious reform movements in India. For the first time, Indians were exposed to the liberal Western philosophy of Bentham, Mill, and Locke. A pioneer of the Bengal Renaissance, Raja Rammohan Roy set up the *Brahmo Samaj*. Those who contributed to Indian philosophy in the 20<sup>th</sup> century were Rabindranath Tagore, Mohammad Iqbal, Sri Aurobindo Ghosh, Mahatma Gandhi, and Dr.S.Radhakrishnan. Rabindranath Tagore placed love above knowledge and society above the state. Mahatma Gandhi firmly believed in “Truth is God” and not “God is Truth”. He lived out his principle of Ahimsa or non-violence in thought, word and deed. He used it effectively in politics and in his fight against social, economical and political injustice. The values of rationalism, equality, individualism underlying western philosophy influenced modern Indian thinkers. The oneness of god, love, service, perfection, truth, non-violence are essential values of modern Indian philosophy.

### Check Your Progress 2

(i) Describe Sufism?

.....  
 .....

(ii) Name some major modern Indian philosophers?

.....  
 .....

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## 2.9 LET US SUM UP

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Indian philosophy is very old and includes Hindu philosophy, Buddhist philosophy, and philosophy. At a broader level, it includes the Bhakti tradition, Sikhism, Sufism and the reaction to the influence of Islam, Christianity, Zoroastrianism. Indian philosophy aims at helping one to see the truth. The four main concepts of Indian philosophy are dharma, moksha, karma, and atman. The performance of duties correctly is an important value that is integral to Indian philosophy. The Vedic period is rich in Indian philosophy and literature. The Vedas were created by Brahma while the Vedangas were composed by human beings. Astika and Nastika are the two schools of Classical Indian philosophy. There are six Astika schools of philosophy. Buddhism, Jainism and Charvakas are the Nastika Schools of philosophy. The Samkhya school of Enumeration and the Yoga school unite the mind and body; individual and God. The school of Yoga lays more stress on spiritual discipline or application. The Vedantas form the end of the Vedas. Many features of modern Hinduism and philosophy are taken from the Vedantas and its sub-schools.

Vedanta is still a “living school”. The Upanishads are believed to have been revealed by the Gods secret scriptures taught by a guru to his disciples. In the Bhakti movement in India, from the 7<sup>th</sup>-13<sup>th</sup> century A.D., devotion and practice was more important than ritual.

Sikhism was started by Guru Nanak. It was based on bhakti and rejected the supremacy of the Brahmins. Islam was introduced in India by the Muslims in the 8<sup>th</sup> century A.D., both Hinduism and Islam co-existed for centuries. The highest example of Islamic philosophy is Sufism. In Sufism, devotees seek divine love and knowledge through the direct personal experience of God with the help of a *Pir* or guru. Christianity in India is believed to have started as early as 52 A.D. In the 19<sup>th</sup> century A.D., there were major socio-religious reform movements in India which created many modern thinkers in India. Swami Vivekananda revived the dynamism inherent in Hinduism. He set up the Ramakrishna Mission in 1897 A.D. Indian values are a rich source of values—tolerance, forgiveness, devotion, scientific temper, non-violence, truth, humility, detachment and many others. We have to be aware of our rich tradition and preserve it.

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## 2.10 ANSWERS TO CHECK YOUR PROGRESS

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### Check Your Progress 1

- (i) The different Schools of Indian Philosophy are Orthodox and Heterodox Schools.
- (ii) Apart from seeking higher attainments of the Moksha, i.e. spiritual progress, Indian philosophy seeks truth and knowledge.

### Check Your Progress 2

- (i) Sufism was developed in India in the 13<sup>th</sup>-15<sup>th</sup> centuries. It is the mystical aspect of Islam. In Sufism devotees divine love and knowledge through the direct personal experience of God with the help of a *Pir* or *Guru*.
- (ii) Modern Indian philosophers are Raja Rammohan Roy, Rabindranath Tagore, Mohammad Iqbal, Aurobindo Ghosh, M.K.s Gandhi and Dr.S.Radhakrishnan.

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## UNIT 3 CULTURAL PLURALISM IN INDIAN SOCIETY

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### Structure

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Civilization and Culture
- 3.4 Plurality of Identities
- 3.5 The Cultural Diversity and the Richness of India.
- 3.6 Cultural Pluralism in India
- 3.7 Cultural Pluralism and the Indian Constitution
- 3.8 Values Underlying Cultural Pluralism
- 3.9 The Challenges of Living in a Culturally Pluralistic Society
- 3.10 Activities for Children
- 3.11 Let Us Sum Up
- 3.12 Answers to Check Your Progress
- 3.13 References

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### 3.1 INTRODUCTION

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The units you have read so far in this block are on Indian culture and its philosophy as sources of values. In this unit we shall discuss values in the context of pluralism in the Indian culture. Imagine how boring it would be if all of us would wear the same clothes, speak the same language, and eat the same type of food! Fortunately, for those who live in India, there is a rich variety of food, clothes, customs languages, literature, festivals, music, art and dance. This variety is a result of the different historical, political and cultural influences, which have occurred in India in the last 5000 years. Schools need to ensure that children not only tolerate but also respect differences, appreciate the diversity while have a feeling of unity. Therefore, activities need to be integrated into the curriculum so that children can develop such values. We shall focus on these aspects in this unit.

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### 3.2 OBJECTIVES

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After studying this unit, you are expected to:

- discuss culture and civilization;
- appreciate plurality of identities;
- explain cultural pluralism in India;
- explain the role of the Indian constitution in preserving cultural pluralism;
- identify the values underlying cultural pluralism;
- discuss different ways of promoting cultural pluralism;

- discuss the impact of globalization on cultural pluralism;
- analyze the challenges of living in a culturally pluralistic society

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### 3.3 CIVILIZATION AND CULTURE

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The culture of India is one of the oldest cultures in the world. Right from the medieval period, there prevail diverse cultural diversities in form of dances, languages, religions, people, their customs and festivals. Every state of India has its own distinct culture and has carved out its own cultural niche. In spite of so much of cultural diversities, Indians are closely bound and that makes it a great country. Dating back to over 5000 years old civilization, India's culture has been adorned by migrating population, which over a period got absorbed into the Indian way of life. This great Indian culture comprises of Indian music, Indian Dance, Indian cuisine, costumes and Indian Festivals.

Several cultures form a part of one civilization claims Bonnemaision (2000, p. 86). The Indian civilization includes the cultures of the Harappans, Vedic Aryans, Buddhists, Jains, the influence of the cultures of the invaders, Kushans, Sakas, Greeks, Turko-Afghans, the Delhi Sultanate the Moguls and the British. It is also influenced by Bhaktism, Sufism. The Kushanas under Kanishka, introduced the Gandhara school of art which used Greek art to depict Buddhism. Although Islam was introduced in India by the Arabs in the 8<sup>th</sup> century A.D. it became the major religion (Tammitta-Dalgoda, 2003) in India. Hindi, the Indian national language, in the Devnagari script, is the product of Sanskrit, a foreign language introduced by the Aryans 3500 years' ago. The Persian language introduced in India by the Mughals in the 12<sup>th</sup> century A.D. led to the development of the Indian language of Urdu. (Tammitta-Dalgoda, 2003), Apart from these, Christian missionaries also had a profound influence on our educational system.

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### 3.4 PLURALITY OF IDENTITIES

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Children need to realize that India is a dynamic entity with a lot of diversity. A person need not be characterized by just language, religion, food but has a plurality of identities. By this, we mean a person can belong to many different groups at the same time, each of which is important in the given context. Common to all identities are the basic human values such as honesty, kindness, unselfishness etc. As Amartya Sen says "...history and background are not the only way of seeing ourselves and the groups to which we belong. There are a great variety of categories to which we simultaneously belong. I can be, at the same time, an Asian, an Indian citizen, a Bengali with Bangladeshi ancestry, an American or British resident, an economist, a dabbler in philosophy, an author, a Sanskritist, a strong believer in secularism and democracy, a man with a non-religious lifestyle, from a Hindu background...".

In Indian culture, a mother is very significant. She may be a Malayalee Christian married to a Hindu, living in Bengal. Yet her identity is based on Indian traditions. She will bring up her children according to the values of her family, culture and tradition. She will want them to be honest like Yudhisthir as in the Mahabharata; she will encourage her children to respect elders, she will ask them to recognize

God within all, as she teaches them to say ‘*namaskar*’. She will teach them cleanliness and hygiene, especially in preparation for prayers.

Teachers can assist the children in recognizing and developing an awareness of the different groups to which the students may belong. At the same time teachers should help them recognize that underlying all the different groups is a basic unity of human values that represent one great nation. The students should be made aware of their duties and responsibilities as a student member of a school/college/university, as a member of a family/community/religion/linguistic group/geographical region with its own music, art, dance, literature. Each aspect could be celebrated and appreciated through different activities such as concerts, dramas, debates, discussions, poster preparation and presentation. There can be an informal musical concert or a program of different dances. Students can have an exhibition of different crafts and costumes. An informal concert of songs could be organized. Therefore it is not easy to answer the question “Who am I?” for all these identities together create an individual along with one’s personality traits, likes, dislikes, values and beliefs.

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### 3.5 THE CULTURAL DIVERSITY AND THE RICHNESS OF INDIA

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The culture of India is one of the oldest cultures in the world. Right from the medieval period there has been prevailing diverse cultural diversities in form of dances, languages, religions, people, their customs and festivals.

Our manners, way of communicating with one another, etc are one of the important components of culture. Even though we have accepted modern means of living, improved our lifestyle, our values and beliefs still remain unchanged. There is amazing cultural diversity throughout the country. And there is hardly any culture in the world that is as varied and unique as India. India is a vast country, having variety of geographical features and climatic conditions and is home to some of the most ancient civilizations, including four major world religions, Hinduism, Buddhism, Jainism and Sikhism. Indian culture is a composite mixture of varying styles and influences. Festivals in India are characterized by color, gaiety, enthusiasm, prayers and rituals and in the realm of music, there are varieties of folk, popular, pop, and classical music. The Indian culture has persisted through the ages precisely for the reasons of antiquity, unity, continuity and the universality of its nature. Thus within the ambience of Indian culture one can identify ‘Indian Music’, ‘Indian Dance’, ‘Indian Cinema’, ‘Indian Literature’, Indian Cuisine’ ‘Indian Fairs and Festivals’ and so on. Indian culture tells us about the importance of co-operation and better living amongst ourselves and subsequently sends the message of making this world a better place to live in.

**Check Your Progress 1**

1. How can a teacher teach the aspects of cultural pluralism to students?

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2. Define cultural pluralism in the Indian context?

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3. Describe briefly about Indian cultural diversity?

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### 3.6 CULTURAL PLURALISM IN INDIA

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When many cultures co-exist in a given geographical area, without one dominating the other, it is known as “cultural pluralism”. There is a common national culture in India, but at the same time the various communities have the freedom to maintain and develop their own cultural and religious traditions, so long as they are not detrimental to the unity and general welfare of the nation. This is cultural pluralism in the Indian context. Nehru (1946) described the “unity in diversity” within India when he said, “it is fascinating to find how the Bengalis, the Marathas, the Gujuratis, the Tamils, the Andhras, the Oriyas, the Assamese, the Canarese, the Malayalis, the Sindhis, the Punjabis, the Pathans, the Kashmiris, the Rajputs and the great central block of the Hindusthani speaking people, have retained their peculiar characteristics for hundreds of years... have remained distinctively Indian.” Indian Culture is grand and unique and has fostered other cultures. We can call Gandhi the embodiment of Indian cultural heritage. He was the one who highlighted India’s culture and spoke of its characteristics of magnanimity, flexibility and above all of its synthesis. The history of the country’s culture goes back to the ancient past or we can certainly line it up at least with the Dravidian era. Later on, many other cultures came in contact with the Indian Culture and easily merged themselves into it according to the circumstances and conditions that prevailed in India. In the same context, Gandhiji regarded the homogeneity of the Indian environment as the basis of this synthesis.

India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion still plays a central and definitive role in the life of many of its people. The religion of 80% of the people is Hinduism. Islam is practiced by around 13% of all Indians. It is the birthplace of Hinduism, Sikhism, Buddhism, Jainism and they are accepted within its rich cultural tapestry. The religions of Islam, Christianity, Zoroastrianism, and Judaism are celebrated in their unique ways India is a secular country, where there is no State Religion. India has no official or established state religion. Most other states in its neighborhood affirm a religious identity: Pakistan and Bangladesh are Islamic states; Sri Lanka gives a special status to Buddhism; and Nepal is a Hindu state. India, however, has no established religion and this is the first sign of its commitment to treat all communities as equal. This is supplemented by the constitutional provisions that protect religious liberty. While most societies grant individuals the right to religious belief, in India communities enjoy the right to continue with their distinct religious

practices. Perhaps the most significant part of this is that in all matters of family, individuals are governed by their community personal laws. Religious communities also have the right to set up their own religious and charitable institutions; they can establish their own educational institutions, and, above all, these institutions can receive financial support from the state. Thus public recognition has been granted to different religious communities and space made for them to continue with their way of life.

There are 22 official languages and each has its distinctive script (Guha 2010). The Indian one rupee currency shows seventeen languages and seventeen scripts. Besides, there are 63 non-Indian languages spoken in the country and a total of more than 1652 languages and dialects. Among the great Indian thinkers who moulded independent India are Jawaharlal Nehru, Rabindranath Tagore, and Mahatma Gandhi. Like Nehru, Tagore also consistently stressed on “unity in diversity”. It is by celebrating the diversity of cultures that true unity could be achieved. He was one of the greatest champions of Indian pluralism. He believed in “liberal pluralism” which encouraged both the autonomy of individuals and also acknowledged that this autonomy was only possible in the context of multiple cultural traditions. Tagore’s concept of autonomy was based on the ability “to think critically about oneself and one’s traditions, the ability to courageously put them to the test posed by the example of others and their ways of life” (Nussbaum, 2007).

Mahatma Gandhi aptly described the plurality of religions when he was asked whether he was a Hindu and he replied, “Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew.”(Nussbaum 2007) Republic Day Parade of India as a Symbol of Cultural Pluralism. Have you watched the Republic Day celebrations at Delhi on January 26th? It’s a marvelous display of the cultural pluralism of our country. 26th January, 1950 was the day when the Indian Republic and its Constitution came into force and therefore this day is celebrated as Republic Day. A grand parade is held in the capital, New Delhi, “from Raisina Hill near the Rashtrapati Bhavan (President’s House), along the Rajpath, past India Gate and on to the historic Red Fort.”

The Prime Minister of India lays a wreath at the Amar Jawan Jyoti at India Gate, commemorating all the soldiers who sacrificed their lives for the country. There is a magnificent military parade. This is followed by a colorful cultural parade. India’s rich cultural heritage is depicted in the form of tableaux from various states. Each state depicts its unique festivals, historical locations, art; etc School children from all over the country also participate in the parade presenting folk dances, drills and singing to the tunes of patriotic songs. Celebrations are also held in all state capitals, at district headquarters, sub divisions, talukas, and panchayats.”

([india.gov.in/myindia/republicday.php](http://india.gov.in/myindia/republicday.php))

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### 3.7 CULTURAL PLURALISM AND THE INDIAN SOCIETY

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Cultural pluralism is reflected in the “secular democratic framework” of the Indian Constitution. The Indian Constitution can be said to be a multicultural document in the (*International Journal on Multicultural Societies (IJMS), Vol. 5, No.2, 2003: 148 -161* Bhattacharya 2001). Through its political and institutional policy, the constitution recognizes and accommodates the diversity of India.

Article 350 A of the constitution directs every state to provide adequate facilities for instruction in mother-tongue at the primary stage of education of children belonging to linguistic minority groups, and empowers the President to issue proper direction to any state (Basu 1997, 380). Article 29 (2) forbids any discrimination against any citizen on the basis of religion, race, caste or language in the matter of admission into educational institutions maintained or aided by the state. Articles 29 (1) and 30 (1) stipulate that minorities can establish and administer educational institutions of their own choice, and the state cannot compel them to attend institutions not to their liking.

The linguistic diversity of India is evident in the Eighth Schedule of the Indian Constitution which officially recognizes 22 languages. Hindi is the official language and English is the associate official language.

In India, 'Multiculturalism' is a special kind of relationship adopted by the state towards different cultural communities that fall within its sovereignty (Bhargava 2004). In the Indian model, multiple religions are part of its foundation and not an afterthought. Even if the state is not identified with a particular religion, there is official and public recognition granted to religious communities. It respects liberty, equality, encourages peace and tolerance. It also tries to ensure equal dignity and status to members of all religions. There is a strong effort to encourage all to enter Hindu temples irrespective of their caste. The state also shows respect for religious communities by giving public support. India's constitutional secularism allows decisions on individual or community values by allowing flexibility between the public and private within a democratic process based on non-violence, protection of basic human rights, including the right not to be disenfranchised (Bhargava, 2004).

The government promotes cultural pluralism in many ways by policies that recognize and celebrate public holidays of minority religions; encourages the celebration of festivals, holidays of all cultures; encourages the music and arts of all cultures and encourages the representation of cultures in different areas of life. The government also provides funds or subsidizes important religious customs such as the Haj pilgrimage.

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### **3.8 VALUES UNDERLYING CULTURAL PLURALISM**

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Compassion, equality, tolerance, acceptance, appreciation, adjustment are some of the underlying values necessary for safeguarding the culturally pluralistic society of India. Indians are very aesthetic and eager to know of the dance, music, songs, food, clothes, and crafts of other states. Formal or informal gatherings are usually incomplete without a cultural program. Weddings in urban or rural areas are a celebration of all these cultural aspects.

Students can organize a festival on "Dances of India" or a "getting to know each other's culture" program or arrange a "Food of India" exhibition. They can have discussions, role plays, debates, puppet shows on the various aspects of Indian culture. Students are to be encouraged to discuss differences and similarities, what features of their culture to preserve and why. It is through such activities that students shall imbibe the values underlying cultural pluralism. In these activities it is advisable that the teacher remains a facilitator and guides the students to express their own ideas and feelings.

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### 3.9 THE CHALLENGES OF LIVING IN A CULTURALLY PLURALISTIC SOCIETY

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According to Nussbaum in “The Clash Within: Democracy, Religious Violence, and India’s Future”, (2007) conflict between cultures are in reality a “clash between people who are prepared to live with others who are different and those who seek the protection of homogeneity.” Culture groups may differ but they have to be given their due recognition in society. Guha insists that the “forces that have kept India together are many”, and individuals, institutions have helped “transcend the divisiveness of class and culture and have nullified the predictions that India would not stay united and not stay democratic” (Guha, 2007).

Another challenge before India is that of globalization. There is a lot more interaction with different cultures as a consequence of globalization. Will India be able to retain its cultural pluralism against this onslaught of globalization? The richness of Indian cuisine, music, dance, fabrics, and crafts are appreciated across the globe. It is the more subtle aspects of Indian customs and traditions that are being challenged. Traditions are being questioned which is good, for it encourages students to explore and understand the deeper meaning of customs and traditions like why should we respect our elders? Should older people be respected just because they are old? Of course, it is always advisable to allow the student to ask such questions and then guide the student to arrive at his/her own decision based on what he/she values. Therefore, in lesson plans time for such exploratory activities should be organized.

Fashion, dress, food, films, music are having a global impact across the world. Just as Hollywood films have an impact on our lives; Bollywood films too are a source of entertainment abroad. Fast food is a favorite and in cities, even vendors are seen enjoying a burger and an ice-cream cone! Consequently, we retain our cultural plurality and at the same time do follow certain global patterns of consumption and in balancing these lies the challenge as we retain our cultural identity despite the impact of globalization.

Once again the law of love overcomes all differences. Only if we are willing to appreciate the differences, acknowledge the richness of each other’s culture can we progress. In a culturally pluralistic society, we have to be careful, not to judge whether other cultures are right or wrong nor should we be judgmental about the customs of other cultures or try to promote one culture against the other. All cultures need to be given equal respect, within the larger framework of the laws, customs and in accordance with the Indian Constitution.

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### 3.10 ACTIVITIES FOR CHILDREN

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1. Observe the Republic day celebrations on Doordarshan and identify 5 features that you liked most. Pay careful attention to the costumes, songs and tableaux. (30-50 words)
2. Plan an event by which you will encourage the students to appreciate their cultural heritage. What cultural feature/s will the students focus on? What are the materials that you will need? How much will it cost? (Make a small budget and maintain it). How much preparation time will you give the students? When will they present it? How will they be assessed? How can you involve the parents

also? (Maybe the parents can help in making props; teach the children songs/dances).

3. Conduct the following activity. Students are to identify one Indian custom/tradition that they consider (a) important and (b) unimportant. They are to explain their choice. They are also to interview at least 8-10 persons and find out what custom/tradition they consider important and unimportant and find out the reasons for their choice. They list the results of their survey and analyze it to discover which custom/tradition is the most (a) important and (b) unimportant. They are to suggest two ways of preserving at least five most important customs/traditions. In addition to the above the following activities can be done along with the students to explain the diversity of cultures and to teach the students to respect each other's culture.

- Ask students to create and share visual depictions of their individual cultural compositions.
- In small groups, one member is selected to tell his or her life story. After the speaker has finished talking, have the listeners create a visual depiction of the cultural influences in the speaker's life.
- Collect a variety of magazines and newspapers that are representative of several cultures. Divide students into groups, with each group receiving several issues of the same publication. Direct students to peruse the periodicals and determine which beliefs and values are conveyed. In the ensuing whole-class discussion, ask students to identify values that vary from journal to journal. Such a discussion facilitates students' consideration of differences and similarities among cultures.
- Arrange desks in a circle and ask students to introduce themselves and highlight any situations in their lives when they were in the numerical minority, as if they were a giraffe among hippos. The instructor should provide an example by first introducing himself or herself in such a manner. This activity, for which ample time should be provided, contains several benefits:
  - o In articulating situations in which they have felt different, students will think about what makes their own backgrounds distinctive and what in their backgrounds is similar to the backgrounds of classmates.
  - o Even though the class may appear to be monocultural, students will see the class as a whole being characterized by diversity.
- In reflecting on their own and classmates' experiences of being in the minority, students will begin to have empathy for those who are members of minority groups within society.

(Retrieved from [www.ncrel.org](http://www.ncrel.org), dated 2.5.11; [info@ncrel.org](mailto:info@ncrel.org))

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### Check Your Progress 2

1. What are the challenges of living in a multicultural society in India?

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2. What are the values necessary for safeguarding cultural pluralism?

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### 3.11 LET US SUM UP

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Thus Indian culture is rich and diverse and as a result unique in its very own way. Even though we have accepted modern means of living, improved our lifestyle, our values and beliefs still remain unchanged. Togetherness is the essential character of our way of life. It is this spirit of togetherness that welcomes and blends diverse elements that seem disparate outside of that framework. This mytho-spiritual character of the Indian ethos has never failed to mystify western observers. “Is India a mystery or a muddle?” was the question that stalked E. M. Foster right through and beyond his tryst with India. India is neither; she is, instead, a spiritual-cultural unity-in-diversity that can host the different and the contrary. It was Gandhiji, essentially an Indian who could blend Indian spirituality with western rationality, Swami Vivekananda, who embodied the spirit of India, advocated a synthesis of the east and the west: The same spirit runs through Vivekananda concept of the integrated Indian identity synthesizing Vedantic soul with Islamic body. Rabindranath Tagore, Mahatma Gandhi, Jawaharlal Nehru were all champions of cultural pluralism. Important values practiced in such a culturally pluralistic society are acceptance, compassion, equality, tolerance, appreciation and adjustment. Globalization is leading to homogenization of culture, which is inevitable but at the same time we also have to retain our culture and the diversity integral to it.

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### 3.12 ANSWERS TO CHECK YOUR PROGRESS

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#### Check Your Progress 1

1. In the classroom the teacher can celebrate each aspect through different activities such as concerts, dramas, debates, discussions, poster preparation and presentations.
2. Cultural pluralism in the Indian context is the common national culture in India, in which the various communities have the freedom to maintain and develop their own cultural and religious traditions, so long as they are not detrimental to the unity and general welfare of the nation.
3. There is hardly any culture in the world that is as varied and unique as India. India is home to some of the most ancient civilizations, including four major world religions, Hinduism, Buddhism, Jainism and Sikhism. Indian culture is a composite mixture of varying styles and influences. Festivals in India are characterized by color, gaiety, enthusiasm, prayers and rituals and in the realm of music; there are varieties of folk, popular, pop, and classical music.

#### Check Your Progress 2

1. a) Conflict between cultures b) and globalization.

2. Compassion, equality, tolerance, acceptance, appreciation and adjustment are some of the underlying values necessary for safeguarding the pluralistic society of India.

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## UNIT 4 VALUES FOR SUSTAINABLE DEVELOPMENT

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*Education for Sustainable Development is fundamentally about values, with respect at the centre....*

*— Education and the search for a sustainable future, UNESCO*

### Structure

- 4.1 Introduction
- 4.2 Objectives
- 4.3 Sustainable Development
- 4.4 Education for sustainable development
- 4.5 Values for Sustainable Development
- 4.6 Developing Values in Children
- 4.7 Case Studies
- 4.8 Let Us Sum Up
- 4.9 Answers to Check Your Progress
- 4.10 References

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### 4.1 INTRODUCTION

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In the previous unit, you have read about cultural pluralism in Indian Society and the need for cherishing it. The discussion was thus with a national perspective. In this unit we shall take this dialogue further and have discussions with an international perspective, on the values needed for sustainable development (SD). What is Sustainable Development? As per the Report of the World Commission on Environment and Development, (1987), SD is the development, which meets the needs of the present generation without compromising the ability of future generations to meet their own needs. How can we achieve SD? Education, identified as the necessary utopia by the Delors Commission (1996) had also been recognized by the Agenda 21 (Agenda 21 was adopted in 1992 at the United Nations (UN) Conference on Environment and Development in Rio de Janeiro. It is the blueprint for operationalising SD) as one of the most effective means of ensuring SD. The UN has therefore declared 2005-2014 as the Decade for Education for Sustainable Development (ESD). It has also been stated by the UNESCO that ESD is fundamentally about values. Values cannot be learnt in isolation but are best imbibed when they are integrated with general education. In this unit we shall focus on the role of education in developing the values needed for Sustainable Development.

Understanding the concept of SD is the prerequisite for developing the values needed for it. Hence, in this unit we shall first briefly discuss SD. Thereafter we shall describe the role of education in sustainable development and the nature of education required for it. Subsequently we shall identify the values needed for sustainable development. At the end we shall discuss the role of teachers in developing these values in children.

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## 4.2 OBJECTIVES

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Following a study of this unit, you are expected to:

- elucidate the concept of sustainable development;
- describe the role of education in attaining sustainable development;
- identify the values needed for sustainable development;
- explain the processes that can lead to the inculcation of values for sustainable development

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## 4.3 SUSTAINABLE DEVELOPMENT

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Intensification of agricultural activities, rapid industrialization and increasing use of non renewable energy are being carried out to fulfill the needs of the millions. You know that these activities have taken a heavy toll on both the natural as well as the social environment. A heavy price is being paid in terms of environmental degradation and the continuing socio-economic marginalization. As stated by Mathur and Pal, (1981), man is wasteful by nature and now his wastes are beginning to bury him. He has made septic tanks of lakes, rivers and estuaries. For our insatiable needs we have lost huge tracts of precious forestland and thousands of species. Vast amount of natural resources have been plundered, agricultural land and the overall environment have been degraded and we are fast moving toward a situation where the very existence of quality life on this planet is threatened. Besides biodiversity, cultural diversity, which is considered to be a unique asset of human race is also at stake due to social polarization, rising intolerance and conflict. An issue of further concern is that the benefits amassed are being reaped by the powerful and privileged while a huge number of people are getting marginalized. However, the heartening aspect in this gloomy scenario is the realization, albeit quite late, that development at the cost of nature and that which fulfils the needs of some people for some time cannot be sustained over a length of time. Today there is a consensus regarding the notion that we are already at the brink of an impending disaster and unless we act fast, the generations to come would inherit an inhabitable earth. Ensuring environmental sustainability therefore happens to be one of the Millenium Development Goals (MDGs) (The MDGs are eight international development goals that the UN member states have agreed to achieve by the year 2015).

Since the Earth Summit at Rio in 1992, the term, ‘sustainable development’ has been in vogue. The concept gained popularity since the Brundtland Commission (1987), set up by the UN, defined sustainable development as development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs (Report of the World Commission on Environment and Development, 1987). It is a vision of development that encompasses populations, animal and plant species, ecosystems, natural resources and that integrates concerns such as poverty, gender equality, human rights, education for all, health, human security, intercultural dialogue, etc. (UNESCO, <http://www.unesco.org/en/esd/>). Hence, perception about sustainable development and human needs cannot be narrowed down to matters related only to the environment. Rather, a holistic view that includes in its ambit three interrelated constituents-environment, sustainable economic development and sustainable socio political development, have been adopted for

sustainable development. The World Summit Outcome Document (2005) referred to these terms as interdependent and mutually reinforcing pillars of sustainable development. Therefore, protection and improvement of the quality of the environment are as important as empowering people, eliminating marginalization and enabling broad based participation of people in socio-political activities and it has been accepted that this can be achieved through education, the key to sustainable development (Bose, 2008).

An ethical framework of sustainable development provides normative guidance and it can serve only one ultimate end: human happiness. Earlier human happiness was considered to be related mainly to natural wealth. This is depicted by the model given below that relates natural wealth (as the ultimate means) to human happiness and well being (as the ultimate end) in a hierarchy of human institutions: technology, economy, politics and ethics. It has been realized that this anthropocentric model is a misleading and in fact dangerous framework as is evident from its environmental consequences (Bossel 1998).

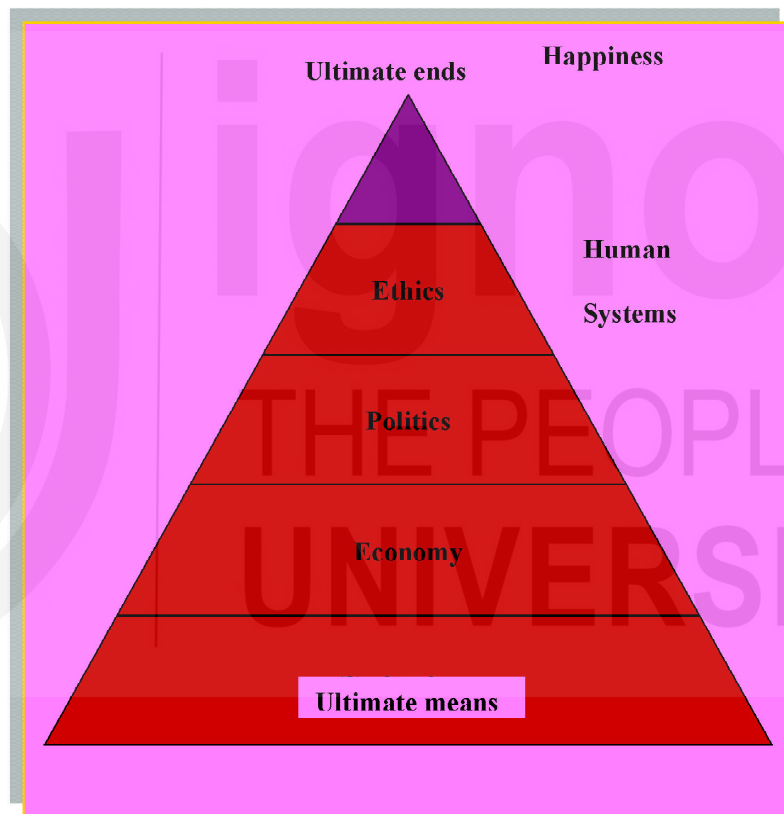


Fig.1: A model relating natural wealth as the ultimate means to human happiness as the ultimate end. (Source: Bossel, H. (1998). Earth at a crossroads, UK: Cambridge University Press. p97).

The sustainability postulate rests on the intrinsic value of the processes and products of natural evolution and human cultural evolution. If we value these, we must strive for ensuring their future existence, development and evolution i.e. for sustainability. An anthropometric view point also supports this as sustainability is in the interest of human beings. An ethic based on sustainability postulates imply:

1. with respect to the natural environment, it means acknowledging species and ecosystems as systems having their own identity and the right to exist in the present and in the future. The natural environment cannot be viewed as (supposedly infinite) source of resources but must be viewed as ‘life space’ on which our existence depends and for whose future we are responsible.

2. with respect to human systems, it means respecting the right to equitable treatment for all human beings without differentiation by region, religion, race, gender, political conviction, income, wealth and education.
3. with respect to the future systems, it means respecting the right for existence and development of future generations, species and ecosystems in the spirit of the slogan, 'we have borrowed the earth from our children'.

(Source: Bossel, 1998, p87-p97)

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## 4.4 EDUCATION FOR SUSTAINABLE DEVELOPMENT

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How can we attain sustainable development? You have read that Agenda 21 has considered education as an effective means of attaining sustainable development and that the UN has declared 2005-2014 as the Decade for Education for Sustainable Development (ESD). It has also been said that children not only will inherit the responsibility of looking after the Earth, but in many developing countries, they comprise nearly half the population (Chapter 25, Agenda 21). Hence, education is the means to address the concerns of children as well as to prepare them to be the architects of sustainable development (Bose, 2008).

*Humanity stands at a defining moment in history. We are confronted with a perpetuation of disparities between and within nations, a worsening of poverty, hunger, ill health and illiteracy, and the continuing deterioration of the ecosystems on which we depend for our well-being. However, integration of environment and development concerns and greater attention to them will lead to the fulfilment of basic needs, improved living standards for all, better protected and managed ecosystems and a safer, more prosperous future. No nation can achieve this on its own; but together we can - in a global partnership for sustainable development (Excerpt from Preamble, Agenda 21)*

Education for sustainable development is also needed by the youth. The two main recommendations of the National seminar on environmental higher education held at New Delhi from July 30th - 31st 1981 (Bandhu and Aulakh, 1981) were:

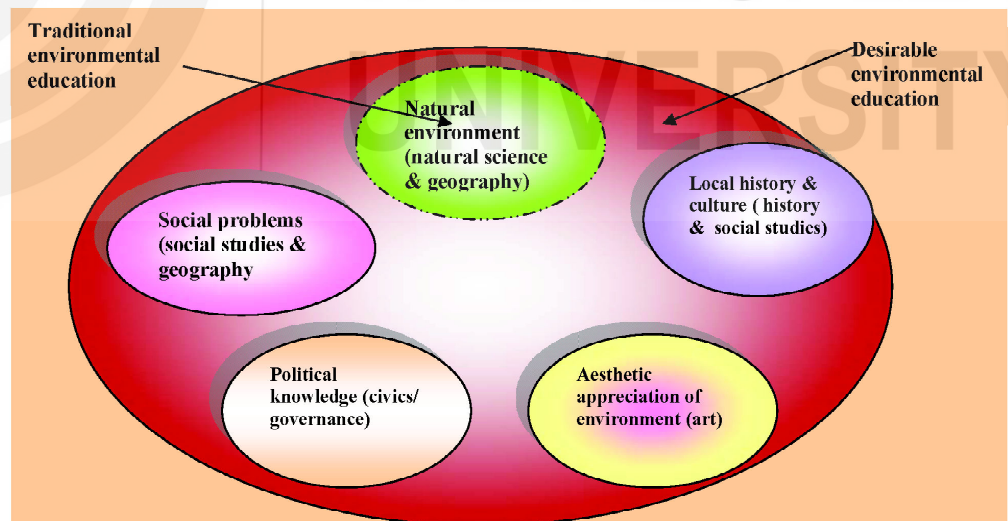
- the environment is indivisible. It has no geographical or ideological frontiers and further it is common to all living organisms-man, animals and plants.
- There is no purely scientific-technological solution to environmental problems and pollution. A human (or moral) dimension is an essential component to all such solutions.

It was also recommended that environmental education should lead to the development of ecological ethics, i.e. a change in attitude towards man, society and nature.

Now the question is what kind of education is needed for value development of SD? Earlier the focus was on the natural environment and education imparted for protecting the physical environment. But now there is a wider vision, encompassing both physical and social sustainability and it encompasses the ethnic and cultural spectrum in all its diversity. Sustainability thus has physical, material, ecological,

social, cultural, psychological and ethical dimensions and it is through education that we can preserve and continue these. UNICEF advocates ‘primary environmental care’, a community based approach to meeting basic needs through the empowerment of local communities, while ensuring the protection and optimal utilisation of natural resources within the community. It has been further said that environmental education should be promoted to encourage the active participation of women and children, to enhance their life skills and adaptability and to enable them to attain a sustainable livelihood (UNICEF, 1993).

As stated earlier, the earlier environmental education programmes were oblivious of the social environment. This changed with the view, gaining ground that the human component cannot be overlooked. The developing countries in order to protect the environment cannot sacrifice development. In view of this, the Bruntland Commission (1987) announced a strategy that would simultaneously offer development, eradication of poverty and also rescue earth from its perilous path of degradation (World Commission on Environment and Development 1987). Earlier the environment movement had focused only on the nature and conservation of resources without referring to development, i.e. poverty eradication. The Report of the Bruntland Commission led to the UN conference on environment and Development in Rio De Janerio in 1992, called the Earth Summit. Development as well as the environment were emphasised in this summit. Therefore, the most sound approach to development lies in developing citizenry that understands and cares about the management of the environment, which one can operate in a highly participatory manner in democratic communities. Hence, education for children needs to transcend the green notion of environment and encompass the natural as well as social components. The kind of environmental education requires children to be involved with the larger community of adults in the improvement and ongoing monitoring of their environment (Hart, 1997).



**Figure 2:** A comparison of traditional and desirable environmental education.

**Source:** Hart, R.A. (1997). *Children’s participation*, London: UNICEF, Earthscan Publications Ltd. P59.

From figure 2 it is apparent that education for SD has a wide scope. It is also clear that such education has an interdisciplinary nature. It prepares learners for strengthening the three pillars of sustainable development - society, environment and economy. This represents a new vision of education, which will prepare children to understand and address challenges such as poverty, inequality, marginalization,

exploitation, wasteful consumption, environmental degradation, population growth, unplanned and chaotic urbanization, intolerance, conflicts and wars, and the like that threaten the future of humanity as well as the earth.

**Activity**

Study Agenda 21 and in the light of it prepare a note explaining the role of education for SD.

**Check Your Progress 1**

i) Explain the importance of the social environment for SD.

.....

ii) Why is education important for SD?

.....

iii) What is your view about the present system of education imparted at the elementary level? Does it address the three pillars of SD? Justify.

.....

.....

**4.5 VALUES FOR SUSTAINABLE DEVELOPMENT**

Consider the case of a child who knows that animals at a zoo should not be teased but may still pelt stones at them. Or, some of us forget to switch off the electrical appliances while leaving the room. What is the reason for such behaviors? Is it the lack of knowledge? Knowledge on its own may not lead to behavioural changes rather there is need for a mindset i.e. attitude, which in turn is shaped by the values we possess. The essential condition for SD is a mindset that favours it. Merely possessing knowledge of the factors leading to SD is not enough. More than cognitive needs, the affective needs, i.e. attitudes are important. The three pillars of SD and the MDGs rest on values. As you have read in the very beginning of this unit, ESD basically intends to develop values through education. The values revolve around ‘respect’. We need to develop in children respect for:

- Respect for others, including those of present and future generations;
- For differences and diversity;
- For the environment, and
- For the resources of the planet we inhabit

In addition, education enables us to understand ourselves and others and our links with the wider natural and social environment. ESD aims at developing a sense of justice, responsibility, exploration and dialogue and move us to adopt behaviors and practices which enable all to live a full life without being deprived of basics (UNESCO, Education for Sustainable Development and Value Education).

You have also read that development can be equitable and sustained only when people are empowered as decision makers. We need to develop a society that eliminates marginalization and allows broad based participation of people in socio-political activities. Will a person opposing differences in views, culture and aspirations make decisions that lead to inclusive growth? No, only those with an open mind and ability to think critically can be expected to believe in an inclusive society. Hence, values like tolerance, open mindedness, rationality and the like are important for eliminating various kinds of marginalisations.

Teachers are expected to help children in developing values for Sustainable Development but values according to some schools of philosophy are eternal, while according to some others, are not so. However, as stated by Kates, Parris, and Leiserowitz (2005) although reinterpreted over time, issues like peace, freedom, development and the environment remain prominent issues and aspirations. Hence, certain values like love, compassion, respect for others, open mindedness, justice, peace, rationality, moderation and the like have withstood the test of time and are eternal in nature.

Is there a list of values that can lead to sustainable development? In response to this we may ask, is there a fixed model for attaining sustainable development? Well just as there is no fixed model for attaining sustainable development, similarly, it is difficult to prescribe a fixed set of values for it. However, certain values have been identified for sustainable development. These are a set of core values- peace, human rights, democracy and sustainable development and related values that support them.

Learning to live together in peace and harmony, A UNESCO –APNIEVE sourcebook for Teacher Education and Tertiary level education includes the above mentioned core values and also the related values. They are as follows:

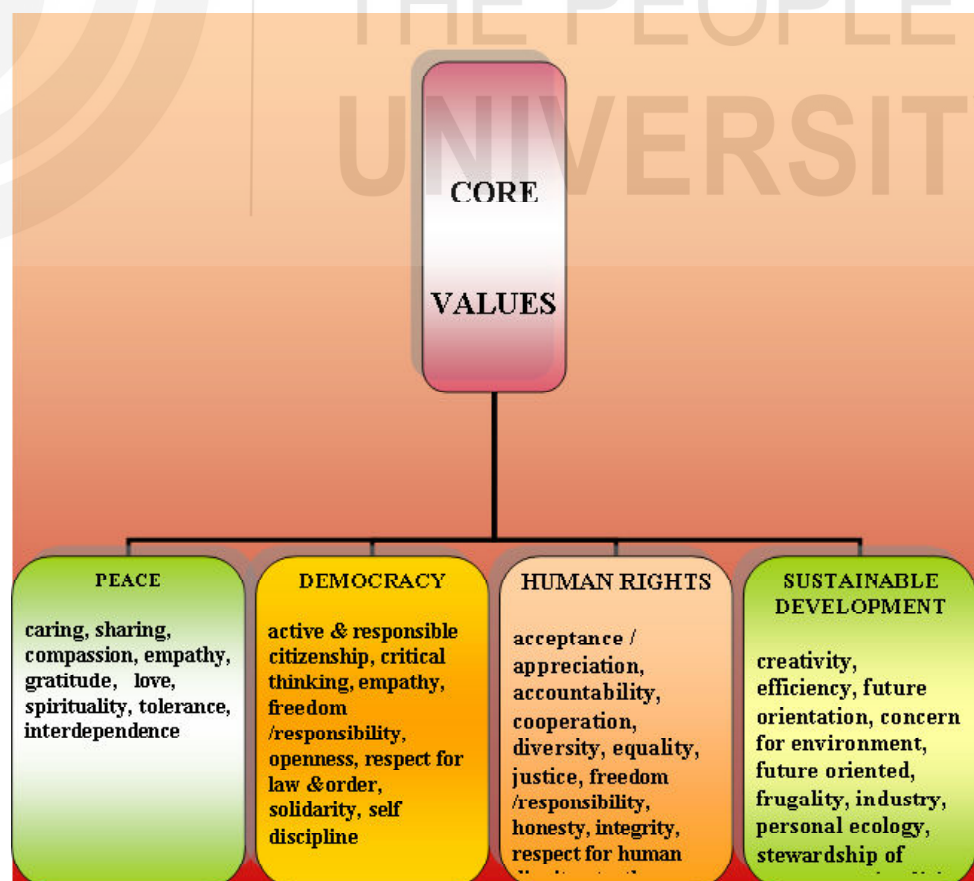


Figure 3: Core and related values needed live together in peace and harmony

Values that comprise the related values have been identified as the following:

<b>Peace</b>	<b>Human right</b>	<b>Democracy</b>	<b>Sustainable development</b>
<i>Love:</i> self worth, self esteem, trust & respect, positive self criticism, openness, deep sense of responsibility, concern for others, fidelity/ loyalty, sense of sacrifice, sense of reconciliation, courage, gentleness, endurance	<i>Truth:</i> right to exist, freedom of speech, expression, belief and worship	<i>Respect for law and order:</i> Discipline, respect for authority, mutual trust	<i>Efficiency/Industry:</i> ecological sustainability, hard work and industry, discipline and practical mindedness
<i>Compassion:</i> kindness, moral strength/fortitude, sensitivity to others' needs goodwill, nurturing, supportiveness	<i>Respect for human dignity:</i> respect for self and others, self esteem, respect for basic right of every person, love and care, respect for other's work	<i>Freedom and responsibility:</i> democratic and responsible way of life , freedom of expression and articulation, respect for others' rights	<i>Future orientation:</i> sustainable future, alternative future, visionary orientation, sense of mission
<i>Harmony:</i> mutual trust and understanding, sense of belonging/cultural worth, cooperation/collaboration, effective communication, concern for common good, sense of reconciliation, desire for consensus	<i>Accountability:</i> personal responsibility, acceptance of the consequence of one's action	<i>Equality:</i> belief in human dignity, recognition of others' rights, especially those of minorities and those deprived	<i>Environmental concern:</i> Environmental care, Environmental action
<i>Tolerance:</i> mutual respect, genuine acceptance, accommodation, respect for personal and cultural differences, peaceful conflict resolution, acceptance and appreciation of diversity of cultures (unity in diversity), respect for minority groups and foreigners, sense of humour, courtesy, cordiality, open mindedness	<i>Acceptance /appreciation of diversity:</i> respect for belief and culture of different communities and the sovereignty of other nations; respect for culture of other countries, respect for the rights of minority and disadvantaged groups	<i>Self discipline:</i> courtesy, good behaviour in human interaction, non violent conflict resolution	<i>Stewardship of resources:</i> reverence for nature and responsible consumption, social justice, sense of common good

**Changing Culture and Human Values**

<p><i>Caring and sharing:</i> love, concern, generosity</p>	<p><i>Freedom and responsibility:</i> freedom of speech, freedom of worship, freedom from fear, ignorance and hunger, responsibility to others</p>	<p><i>Active and responsible citizen:</i> readiness to volunteer, civic mindedness, belief in participation</p>	<p><i>Creativity:</i> Creativity in preserving physical, social, cultural resources, Creativity in solving environmental concerns, flexibility, adaptability</p>
<p><i>Interdependence:</i> sense of interconnectedness with others and with creation, globalisation/ nationalisation and internationalisation, sense of subsidiary, non violence, active participation, global understanding/mutual respect among nations, creative and collective responsibility and cooperation, transformation leadership, commitment to the future</p>	<p><i>Co-operation:</i> preparedness to work with others</p>	<p><i>Openness:</i> dialogue and consultation, negotiation, open mindedness based on scientific truth and universal values</p>	<p><i>Frugality/simplicity:</i> reverence for life, responsible consumption, effective management of resources</p>
<p><i>Empathy:</i> appreciation of eth other, awareness , concern</p>	<p><i>Integrity:</i> moral uprightiness, ethical behaviour</p>	<p><i>Critical thinking:</i> rational thought, scientific outlook, questioning mind, search for truth, well informed judgement</p>	<p><i>Personal ecology:</i> reverence for life (human and natural resources) , personal care</p>
<p><i>Spirituality:</i> inner peace, reverence and respect for life, belief in one's material and spiritual potential, commitment to genuine human development, confidence in the human spirit, freedom of thought, equanimity/calmness/inner strength, integrity, genuineness,</p>	<p><i>Honesty:</i> consistence of word and action</p>	<p><i>Solidarity:</i> collective decision – making, co-operation, team work, peaceful solution of problems</p>	

righteousness, reflective attitude/meditativeness			
<i>Gratitude</i> : appreciation, respect, acceptance			

Values needed for SD may be known to us but those that are not supported by the society cannot be taught in a school setting. Therefore, community involvement in ESD is essential both in content determination and its implementation. The present value system indicates that the expert knows that the common man does not; the man knows that the woman does not. The non-tribal knows, that the tribal does not (Workshop recommendations, Education for Sustainable Development: Values and Perspectives International conference on Education for a sustainable future, Ahmedabad 2005). It is necessary to overcome such biases and take into cognisance the knowledge and the value system of the community and make it the base for further developments.

#### 4.6 DEVELOPING VALUES IN CHILDREN

In the previous section, we have identified a list of values for sustainable development. Development of values cannot be a short-term affair but requires education over a long period of time, which should be initiated as early as in the childhood when the foundation for future life is laid. As rightly stated by Sugarman (1973) in all economically developed societies today, it is taken for granted that children from the age of five onwards would spend a large part of their day away from their families at schools where they will be in charge of teachers. At least ten years of the child's life would be spent in this way. Therefore, school has an overall important effect on its pupils. It goes without saying that teachers have to take the responsibility of developing values. Reflectively or unreflectively teachers teach values to pupils through rewards and punishments, reinforcements and models. But such efforts are not conscious and deliberate, rather uncontrolled (Rani 2005). Value development will require conscious, planned and deliberate attempts of the school and the teachers.

As expressed by Hart (1997), often we try to educate children about environmental problems, equality, participation and many other such issues but not for these problems. Education in the latter case, would not remain confined to passing on loads of information for memorizing and forgetting but also include internalization of the information, development of skills and attitudes to meet these challenges. We need to allow students to think, reflect, discuss debate and act rather than listen to what has been thought and done. Children also need to understand that it is for 'us' rather than 'some one else' to act. Besides, only through direct participation can children develop a genuine appreciation of democracy and a sense of their own competence and responsibility to participate. Therefore, it is important for children to be aware of the issues of poverty, inequality, conflict, environmental and other contemporary challenges and play a role in addressing them as they directly participate in the activities of the school and the community. It has been rightly said that "education for the environment is a process of inquiry and action on real environmental issues. Such an enquiry process demands that students actively engage in critical

or active thinking about real problems. The development of knowledge, skills and values is not only directed towards action but emerges in the context of preparing for (i.e. the enquiry) and taking action” (Teaching for sustainable world: UNESCO – UNEP IEEP, 1996, quoted by Krishnakumar, Bablu Mohamed Nazeer and Mahadevan ,G., 2005).

The concept of Sustainable Development must promote public involvement in environmental management at the local level. This will come only from a citizenry that feels truly involved in its own local community, not one that simply responds to universal environmental dicta passed on by the media regarding what constitutes universal ecologically good behaviour. The UN Convention on the Rights of the Child (CRC) recognizes children as developing citizens. Accordingly, the involvement of children in environmental movement should not be limited to cramming the lines from media but has to be grounded in their own daily lives. Children need to be involved with the larger community of adults in the improvement and ongoing monitoring of their environment. It is also true that we cannot rely entirely upon environmental education that reduces the complexity of ecosystems in an analytic way and presents in texts or films (or even in a single field trip); it then expects children to reconstruct the complexity. Rather, children’s natural desire to be in contact of nature should be fed with opportunities of contact over an extended period of time. Education for sustainable development therefore has to be a process of learning to make decisions pertaining to the economy, politics, natural environment and above all equity (Hart 1997). It has been rightly stated that although we are teaching in the present, we are preparing students for the future. The strength of our curricular tools is measured through the life actions of our students. The impact of our methodology will be determined by the next generation (Haskin, 1990).

It is difficult to list the activities or spell out a model curriculum for developing values for SD. Therefore broad programmes with goals leading to SD have been suggested on the basis of which you may think of specific activities as per the ground realities of your school and the community.

Education has to be centred on the four pillars of education emphasized in Delor’s report to UNESCO (Learning: The Treasure Within, 1996). Accordingly children should first learn to know i.e. acquire the instruments of understanding and thus develop the abilities for not only primary education but also for lifelong learning, a prerequisite of SD. Secondly, they should learn to do, so as to be able to act creatively on their environment like protecting it, preserving resources, working with marginalized groups, etc. Third, they should learn to live together, i.e. co-operate and work as a team, have tolerance for divergence and have faith in democracy. Fourth, children should learn ‘to be’ i.e. have holistic developments of personality for independent and critical thinking in their lives. This necessitates an effective curriculum incorporating multidisciplinary and multi-sensory activities such as the following (Bose, 2008).

- a) **Nurturing activities:** Activities have to be planned so that children respect and cherish their natural environment. In many schools the practice is to confine children within classrooms and teach them about the environment through textbooks (Bose, 2005). The information is thus bookish that may not translate into values and attitudes. Hence, there should be more opportunities for children to come in direct contact with nature and explore it. They may also be taken to sites bearing testimony to the destruction of the environment. As underlined by Robert and Disinger (1988) outdoor settings have also been effective in

teaching awareness of environmental issues. Strategies such as field trips to selected sites with environmental problems, action projects, and case studies are among the experiences that have been most effective.

- b) **Using media to acquaint children with the environment:** The print and the audio and video media have a powerful influence on young minds. Books rich in colourful pictures, videos, films and television programmes have a strong impact on children. However, these should be chosen with care. They should provide correct information about the environment without compromising on the factualness. Often children learn about animals through stories with anthropomorphism that portray animals behaving like human beings, living in houses, using furniture, wearing dresses, attending school, etc. Hence, it is good to have a balance of books and audio-video programmes with anthropomorphism and those that portray animals as they actually are.
- c) **Role play:** Role play with children playing the roles of plants and animals could make them empathize with them. Also, role playing as a hero on a safari who does not shoot with a gun but with a camera, a vet who cures animals, can influence the impressionable minds of young children.
- d) **Cultural activities:** Epics and folk tales, songs and dances, puppetry, skits that speak of close bondage between man and nature can introduce children to traditional knowledge about healthy interactions between man and environment as an age old practice.
- e) **Reusing, recycling and reducing consumption:** Storing waste paper, broken glass, metallic things and sending them for recycling, donating old books to libraries, using paper, colours, and other things economically, saying no to polythene bags, switching off electrical appliances while leaving the room can become life long habits in conservation and economy if practiced from childhood.
- f) **Gender equality:** As per the UNESCO, pursuit of gender equality is central to sustainable development. The socio-cultural biases against women need to be overcome and the right place to begin it could be schools. We need to be aware of the barriers to the participation of girls. In poorer families and in many societies, house hold work, working in the fields and the like keep girls away from schools. They may also not be involved in decision making (Hart, 1997). Hence, at schools we need an environment where girls and boys are treated alike so that the influence of the social patterns ingrained from home and society in this regard is neutralized.
- g) **Nurturing faith in democracy:** Right from childhood, democracy has to be grounded in the way of life through participatory practices. Dewey equated schools to communities and education to a social process. Noam Chomsky (1994) shared these views of Dewey and expressed that the ultimate aim of production is the production of free human beings associated with one another on terms of equality. To give a shape to these ideas children should be encouraged to work cooperatively in group situations. Dialogues may be made a way of life. Participatory governance wherein people do not remain voiceless play an active role in the decision making process and is indispensable for sustainable development. Hence there is a need to make children aware about their rights and duties in group situations. Activities have to be designed in such a way that children share goals, agree on a strategy and work to achieve the goals

cooperatively. As stated by Hart (1997) there are a number of ways a school can influence the development of children as democratically competent and responsible members of society. They are:

- the nature of teachers' relationships with the children, including the way rules are set and discipline administered
- the extent to which the curriculum allows decisions to be made by children and encourages collaboration with others.
- the extent to which the children are involved in the governance of the school
- the extent to which the curriculum is related to the daily lives of the children and their community
- the relationship of the school's democratic structures to that of the surrounding community
- the curriculum.

**h) Towards inclusiveness:** For sustainable development it is crucial that the society is inclusive and the disabled are not marginalized. Therefore education has to be inclusive. One of the objectives of the EFA Flagship pertaining to inclusive education is to educate all children together for their mutual benefit. The other objective is to change attitudes toward such children by forming the basis for a just and non discriminatory society which encourages people to live and learn together. It is rightly being advocated that human differences are natural and contribute to the richness of every society and must be reflected in the schools (UNESCO, 2004). Today in India, children with disabilities are often marginalized in separate schools or even left without education. Therefore from a tender age, children learn to keep the differently-abled at a distance. The MHRD in 2005 planned that the first level of intervention towards inclusive education will be through the ICDS at the ECCE level (Action Plan for Inclusive Education of Children and Youth with Disabilities, MHRD, August 20, 2005).

**i) Nurturing ability to think critically and solve problems:** Right from the preschool stage, children are encouraged to cram information and reproduce it during assessment (Bose, 2005). This practice may not nurture the abilities to think critically and solve problems, required for life long learning and for participating in social and political events. Empowerment of people needs abilities like thinking originally, raising questions, seeking solutions, making strategic choices and awareness of rights. Therefore activities that require children to think and take decisions have to be designed. Activities such as asking children 'why' 'how', rather than 'what' questions, asking them to complete a story in their own way with a justification for the stand taken could foster thinking abilities. As stated by Robert and Warren (1989), the ability to think critically is essential if individuals are to live, work, and function effectively in our current and changing society. Developing workable solutions to environmental problems will require choices and decisions based on the critical examination of information and opinion.

**j) Developing communication skills:** Children should be helped in the development of communication skills necessary for participating in social processes later on. Impromptu narration of incidents, stories and events by

children should be encouraged so that the hesitation in verbal communication is eliminated.

- k) Respecting cultural diversity:** Universal declaration on cultural diversity in 2001 has raised cultural diversity to the rank of common heritage of humanity. It also considers cultural diversity as an asset for poverty reduction and sustainable development. One of the key action themes of ESD pertains to cultural diversity and as per the Johannesburg Declaration, 2002 (adopted at the World Summit on Sustainable Development, 2002), cultures must be respected as the living and dynamic contexts within which human beings find their values and identity. Hence, education from an early stage is needed to ensure that children consider diversity in cultures to be natural and as the collective heritage of humanity. Folk tales, songs, costumes, celebration of festivals of **different communities, can introduce** children to cultural diversity embedded in various cultures. This can help to preserve and transmit the rich cultural diversity and in turn facilitate sustainable development.
- l) Getting familiar with the role of ICT as a tool for learning:** There is a digital divide between those empowered by their access to Information and Communication Technology (ICT) and those marginalized due to its inaccessibility. However, inability to access ICT is not merely due to its unavailability but also due to factors like lack of skills to operate it and attitudinal problems that often come in the way of using it. Multimedia CDs for education and entertainment and computer assisted learning programmes with content in multimedia when used in classrooms will encourage children to use ICT as tools for learning.
- m) Life skill education:** As per the Dakar Framework for Action (2000), the learning needs of young people are met through equitable access to appropriate learning and life skills programmes as key goals, along with other important objectives related to literacy/numeracy, gender equality and early childhood education. EFA –Global Monitoring Report (2008) emphasizes the importance between life skill development, employability and community development. It also vouches for the incorporation of life skill education in the curriculum of formal education systems. Life skill education strongly advocated for combating problems like AIDs, conflicts, gender disparities, discriminations and other such causes of social distress may also be imparted for Sustainable Development. Activities that lead to the development of abilities for critical thinking, decision making, problem solving, communication, empathizing, negotiating, asserting, refusing, reflecting, persuading, working in a team, etc. have to be carried out in the school .
- n) Partnership between school and community:** The schools and the community need to work together. Children could also carry out activities like patrolling, educating, reporting and holding campaigns to save and improve the environment, preventing wastes, recycling, cleaning, sharing and caring, greening, adopting a monument and remove graffiti on it, keeping its surrounding clean and the like; Senior citizens could be invited to schools so that they describe the environment of their childhood days and of the present days.
- o) Green club:** It can offer a wonderful opportunity to create awareness, build attitudes and help students in taking up environmental activities in the real world. The activities undertaken may be relatively simple, like keeping the school

surrounding clean to complex ones like carrying surveys of the locality for determining environmental issues and acting upon them. The club may have an identity and hence a logo, a name. It may also have elected office bearers like president, secretary, manager of materials, treasurer. The club members may also have a badge and take a pledge, compose and sing songs. Teachers, students and staff of the school, parents and community members may be involved in the activities of the club (The Green club 1997).

**Activity:** List five activities that can be taken up by a school Green Club.

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## 4.7 CASE STUDIES

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In this section you will read two case studies on efforts made by schools toward value education for Sustainable Development:

### Case study from Nicaragua

*Since 1983, CISAS (Centro de informacion y servicios de Asesoría en Salud) has been promoting the child-to-child approach and methodology in Nicaragua. Annual national workshops enable children from different regions to meet and share experiences from their local community child-to-child projects. The following were recently identified by teams of children in Managua as priorities in their community ; unemployment, economic problems, lack of adequate affordable schools, lack of health centers, lack of organisation in the community, dirty ditches, unclean water source, streets in need of repair and black water in ditches. The children were able to prioritize these and to conclude that lack of community organization was at the heart of all the problems. As a way to begin looking at the problems of 'organisation' the children decided to organise themselves and others to clear rubbish.*

**Source:** Hart, R.A. (1997) Children's participation, London: UNICEF, Earthscan Publications Ltd. p 125.

### An Excerpt from the Case study on the Rivers Curriculum Project

*The Rivers Curriculum Project began as a pilot river sampling programme in eight high schools along the Missisipy and the lower Illinois rivers in the USA. The project grew beyond water monitoring to include poetry, creative writing, songs, folklore, artwork and research into the rivers' social and economic history and ofcourse it has inspired a great deal of activism on water quality by students. Students conduct nine kinds of water quality tests. They also collect small insects and aquatic animals as indicators of the water's quality as a habitat. The data are transformed into a water quality index and shared with other students through an electronic network.*

**Source:** Hart, R.A. (1997) Children's participation, London: UNICEF, Earthscan Publications Ltd. p 58

### Check Your Progress 2

1. Discuss any three values required for a democratic society.  
.....  
.....
2. Mention some activities that can develop open mindedness.  
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3. How can we develop gender sensitivity among children?  
.....  
.....
4. What are green club activities?  
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## 4.8 SUMMARY

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Sustainable Development is the development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs. In view of its essentiality for the survival of life on earth and inclusive development, it is one of the MDGs. Fundamental for these kinds of development are values and education as the potent means Agenda 21 has considered education as an effective means of attaining sustainable development and the UN has declared 2005-2014 as the Decade for Education for Sustainable Development (ESD). Therefore, education and especially formal education imparted at schools that reach millions of young children are the prime means of value development. Education for values for SD should not be limited to the natural environment but also include the socio economic concerns. It should also be participation based.

Although values are considered by some schools of thought to be dynamic, nevertheless there are some like, love, compassion, respect for others, open mindedness, justice, peace, rationality and moderation that have withstood the test of time and are eternal in nature. A set of core values- peace, human rights, democracy and sustainable development and related values which support them have been identified as essential for SD.

To instill such values we should adopt a multi pronged approach. Imparting knowledge is not enough; rather children need activities that include preparing for actions followed by the actions themselves. The environment of the school should also support the curriculum for value development. Hence, inclusive education, gender sensitivity, vibrant partnership with the community, cultural activities cherishing diversity and the like should be integral to the school environment.

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## 4.9 ANSWERS TO CHECK YOUR PROGRESS

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### Answers to Check Your Progress 1

- (i) Efforts to preserve the natural environment will fail if it robs the poor their right to life and livelihood. This will also lead to huge marginalization making the social structure unstable.
- (ii) Sustainable Development is about values and education as the best means to develop values.

### Answers to Check Your Progress 2

- (i) Open minded rational, tolerance.
- (ii) Sharing experiences, debates, brain storming.
- (iii) Avoiding role stereotypes, highlighting the success stories of women and the like.
- (iv) Green club activities offer a wonderful opportunity to create awareness, build attitudes and help students in taking up environmental activities in the real world. The activities undertaken may be relatively simple, like keeping the school surrounding clean to complex ones like carrying surveys of the locality for determining environmental issues and acting upon them.

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