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Field of Value Education for Institutions of Higher Learning*

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Editorial

NEP 2020 lays great emphasis on holistic development of students through multidisciplinary and holistic education, meaning to “develop social, physical, intellectual, emotional, and moral capacities of human beings in an integrated manner.” (1)

Such multidisciplinary and holistic education requires the purpose of education to be redefined. Accordingly, the NEP 2020 says “The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution.”(2)

Fulfilling this all-encompassing purpose demands rethinking of the content, the delivery methods, teaching-learning process, theory vs practical, assessment and evaluation and a host of other educational processes in practice. In the same connection the NEP 2020 states, “... the aim of a quality university or college education must be to develop good, well-rounded, and creative individuals. It must enable an individual to ... build character, ethical and constitutional values, intellectual curiosity, scientific temper, creativity, spirit of service, and 21st century capabilities across a range of disciplines...” (3)

Building character, ethical and constitutional values, community engagement for development along with the 21st century skills are at the heart of the Bahá'í Academy's programme of Education in Universal Human Values. “11.8. Towards the attainment of such a holistic and multidisciplinary education, the flexible and innovative curricula of all HEIs shall include credit-based courses and projects in the areas of community engagement and service, environmental education, and value-based education. ... Value-based education will include the development of humanistic, ethical, Constitutional, and universal human values of truth (satya), righteous conduct (dharma), peace (shanti), love (prem), nonviolence (ahimsa), scientific temper, citizenship values, and also life-skills; lessons in seva/service and participation in community service programmes will be considered an integral part of a holistic education.” (4)

Such a holistic curriculum is bound to have a transformative impact on the students at HEIs and their teachers who mentor them. In this issue of *THE COMPASS*, three researchers have studied the impact on the personality of the NSS *Volunteers* because of attending training on Universal Human Values since 2005. The findings have been interesting and reassuring. Other research articles here speak of the opportunities that

exist to prevent students of tertiary education from dropping out of the education system, one reason of which is lack of holistic and purposeful education and relevance of the curriculum with the real life of the students. And in an exclusive interview with Prof. Ram G. Takwale he shares his insights with *THE COMPASS* about the purpose of education to be personal development of students and building their capacity to contribute to the societal development, the twin foci of the Bahá'í Academy's Education in Universal Human Values programme.

Lesan Azadi (Ph. D.)
Editor

1. Ministry of Education Govt. of India, 2023, Multidisciplinary and Holistic Education, <https://www.education.gov.in/nep/multidisciplinary-holistic-education#:~:text=A%20multidisciplinary%20education%2C%20as%20envisaged,c reative%20combinations%20of%20various%20disciplines.>
2. Ministry of Human Resource Development Govt. of India, 2020, National education Policy 2020, https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf, Page 4
3. *ibid*, p. 33
4. *ibid*, p. 37

The following 19 Courses are being offered by the Bahá'í Academy (2023-24)

1. "Fostering Personal Development and Social Progress Diploma" Course (Face-to Face)
2. "Fostering Personal Development and Social Progress Advanced Diploma" Course (Face-to Face)
3. Abilities, Skills, and Healthy Attitudes (For P G Students) (Face-to Face)
4. "Welcoming Diversity for Building Society (AAA: Appreciation, Association and Active Collaboration; A 2-Credit Online Course for all students of the Second Semester)
5. "4-Credit Foundation Course on Fostering Personal Development and Social Progress and Rural Development" (For UG Students of all faculties) (Online Course) (ABC)
6. "2-Credit Advanced Course on Abilities, Skills and Healthy Attitudes: Personal and Professional" for PG students of all faculties (Online Course) (ABC)
7. "Leadership for Change: Personal and Community" Certificate Course (Online and Face-to-Face Course)
8. "Value Education Fundamentals" Certificate Course (Online and Face-to-Face Course) (ABC)
9. "Cooperative Learning and Cooperative Games Foundation Course" (Face-to-Face Course)
10. "Cooperative Learning and Cooperative Games" (Certificate Course) (Face-to-Face Course)
11. "Creating Environments of Trust Built on Unity" (A Course for Admin Staff members of colleges and universities) (Face-to-Face Course)
12. 2-Credit "Value Education Optional Subject" for B.Ed. Programme (Face-to-Face Course)
13. 1.5 Credit "Practical Unit on Unity Building" Compulsory for B.Ed. Students (Face-to-Face Course)
14. FDPs of various durations for faculty members of various faculties (Online and Face-to-Face Course)
15. FDPs in collaboration with UGC HRDC (Online and Face-to-Face Course)
16. Research training workshops and training (Online and Face-to-Face Course)
17. Orientation of the NSS Programme Officers and Area Coordinators on value education and community engagement (Face-to-Face Course)
18. Induction programmes for fresh students of various faculties such as management, engineering, medicine, pharmacy, etc. (Online and Face-to-Face Course)
19. e-Culture Practitioner and Nurturer (PGDeeds) (PG Diploma Online and Face-to-Face Course)



Guidelines for the Authors

The Compass is a peer reviewed Journal, which is published twice in a year. The journal is guided by the principles of independent investigation of truth, universality of knowledge and unity in diversity. *The Compass* encourages research in the areas of Education in Universal Human Values, education for social cohesion, value education and its implications according to the New Education Policy 2020. It has a team of twenty international reviewers from three countries supported by an editorial board.

Themes for research paper include – Gender Equality, Rectitude of Conduct, Uprightness, Unity in Diversity, Communal Harmony, Social Development, Human Values and Economics, Value-Based Youth Leadership, Youth Moral Challenges in the Colleges and Universities, Students-Teachers Relationships, Value-Based Teaching /Learning Methodologies, Leadership for Change, Personality Development, Need for Value Education from Environmental Perspective, Scientific Perspective, Medical Perspective, Economical Perspective, Social and Political Perspective; Value Education For Adult Learners, Value Based Work Culture In the Institutions Of Higher Learning, Performing Arts and Value Education, Cinema and Values, Social Media and Value Education, Mass Media and Universal Human Values, Culture and Values and related themes.

Sub Themes/Topics include – Need for value education in institutions of higher learning from the perspective of students, teachers, institutions, parents and communities; the impact of Education in Universal Human Values on the performance of college teachers and the teacher-student relationship; the impact of Education in Universal Human Values on NSS Programme Officers and volunteers and their community services; the impact of Education in Universal Human Values on B.Ed. students and their role as future teachers; the impact of Education in Universal Human Values on students of medical sciences and the communities they serve; the impact of cooperative learning and universal human values on the B.Ed. students and their roles as future teachers; moral challenges of the rural students when they join colleges/universities in cities; perception of the students about value education and its place in their present and future life and professions; impact of value education programmes on the students of lead colleges; use of performing arts in promoting Value Education; inculcating Attitude of Service In The Students Of Professional Courses; Sustainable Development and Universal Human Values; promoting Gender Equality in the Workplace; Critical Study of The Factors Affecting The Regularity And Quality Implementation Of Value Education Programmes In Colleges and University Departments.

1. Writing Research Paper – Manuscript Preparation

- Research Process welcomes original articles, not exceeding 2500-3000 words excluding the references.
- If one paper has more than one Author, it is sufficient if one author submits the paper and the plagiarism report by authentic approved plagiarism software such as Turnitin, PlagScan, iThenticate, Urkund or universities.
- The Author should NOT include his/her name as part of the file name.
- Papers are expected to be research-based. Papers in Marathi/Hindi language should be typed in 'Shri lipi' (Version 7.0).
- Tables, maps, charts, figures, etc. are to be placed at the proper places in the article.
- Write numerals between one and ninety-nine in words, and 100 and above in figures. However, the following are to be in figures only: distance (9 km); age (25 years old); percentage (15%); and years (1980s).

2. Article structure

Author to check following format for a clearly articulated article –

- **Abstract:** A concise and factual abstract is required. The abstract should state briefly the purpose of the research, the methods, the principal results and major conclusions. The length should be less than 250 words.
- **Keywords:** Immediately after the abstract, provide a maximum of five, but at least four, keywords. These keywords will be used for indexing purposes.
- **Abbreviations:** Define abbreviations that are not standard in this field in a footnote to be placed on the first page of the article. Ensure consistency of abbreviations throughout the article.
- **Acknowledgements:** Collate acknowledgements in a separate section at the end of the article before the references. List here those individuals who provided help during the research (e.g., providing language help, writing assistance or proof reading the article, etc.)
- **Introduction:** State the significance of the topic. The Introduction should include the following: Objectives, Scope and limitation, Sample size, Hypothesis/research questions, Review of literature/ Researches
- **Material and methods:** Provide sufficient detail to allow the work to be reproduced. Methods already published should be indicated by a reference: only relevant modifications should be described. Write what technique/s was used to collect data and procedure followed.
- **Results:** Results should be clear and concise. This section should include- data analysis, Findings and data interpretation.
- **Discussion:** This should explore the significance of the results of the work. A combined Results and discussion section is often appropriate.

- **Conclusions:** The main conclusions of the study may be presented in a short Conclusions section, which may stand alone or form a subsection of a Discussion or Results and discussion section.
- **References:** The Authors should follow APA style of referencing.

3. Essential title page information

- **Title:** Title should be concise and informative. Titles are often used in information-retrieval systems. Avoid abbreviations and formulae where possible.
- **Author names and affiliations:** Indicate the names of the authors clearly. Present the authors' affiliation addresses (where the actual work was done) below the names. Indicate all affiliations with a lower-case superscript letter immediately after the author's name and in front of the appropriate address. Provide the full postal address of each affiliation, including the country name, and, if available, the e-mail address of each author.
- **Corresponding author:** Clearly indicate who will handle correspondence at all stages of refereeing and publication, also post-publication. Ensure that telephone and fax numbers (with country and area code) are provided in addition to the e-mail address and the complete postal address. Contact details must be kept up to date by the corresponding author.
- **Present/permanent address:** If an author has moved since the work described in the article was done, or was visiting at the time, a "Present address" (or "Permanent address") may be indicated as a footnote to that author's name. The address at which the author actually did the work must be retained as the main, affiliation address.

4. Writing Style

- **Language:** English, Marathi or Hindi
- **Text Formatting**
 - **Fonts:** Times New Roman
 - **Title:** 16 font size
 - **Sub-titles:** 14 font size
 - **The body:** 12 font size
 - **Line spacing:** 1.5
- **Spell Check and Grammar:** Authors to use "spell check" and "grammar check" function of word processor to avoid clerical errors.

5. Peer-Review Process

5.1 What does peer-review mean?

It is a constructive process to confirm the scientific validity of a research work and prevent wrong information to spread. To ensure that the reviews are carried out

objectively, the type of the Peer-Review that is followed by The Compass is Double Blind review wherein neither the authors nor the reviewers know each other. For a paper to be accepted usually two acceptances should be received from two reviewers.

5.2 Who are peer-reviewers?

Peer-Reviewers are subject experts who offer their voluntary services to review manuscripts and give their free advice to the authors. A Reviewer reads a manuscript and gives his/her comments to the Editor who will convey them to the author. The Editor is the link between the Author and the Reviewer.

5.3 What are the advantages of peer-reviewing?

The peer-review process allows authors to identify gaps in their papers, encouraging further investigation or clarification. During paper evaluation, experts highlight any ambiguity or lack of clarity, suggesting improvements. Reviewers offer recommendations to enhance content for readers. Ultimately, reviewers determine if the article meets quality standards and aligns with journal objectives, enabling the selection and publication of authentic research findings. However, the time-consuming nature of peer review may lead to publication delays. It is crucial to ensure that the peer-review process remains receptive to new ideas and findings, avoiding the perpetuation of established views. Moreover, since Academy follows peer review process, **there is no fee to publish articles**. The Compass Journal is available online too for readers.

5.4 Submission Checklist

To ensure that the paper passes through the process of Peer-Review smoothly, please check the following points before submission of the paper –

- The research problem, the objectives, research questions /hypothesis are clear
- If it is a case study, please ensure it is used first time.
- The research design and methodology is appropriate.
- Author has gathered adequate amount of data which answer the research questions.
- The data analysis has been carried out properly.
- Author has made correct conclusions and inferences based on the data.
- Author submits a No Plagiarism Report from an authentic source (a University or an authentic online website such as Turnitin, PlagScan, iThenticate, Urkund).
- The Author submits “copy right agreement” which the Academy provides to the Author.

5.5 Irregularities

Authors to check the following points in order to avoid paper rejection –

- Research paper should fall within the focus area of *The Compass* journal.
- There should not be violation of research and publication ethical norms.
- Follow the format prescribed by *The Compass*.
- There should be no confusion, ambiguity and lack of clarity, so the readers can properly visualize the processes the author has followed. The paper should be written in correct and clear language.
- After making changes as per the comments given by the reviewer, when the author is re-submitting his/her paper the author should write "**Revision 1**" after the title of his/her paper and also rename the file by adding "Revision 1" to the file name.

5.6 Revising and responding

While revising and resubmitting, following points to be taken care of:

- Follow the deadline given to resubmit the research paper.
- Highlight (in yellow) the changes in the revised paper as per the reviewer's advice. Author may use Microsoft Word's Track Change feature.
- Respond to all the points that have been raised by the reviewer.
- The results are to be well-presented and correctly interpreted.
- If an Author disagrees with some advices given by the reviewer, a jarring note could be shared politely and with precise reasons in the covering letter. Author to mention clearly the reviewer's advice and then his own response in the covering letter.

6. Publication Ethics Guidelines

Please follow the Ethical norms before submitting the paper to the Journal. Get the Manuscript checked through the approved Plagiarism scanner and submit the Plagiarism report along with the Manuscript. Follow the guidelines outlined in COPE (Committee on Publication Ethics).

<https://publicationethics.org/files/u7141/1999pdf13.pdf>

7. Online Submission Guidelines

Submission to this journal proceeds totally online and Authors are guided stepwise through the creation and uploading the files. Please follow the Step-by step guidelines given on the Baha'i Academy Website.

<http://bahaiacademy.org/bahaiacademy/peer.php#Writing-Research-Paper>

Reference

Guidelines On Good Publication Practice. 1999. The COPE Report.

<https://publicationethics.org/files/u7141/1999pdf13.pdf>



Education for The New Age of Technology

Insights by Prof. Dr. Ram Takwale: Ambassador of Universal Human Values

(An Exclusive Interview with The Compass, Oct. 2022)



Prof. Ram G. Takwale

President of the I-CONSENT, Former Vice-Chancellor of University of Pune, IGNOU and Yashwantrao Chavan Maharashtra Open University, Nashik, and Advisory Committee Member of the Bahá'í Academy, Panchgani

Primary Secondary and Tertiary are the divisions that are partly according to age development and partly according to skill development. Primary is childhood age Nursery up to 5th standard. Then 6, 7, 8 is the upper primary. All these three levels have different approaches as the child is developing and is learning so many things through the family, environment, and others. So the approach is different. Child education brings you to 8th standard, higher primary. The next part is 9, 10th, 11th and 12th standards. These four years have to be concentrated on skill education.

Of course, this does not mean that skills should not be imparted from childhood age. They can be taught life skills and other small skills like how to help their mother, how to listen to her, and what will you do for your brother? And all these are the aspects of learning that the child learns. There is self-learning and there is family learning and both are very essential for education. Now question is those who do not have good families what will they learn? Those who have educated families, good families, the children are taken care properly. They learn differently. Now differences start right from that age. Therefore, we will have to consider such an education system which will offer equal opportunities. Opportunity is important. How much is a child able to do and to rise through the opportunity is a different matter. So, access and success are rather different things. Access will be given to everybody, but success is what the child will have to achieve. What a child can achieve in the school is entirely dependent on the child himself and the school system, the environment and the teachers who teach. So, this is a complex issue.

At the moment let us concentrate on the 9th to 12th level which starts orienting children towards the job-related skill development. Because it is possible to find a job after 12th standard itself. After this standard various skill programmes are available and the new education policy states that these years are to be considered or rather focused around skill development. Having a skill alone will not work, you need to learn the theory behind it as well.

Gandhiji, Skill and Technology

Now, here I would like to say that Gandhiji was really great, and I will tell you why he was great? Because he has always spoken about skills. Gandhiji spoke about skill development linked with work either at factory or a small workshop. He said you learn those skills and learn the science behind each and every action. Learn how the plants are growing and producing cotton and how from cotton you will be stitching a cloth. So, all this is a process, skill does not mean only creating a thread; finding the right cotton, selecting the right thinness for the cloth and what climate is needed to grow cotton, all matter. Cotton will not grow equally at all the places; it survives certain conditions so this all is part of learning. Now when you think of skill development, skill is always accompanied by science and environment, science and the process of development and therefore skill has to be linked with scientific approach and natural development processes. If you allow these

things to be present along with skill, this could be at higher education, or higher secondary education; both are the same.

Gandhiji gave this 'Moolodyog मूलोद्योग' concept which covers basic education part. Now what is the real meaning of basic education? What is necessary for your life? To earn a living is important; it shouldn't happen that I have learnt so many things and there is still no job for me. If after education you have this question, where will I find a job then this education is wrong; this is not called education at all. Education has to be self-supportive. I should rather do something which is useful to the society, something which helps me in earning my bread; this is really a great idea. In the sense, while I am learning, I learn about nature also, learn about development processes also and learn about science and along with it learn how to sell my product to those who need it. I will find market also and I will earn something. This way I can make my education self-supportive. The New Education Policy gives great stress on the skill development. If this New Education Policy does not lead to my earning, to my self-supporting nature and helps me in learning, this will not be education; it is too deficient. We are rather coming out with a big framework and putting everybody in it.

Now we come out of local situation, with skills that are essential for life situation; here comes the life education. So our whole problem is we would like to link skills with life processes, in such a way that I rather survive with my education and learn something out of it, and can be self-supportive in learning in future. These are all Gandhiji's ideas, and they stand more important today than they were earlier, because there is always a problem of technology. Gandhiji used that technology to which the common man had access. If there is no access then technology will be aloof from him.

Men came to the cities leaving farming because he wanted to get into the factories and get some job. He did get the job but in the bargain his farming got lost. He could not earn anything out of it. So, the problem is whether the machines are taking away jobs from you? And earning from you?

Once someone was asked what do you do? The person said I go on fixing one thing every day and I get so much tired and exhausted. Then why are you doing this same thing over and over again? He answered because the conveyer belt has to move and therefore I must do the job. If now I fail someone else will come in and replace me; but this is a very non-creative job. Then is the factory not creating something? Yes, it is creating a car, and some other goods that are required by you and me but then how the entire product is created is not known to the worker. He is doing his own work in a routine way repeatedly. Such sorts of jobs are not the jobs that will shape the worker. The worker is part of a machine, but he should be able to do something creatively. These are again Gandhiji's ideas. He was perfect about all these things. Now technology is very big and is created in

a centralized manner. In fact, technology came out of a machine, a steam engine. After that came petrol, kerosene, electric and so on. The machine size started becoming smaller and smaller. Steam engines required chimneys. You had to burn coal, boil water and under high pressure the machine would work. Then they were using steam engine everywhere -- rail, boat. Manchester became black due to steam. You are part of the machine, you cannot control it, and capitalists control the machine. They take the money, employ genius to do the work.

Now what is the role of this worker who goes every day, and works 8-10 hours a day? May be after coming home his creativity comes back to him, may be planting flowering plants and taking care of them would be creative for him. Many will not even have that, so they may feel very tired; the next day they will start again with the same routine. The whole point is that first machine took away the muscle power from the human beings. Machine became very powerful and we started becoming smaller and smaller. Then car started getting manufactured, roads started becoming bigger, trams started to operate, now metros will be running. This is happening in this same world. It's not that we don't want this to happen. Not necessarily. We do want all this to happen because the entire world is moving ahead, and we want such support from machines, and they should work with us but they should not make us slave. This was again Gandhiji's idea. Therefore Gandhiji said that technology should be appropriate. Every person should have access to it and should be able to use it; now the same problem is today also. We need technology in such a way that it should be individually accessible. That's why even the mobile we use today is personal technology. So many points of access and process that we all use it.

Now let us come down to technology. Gandhiji was opposing technology at that time which was based on machines, cars; he said, "back to village". Go to village, live with nature, create with nature in addition make something new which can be sold outside. That was agrarian age. But no one prospered in agrarian nature to such an extent as to become capitalist. Capitalism came in a very different way, those who owned the factories, and the machines were earning money by sending their products all over the world as the world had become the marketing place. This is how things progressed after the first machine.

Nayi Talim: The New Education

Gandhiji had created Nayi Talim or the new education concept and formulated it in 1937. He had worked almost 40 years on this concept, first in Africa for 20 years then in Sabarmati for 20 years and then he realized that he should do it for the smallest person, the smallest place. That is the reason he came to a village called Sevagram. Here in the village, he started living with other people and practicing as well. To live autonomously, and independently were his ideas but this had limitations as rejecting technology completely cannot help. What we can try to do now is to focus on technology, which is

part of our life now; it is an outcome of 500 years of scientific thinking. That thinking is a result of the human race development and superior ideas. For example, cause and causality relationship. Take rationality: what I should choose and what I should not and why? This sort of thinking came with science. This was there earlier as well, nearly 2700-2800 years back. Rushi Kunal had this idea. He said give me cause and effect and give me the process to implement; I don't need the help of God because my science will help everything! To that extent he went. Buddha had gone to him; his problem was different. He understood cause and effect, and was the first person to talk about causality, about rationality. And then he said now I can explain how the world is moving; to that extent he was powerful. So, it is not that only in Greece that they found out all these basic principles, but India too had found out these principles and they were presented through Ovi, Shlokas. That was the way of preserving the knowledge, which was done very well. That is the reason why we could grow to that extent. We had a basic idea of thinking and rationality-- this is good and that is bad. Understanding the difference between good and bad is rationality. This is ethics as well.

Philosopher 'Kant' said man is an ethical person or creator, he must understand what is good and bad. A person doing things for himself is a bad person, ethically corrupted. We have many definitions of human beings. Man is a laughing animal said, 'Oscar Wild'. Man is a social animal, but then many other animals also form a society, a group. They protect each other in a group. A famous example is an elephant herd. They protect the young ones and take care of them. Even though it is said that man is a social animal, animals are also social. Thus it is not a unique definition. A unique definition comes in when you come down to man as a tool-making animal. We started making tools. Once you start making the tool, you will understand its utility, the science behind making the tool, and the technology. You create technology out of it and therefore it becomes science-based, and technology becomes a part of your career.

Technology and Man

So, the machines became powerful, and the steam engine was the first machine. It started working automatically with coal. I still remember an incident regarding Kolhapur Chatrapati who was trying to compete with the steam engine from Meeraj to Kolhapur. Nearly 30 kms he kept on changing the horses. Kolhapur Chatrapati came first, and the machine lost. Initially, all this was fine but now this cannot happen; we have come far away from this scenario. The point is that machines have developed and have developed in such a way that entire industrial areas or cities have been built.

We need to understand one more point, these industries, tools, and techniques have changed our ways of working, ways of production, and ways of real utility in our life. Therefore, technology changes the ways of working, ways of living, and ways of creating your future, and hence technology is very important. But are you becoming a slave of the

machine or the machine is your slave? The answer was clear at that time. I am the driver of a car I have, and I can drive. The machine is controlled by me so I am superior; the machine cannot own me. This was the case with the first machine. Whole nineteenth century has developed like that. But then the 20th century came in with smaller and smaller machines that started to spread in society. People liked to have a cycle that was a mechanical machine, then the motorcycle came in, then the car came in, and now we live differently. But all of them needed a road to travel.

So now technological age has started. Technology decides the nature of society. When was man living in a jungle-like a tribal-- what sort of technology were they knowing? They knew how to live in a jungle, how to protect themselves from wild animals, and how to know when they would attack you or not attack. They had their own culture and had to survive. But they were far more cultured because they did not kill or eat anything unless it was needed. So, they had their own culture; understanding their culture and nature was a part of their life. Therefore the 'Adimanan' started living in caves, and trees and started using fire. Then they started befriending some animals like horses, and dogs; this was nearly fifty thousand years back. That was in the tribal age. Then came the agrarian age. This age was started essentially by women who used to bring grains from outside, prepare something, all would eat, and the remaining was thrown in the 'Parasbag'. Then she started observing that things were growing, and she tried to understand the science behind growing of seeds and what was the outcome of it. This was the beginning of another chapter and then agriculture came in, trees were cut, and lands were prepared. Then people started to sow the seeds that they used to eat. The entire culture changed and agriculture became a culture and then growing crops became a need of the family. Slowly they started to capture the land, this became a way of living.

I have stayed in this kind of life in a village, wild boars used to come and ruin our fields but what could be done? Imagine 30 to 40 wild boars running through and eating your field. Till recently people were living this way. But then people thought village life was not good; they said let us go to cities. People used to bring things from the village, like coal and wood, but then slowly everyone moved to using gas. This is how people moved from agrarian society towards industrial society. There is a concept of human settlement, how tribal people were living? Before they came to the 'Pada' they created 10 to 15 houses together, created protection around them, and then lived there. This was tribal culture, then started agriculture with grains and domesticated animals. Life was different nearly ten thousand years, then came the new machine; it was a surprise to all, then cities were created. So first pada (limited community), village (larger community), cities (limited society) and now we are living in a digital society.

Digital society started practically in 1995 when the internet became a public service. From then onwards we started using the internet and digitization; the major processes were

digitalization, virtualization, mass mobilization, working in a group, and self-mass mobilization. These were the key processes. During the last 20 years there are different revolutions; but what is the meaning of revolution? Every year if a revolution happens what will happen? But last 30 to 40 years revolutions are happening on a regular basis. Digitalization came in and mobile phones were made available. Initially, they were very costly but now they have become much cheaper than before. At that time, I had gone to London, where I saw the desktop; it was big, and we had to design a page to see how a page would look like. I could see some ladies and gentlemen who were the artists; they were doing a good job. We were starting our open university at that time so we thought this was a great opportunity and we must bring all that technology home. Then started the next phase of technology which was micro digitalization. Microscopic scale. Then the big things tabletops became smaller. We had our first computer at Pune University which occupied three-storied buildings. Now that technology is in my pocket and everyone else's pocket; they are more powerful. This is mobile technology. So first digital technology, then mobile technology, and now it is becoming AI technology i.e. artificial intelligence-based technology. It has taken hardly 20 years to change the technology. Digitization continued for 5 to 10 years then came mobile technology for the next 5 years and now artificial intelligence technology is going everywhere. By 2035 'AI' will occupy most things, robots will be functional, the internet will be easily available, and drones will be there. They will help you, me, and everyone around us. Teaching will be easier. There is one software called Alexa; Alexa's name has been derived from the library of Alexandria. This library was in Egypt, had myriad of books. I remember even Moscow library had plenty of books; you name it, and you would get it. Even books in Marathi were available. When they came to know that we were post graduate students, they gave us a special room to sit; it was written 'room for academicians and post graduate students'. We were confused why did they gave us such a big room with a capacity of 125 to 150 seats. When we entered, we saw some old people were working there. When we sat there a heap of books were kept in front of us and we were told that we could have these books as long as we needed them; now you can go ahead and study. It was an amazing thing to happen. Such a respect to education; it was a wonderful feeling. This was the earlier age-- the age of books. This was the technology at that time; now things have become digitalized.

Now the digitalization is so much. People of our age are slow in using them, but our grandchildren are very fast in handling the gadgets and technology. I have this technology, you have it, everyone around has it. From the time technology has entered, our daily lives have changed. Processes of living and working have changed entirely. And this is the reason why this is called revolution, because this changes the nature of living and working. This is the technological revolution which is also called the third digital revolution. This revolution will be completed by the year 2035. Means it is said that by 2035 to 2040 the last man from the factory will go out. And people will be able to control the machines from their homes, will be able to observe and work from home. It will be AI based working and

learning, we are moving towards that. Now this technology has come in everyone's hand. I can load this mobile and download processes that I want, so I can control it. Thirdly people are ready to give you services. Their jobs are to give you services and products that you need; so now my market becomes the world market. That's how whole thing has changed.

Now we are in an artificial intelligence based technological revolution, but this revolution is a decentralized revolution. Gandhiji wanted one thing. He opposed centralized technology because he believed that technology made slaves out of human beings. When we work on a conveyer belt we don't do anything but mechanically keep doing the same thing as a part of the machine. But now I am not a part of the machine; I get my machine as I like it, for the purpose that I like it, and I use the technology for my purpose. That's why Gandhiji's concepts are coming back again. Therefore, basically we are having three major processes of change, digital technology, the second one is cashless money transactions, the third one is wealth creation, those who can create wealth will be richer and those who cannot create will remain poor. That's why the digital divide is coming in. Therefore, this technology needs to go into everyone's hands, and that too to a person who is on the periphery, as a person who is on the periphery cannot come to center stage. In fact, digital technology can bring all the people and all the processes, make the people educated and bring them to the center stage; this is a very important process. Here simultaneously a number of things have started happening. We started going to the cloud. Just like this electricity that comes, you don't actually know where this is coming from, is it from Pune or Madhya Pradesh or somewhere else, but we know it is there. The same thing is happening with the internet cloud and now everyone wants to go on the cloud. This is how the things are changing.

What are the basic processes that are changing digitalization, cashless transactions, and communication. Now transactions are in the field of production, this field is changing completely. Production is of goods and services. They are producing that way and selling it to anybody. By sitting here, you can sell it to the world, so production and secondly communication. I should be aware of what is in demand and start communicating with the entire globe which has started globalization. The third one is also transportation. Sitting here I can send things anywhere. Our children are learning all these things and when they start operating; they know many things.

I would like to tell you all a fine example of this. There is a village near Kolhapur, where slippers, or you may call it Chappals, were made without using any nails, they had a special way of making this footwear. Many people used to use it; it became a unique style of making these Chappals. Then one day someone from Italy contacted them and said, "you all have good skill sets, we will send you some samples of shoes try and make them as well". This village person actually made the exact shoe but made one change. He

changed the place of the opening of the shoe, because according to him the original Italian design was giving unnecessary pressure and there was a risk of the shoe breaking after use. So, you see this person has really studied the human foot so well that he could suggest the exact solution for durability and comfort. When the shoe was sent back to Italy, the Italian person was angry due to the change in the design, then he realized that this change was done due to the tremendous knowledge that this villager had. He was amazed and said "Hats off to you" and then they started sending measurements to get more and more shoes made. Slowly the girls of the house started understanding where all in the world these shoes are getting sent. One day someone asked one of the girls what she would like to be, so she answered, "I want to become a pilot" he was amazed and asked her, "Do you know anything about becoming a pilot?" Instantly she answered, "Of course, there are special seats for girls from our social background to study and become a pilot. So, I want to become a pilot and due to family business, I know the places in the world now". She had gathered knowledge about the world.

You see the world of knowledge can create a different world for a person, then you add MOOCS to it, sources of new knowledge, Wikipedia, now it is free as well, then there are Wiki processes and many more. The world is changing rapidly due to this and we are creating a new world out of it. Now, what will be there in this new world? There will be robots working in the houses, IOTs will be there and many more things will be added to them, and then there will be drones. You see things will be so easy that even if two neighbors are discussing what food is made today at your house instantly it can be delivered from one house to another by a drone. It will happen in the future now. Society is going to change, in fact, a totally different society will emerge.

Technology, Values and Culture

Now the fundamental question is if the drones and robots will start working then what remains for us? What work will we be able to do? Are we supposed to just live, but a person who is just existing will develop bad habits and get into bad company and things go bad! The richest civilizations have been destroyed by internal conflicts. Self and social had the biggest conflict and the self has destroyed the social completely. Civilizations vanished because of this. Then the next question is about our civilization -- will it also get vanished like the others? But we should not let this happen, then what is required to be done? Well, the answer is creating a value system! We need to create wealth but at the same time creating culture is also equally important. Then our culture should give a sustainable form to our society. This means, that the biggest part of the culture is morality. This morality should be the biggest part of your, mine, and our life. This morality should teach us what is right and what is wrong. We should not consider what others are talking about but follow morality instead. The choice between good and bad is a human choice and people who do not select the good option in the interest of the entire society will never be able to create culture, but people who do think of the entire society will be the essential

aspect of our future society. We will have enough wealth and have the drones, robots, and IOTs which will be working for us. But you need to work towards building a culture and a society where you will make everyone happy, you make everyone cultured, happiness cannot be short term happiness, and there should be the satisfaction which is permanent and sustainable. It should be a lifelong process. This is all about the technology that we have been discussing. If this technology is taking your jobs away from you then what should be done?

Gandhiji had a very deep thinking about all of this, he was a very different person. He said when man and machine are compared with each other, that time you find out such a technology that can only be controlled and operated by a man and not entirely by the machine. Then what is this technique that only a man can possess and not a machine? Here then we turn towards yet another issue. What is the unique characteristic of a man? Man can think, but when does the deep thinking start, it starts when the need arises. Child starts crying when he doesn't see the mother around, once he cries mother comes and gives him milk, so he becomes happy. A similar thing is about the adults as well. So, J. Krishnamurthy who has created one definition said man must have something different than the machine, which machine cannot create and that is creativity, willingness, imagination. So imagination, creation and will to do something differently are the qualities of the human being and these are the qualities of mind and therefore man is different from the machine and this superiority of the man has to be maintained in the future society and the goal has to be, to become greatest person in the world. Creativity has no single way; it is showcased in a number of ways. And self-actualization is a good beginning to go ahead, because man is really great because he has a great mind. One must think of achieving this greatness and work throughout life.

In Indian philosophy there are three concepts. 'Knowledge', you should acquire the knowledge. You should do the 'karma'; work and karma are different. Work can be done by animals and machine as well, but human beings do karma when they put their mind in the activity; when mind is included in any activity it happens differently. The third concept is Bhav or Bhakti; he does everything with such a devotion, that this devotion becomes a part of life, part of his heart and mind. This devotion he applies everywhere; realization and acceptance of facts leads to bhakti. But Bhakti with scientific approach is different than Bhakti without challenging things. But then Dnyana, Karma, and Bhakti are the three qualities that human beings have to develop, and then they can rise to any level.

You actually don't need big factories, big amounts and other things. It's not that we don't need it at all; of course, we do. You may have it to live a luxurious life but it is not a necessity. So, technology is giving you different alternatives. I have spoken about mind earlier also, but the mind is virtual, you can't see it, you don't know where the mind comes from. What is mind, you know potential energy and kinetic energy; potential energy

converts into other forms of energy. Therefore karma, in which rather you devote your mind and your bhakti or Bhav into it, becomes a different form of work altogether. Therefore, work I should do in such a way that I am devoted to it, I can learn from it, I get knowledge, I can create a product which is dear to me, which is liked by someone else, and I can give it to them. So, my self-actualization can go to any level and there is no limit to it. It should not happen like Napoleon who said, I have conquered the world now there is nothing more to do. Not like this. Growth of mind is unlimited because of self-actualization.

Education for The New Age of Technology

So far, we discussed human settlement as the basic unit of society, and the industrial revolution because of which urbanization took place. After that came digitalization, virtualization, and new technology was introduced. Man became global. Technology has taken him around the world. Physically he is in one place but his mind takes him everywhere.

Now we are going through various digital revolutions. The first digital revolution is with virtualization followed by corresponding competence. And the second digital revolution is mobile technology and for that, we needed clouds also; the cloud is another way of describing global technology, and global connectedness. Now we are moving with small units in our pockets and their importance is really great. They provide you with a completely different way of living and working. And a number of new things have entered - things like Wikipedia, and wiki processes are new things and knowledge society, virtual society, virtualization -- all these factors came in. Now we are going to go through two more stages. One is what is the new educational model? That we should adapt for such a situation. This is one point, the second point is in what way are we going to conceive or construct our society? So, there are two parts and Gandhiji said, "back to the village". But no one would like to go to that village which is old style because new technology has developed so much. So, we would like to look at it in a different way, and that concept is a city in a village. "The city must go to a village, and that Cillage, a city in a village becomes an important aspect." Now, in that case for creating a model of education, we first need rather the definition of thinking and the definition of learning. We all know UNESCO's definition of learning to be, Learning to know, Learning to do, and learning to live together or work together. These are four different learning processes. One is knowing and acquiring knowledge. The second one is doing i.e. acquiring skills and converting them into some sort of work, which is really great and requires your mind to be involved in it. The third one is living together or working together to create value systems and contributing towards social development. Everyone has an output, and output rather makes these processes important otherwise it is simply learning. The fourth one learning to be, meaning how to develop myself, what to become, and what I want to be. All these issues are in front of the youth all the time. Youths keep on thinking about what they want

to become. And that is the reason why they should first understand what they want to become. Secondly, they must think if they can become what they have decided to become. He should be able to understand the possibility, because if he imagines the impossible then he will not be able to achieve it. The next thing is he should understand what he should learn, and which skills to be acquired which will enable him to become what he has decided to become. But in the end, the most important part is the life processes. All these four processes that I have mentioned before have included the life process.

Learning to know, gain knowledge. It may be the development of self. I am like this, I am able to do this, I know this all this is self-development. I still remember when my grandson came to visit us he was around 3 to 4 years old at that time. He would always be around in the kitchen when his mother would cook and keep on asking if she wanted any help. All the time he would say Aai, I will do it, I can do it, I can do it....then he would take things from his mother's hand and keep it in their place. I can do it, I will do it he would keep on saying this. He was very much determined to do things. Then I used to say let him do it. Just keep watching that he is not doing anything wrong. This is actually an attitude that states that I can do it, I will do it and through this, you shape your development, you create yourself. Self is also called 'Aatma' in Marathi. You actually cannot see it, or find it but it is true, and it is the self that you need to cultivate. But then again if you are too engulfed in your own self it can create problems for you. But then again you want to grow and develop all of this. It is learning to develop self. Self has two parts. One is thinking about own self-- this is mine, I will not give it to anyone, is commonly said. Then someone says, but you can share it with friends. Then this person gives his things to others, and they eat together. This is the part of the social self. Self and social self are the two parts of the self.

Learning to do, meant that you must work wholeheartedly, put your mind to it, if it is not happening properly, try harder till you become successful in doing it. Then when a person really puts his mind to the work and completes it with satisfaction, he actually starts jumping with joy. I did it! I did it! I could do it! This is part of his happiness. Getting happiness through knowledge is very important indeed. Another part of self is 'Karma'. Do your karma in such a way that you should enjoy every moment of doing it. From this karma you should gain knowledge as well. In skill development while doing the karma, the work, you should gain knowledge as well. This happens automatically. Since you are putting your mind to it the 'Bhav' or 'Bhakti' i.e. devotion also follows.

But your devotion or Bhakti should be limited to the scope of science only. It should not go beyond. For example, you have taken technology, you are using technology, but then when it gets outdated you must learn the new technology. The technology will get old but your learning will be of a higher level. Finally, the kind of technology is not important but by using it, how you are shaping yourself is important. We are living well, we are working

well, we all are together, and we help each other; this entire value system is involved in the process. When a group of 4 to 5 students come together and go outside to work with different people together, work in close proximity to nature they start realizing this value system, and understanding of this is more important.

We had a group of girls from our village school who received an international award for their school project. The work done by them was excellent and original. This project was about the environment, the types of trees, their benefits, medicinal values, and what and how things can be done? All this was included in the project. The organizers had found a tremendous difference between this entry and the other entries. The group received the first prize. Next year also they got the first prize. After that, the teachers couldn't cope and couldn't show much interest in the projects done by the students. All this means, if students are given creative work or made to work through concrete action, they can work brilliantly, and their creativity comes to another higher level. Searching for this creativity is a vital part of learning. All this is about Learning to be live together.

Finally, it is learning to be. If you ask someone, what did you become? And if that individual answers I can do this, I can do that. If you ask further then what? And if the answer is I am a good human being, I behave well, even though people sometimes do not behave properly still I do not go and fight, I behave well only. This is the kind of conversation we hear when an individual is learning to be. This individual is expressing how he is developing the self to be. That is why self-development and the societal development of the nation are very important.

The Kothari commission report was titled "Education and National Development". J.P. Naik had rather mentioned after 10 to 12 years that we had not really understood the real meaning of development here. We wrote to him that this was ideal behavior because it was accepted that the real meaning of development was not understood by us and that is the reason, we proved incomplete.

I have already mentioned Gandhiji; then came J. P. Naik. He had thought in detail about globalization and this was his unique characteristic. He had travelled around the world and had a sound knowledge of values. And then he presented a format of New Education, which had 2 to 3 characteristics. First it was technologically independent. He said technology should go to every common person. Then social development was the second characteristic-- learning for social reconstruction. How to reconstruct the existing society. The third point was learning to create a future. We have to build our future.

Creating a future is the purpose of the model of education. Because the question is why do I learn? To do the things already done in a better way? Maybe others have already done those things in a better manner, then now I want to create my own future. Creating

future is a very crucial aspect and J.P. Naik has considered this in his model of education. His model was different than the Gandhian model. He had said bring in technology, use technology, let it be then whatever latest technology but work with it.

Based on his model we also created a new model of education. We added the summery of many aspects. First of all treat all the processes and results systematically-- this means think scientifically- i.e. process-result. But then unless there is input how can you go to the process? You cannot! But then what will you do with inputs, because everyone is not clever, everyone is not at the same level! Some people are better at something than others, some may have good schools, some may have a bad schooling system, but then what processes they will create is their own struggle. The result that will be expected can be achieved through many different ways. If an individual creates something from nothing then he deserves accolades for this creativity. Some of them can not do it even if they have everything and some individuals do it without having anything. And that also in a better, unique manner and interestingly he has done it completely. Here it can be termed as innovation.

What we did was a copy of what J. P. Naik had said, “**treat everything as process-result based approach**”. **Secondly global local approach**. Now we have universal as well; things like what will you do when you will reach the moon? Of course life on the moon will be different, but till the time you are living in a country like India, things to consider will be from a global perspective.

Third one is use of pedagogy of social reconstruction; there are three pedagogies. Scenario-situation based learning. What is the scenario? Actually, situation is known to everyone and from that you create a scenario. In this pedagogy you learn how to change the existing situation; imagine how the changed situation will be and you actually try to create it. So, this is also one aspect of creating future.

Another aspect is what is my role in in? What role will I play to create all these changes? What new things I do? This is an approach of construction, what you do? Did you do it well? Were you better than others? Did you help others? If the answer is yes, then it means that the learning is at the level of construction. Now some will perform better in certain situations and others might excel in a better way if different situations are given to them.

Next one is problem- solving based learning. Here question can be asked by anyone, but can you solve it? How will you solve it? If the question is very difficult, try the simple question first, solve it. Or else derive your own interpretation in case you feel the question is difficult for you. Give meaning to your question and then try to solve it. Then now, whether the question is difficult or easy, it is up to others to decide because you have

already applied your learning to solve it. These are parts of creativity, and this the pedagogy which says learning to know from problem solving. Learning to know from my participation of working, learning to know from doing or working, learning to know i.e. gaining knowledge. These are the part of the earlier definition that I have discussed.

The fourth process is very important, you should find out your own learning path, life path. There is a very nice definition of lifelong learning; it is from Gandhian time. Learning for self-development and social-self development are two parts. Learning for social development refers to everyone is working towards the betterment of the society. Learning for value creation or wealth creation, whatever was done should create some wealth, the importance should increase; get people involved.

Learning to be is about creating your own self. Now you should come to the level where you will say that I will not only look after myself, I will not be selfish, I will take what I want and share everything with everyone else. The value system has to change, because you have created your own self. So this is all is a part of life processes.

You need to find out a life path and you will be surprised to see that you are learning all through life. There is no end to learning, there is no end to development, and there is no end to self-actualization. There is no limit to self-growth or the growth of 'Atma'; you can keep growing to next higher and still higher level. Since you have done the things on your own your, learning will never go anywhere-- it is embedded into your mind. Lifelong learning and finding out your own learning path is most important.

Now we need to apply this because this is just not limited to an individual level; there is community, family as well. What the family is doing for me and what I am doing for them is important to understand. In this way learning can be connected to all aspects of our life. And if we connect all these things together then the children start developing, and if we really keep an account or try to find out how we have developed and what our life path is then we realize that the children are slowly and steadily cultivating growth mind-set in them and working towards self-development. Finally from the time that we are born till our death we need to develop and enhance our life path. **Now this is the model of lifelong learning**; so, where to apply it? The answer is human settlement; we all stay together, we need each other, we also need to work for a living, I need to earn for myself and my family. Of course I will do it, my children will do it, parents will do it, other relatives will do it and we will share things. Don't get anyone in trouble; help each other and live happily. What more do we need? There is a tremendous scope of development here.

In this scenario if someone wishes to be an engineer he can, and not necessary that he learns only theory-- he can even become skill oriented. I will give you an example of an engineer who is backing cakes and breads and that also delicious ones. He is so happy

in perusing his creative side, and earning enough money as well. And this is a never ending business. This is an example of searching your own job which gives you satisfaction, happiness and money as well. Maybe a robot can come and help me with the bakery but can not have my creativity, happiness and satisfaction. So here the role of the person is important. When you have creativity and satisfaction in life you slowly start moving from self and start thinking about others as well. We start thinking about the society, village, city. Once we start considering others as ours, we help the bright children to go ahead in life, we let them study and develop. We encourage them to go abroad learn and come back to spread the development. This is the global learning aspect as well as local application aspect. Global local is very important.

I have discussed three aspects of making future, which includes situational part, i.e. we will try to develop the situation of which we are the part of. Participation and development will be considered. What were the questions and how did you solve them is equally important, your creativity is important, sharing is important. This pedagogy of social reconstruction considers many aspects like lifelong learning and development of life path.

Now the question could be asked how much money you require, but now the answer is why we need anything excess; we have everything what we want, we live together, no one remains hungry. If someone wishes he go ahead and earn more, but important thing is acceptance of me, we and us. This is New Education.

Do you know, what is the meaning of 'New' in 'New Education'? This means 'Nitya Nootan' everyday something new. Yesterday I did it his way but today will be different approach. When you do things in a different manner every day, you find everything different, you feel excited to learn, to work and this is where the greatness of a human mind starts developing; and then you ask the question how great a person is? You will find an answer in Indian philosophy, which states when a person starts thinking less about the self and more about the others, and gives himself to others, gives away his 'Atma' to the family, village or the entire world, that person will be considered as a great person. Whatever the wealth you have created share with others-- what is not required what is excess. So, when you give your 'Atma' to others it becomes 'Par-Atma' i.e., the atma becomes of others, and I get closer to 'Parmatma' -- we don't need to go anywhere to search for it, it is within us, you need to realize it. It should not be taught as philosophy; a person should realize it while working for others. Some people then realize that I am not doing anything for myself, but still, I am not hungry as others are also giving me. This is the structure of a society, this has not appeared through imagination. Almost from 3000 years it is in existence.

Now let us think again about local and global; how do I become global? In the virtual space, I can contact anyone anywhere. I can reach out to others, my mind will travel but physically I am situated in one place. People travel around come together, discuss ideas

and try new things. Find out what the others don't have and create new things. We will establish relations. People who can afford to pay we will charge them; those who cannot, we will not snatch their money. Our future society needs to be created in this way. That's the reason why we are slowly removing our self away from everything, because when everyone around me is helping me to live and sustain, I don't need myself. I live happily with others. They guide me, the coax me to do good, we all work together. The value system of creating our culture is important. It is not necessary just to earn money; we are not going to take anything with us, we all receive money when we require. So creating a value system is above all.

Now we need to think about Cillage development; how will be the digital society in the digital era? And how will I be able to live in this society? I must work well in the world; I must earn; I should not fall short in anything; if required technology should be utilized; I will use and give you also to use; we all will work together. We will try and do something better than what is happening in this world. But the question is how can I create this Cillage? I live in a good city, go to a good school, have a good learning environment, but what about those who do not have schools, what can be done? Will they also get the same opportunities? Of course, they should get all these opportunities. Once you start thinking about them you realize that they should be the ones who should get these opportunities, otherwise what is the use of this technology? Let the technology go free in their hands, then who should do it? Well, the answer is society should do it, government should do it. What about the youth then? Yes, they will use it well. Now where did we know that a group of 4 to 5 village girls, coming from poor background will win the first prize at national competition and get prize money of Rs. 1 lakh (i.e. one hundred thousand). This all can happen in a straight way, they get opportunity, they get tools to work and proper direction and on top of it they actually willingly do a good job, as the girls did. And we need to reconstruct our society in such a way that children/youth get these opportunities often.

Now, the question is about selfish people, because this kind of a system will hamper their desires. They won't be able to eat money! That's why digital society is beneficial because everything will be recorded. Of course, using technology such people try to save tax. Why did this happen, why did such a software was created, why people who knew about it did not object? Were they selfish? Are they taking bribes? All these thoughts come into the minds of the youth and that is the reason why we must start from them. We must teach them to love properly, not to be selfish, make them understand that they will receive everything that they want but have patience. And if they don't then, all of us together with hard work will try to achieve it. Let the youth grow, let them become great persons. All these things will be incorporated in a cillage. Then there will be a networking, you cannot stay isolated for a very long period, you need networking around you. And this is how a network of global-local is established. That can be called global network through which we will come to know what is happening in the world. The learners will do it. And then we

will understand how to work for creation, how-to do-good Karma, and how to reach out to the world, give products, give services and new procedure will start emerging. As an outcome of all of this, if really some more things are required for the society, we all will sit together and work for it. Will do the hard work. All these things can come under cillage. I am saying “they can”, maybe not in this exact way but they can. Some people may feel that all the authority is going away from our hands, so let us oppose to everything; in this case what will happen? We ourselves should try and find out answers for our questions. After all questions are theirs! So this is all a part of the cillage and we need to reconstruct a new society out of this. And at the bottom if there is third tier of democracy, In India village is the third tier of democracy, then they should use their rights, there are so many rights given to them, but they have not reached to them, people in between try to create obstacles. Rajiv Gandhi had once said if we send 100 Rupees for the poor, not even 20 Rupees reach to the needy. With technology the middle system is not required; the money will go directly to their account. So you will be able to use technology in many different ways. So, people will get caught.

The point here is very simple; we need to create a good society which is based on morality, culture, where it will be required to follow ethics, required to give less importance to the self, and to become Parmatma will be most important aspects. Many questions will be answered due to this. All should get an opportunity to go around the globe, do good work and to create something.

Now you may think about applying what I have said to the problems of education. For example, can social reconstruction provide a possible solution to reduce the dropout rate?

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37. Prof. Dr. S. V. Anekar, Principal, Tatyasaheb Kore Institute of Engineering and Technology, Warananagar



EXISTING OPPORTUNITIES AND SCHEMES TO PREVENT TERTIARY EDUCATION DROPOUTS IN INDIA

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ABSTRACT

Students drop out of school for many reasons, some factors may be external to school and some education-related. The consequences of not graduating from high school are increasingly serious for both individuals and society as a whole. As a result, policy makers, universities, institutions many corporates and NGOs have placed a new focus on increasing graduation rates and reducing dropout rates. A variety of promising programs and practices exist within each category. Successful implementation of these strategies will require the will of policy makers, educators, families, and communities and a sustained commitment and efforts over a period of time, and focused attention on the personal and academic needs of students. Many a times the students and parents are not aware of such schemes and policies which would help them to continue their education. There is no comprehensive information available, that can help the students and support them to continue their education. Hence the present research aims to find out what are the government policies and schemes for prevention of dropouts, what are the initiatives taken at University level, scholarship schemes as well as to identify the funds available under Corporate Social Responsibility to support the education of the financially challenged students. At the same time the role of NGOs, and counseling support system to help the students to continue their education will be investigated. The researchers collected the information from available resources and previous researches. An attempt was made to

prepare a consolidated document on the available opportunities that could help support the dropout students to continue their education. The researchers also proposed to investigate the awareness of any of such schemes within a specific geographic area and evaluate their impact. This was carried out with the help of survey method and interviews. This study also included recommendations for ensuring greater awareness and impact of these schemes for greater outreach.

KEY WORDS: Tertiary education dropouts, Government schemes, CSR funds, NEP 2020, Counselling support

INTRODUCTION

A dropout is a student who leaves education before graduating from high school and does not re-enroll. The consequences of failing to complete high school are becoming increasingly serious for both individuals and society as a whole. There are numerous reasons for dropping out of tertiary education, and much research has been conducted to determine the reasons for dropping out after 10th and 12th grades. Several initiatives have been initiated to reduce high school dropout rates. Many government schemes have been launched. Distance and open universities have introduced a variety of options for students to continue their education. The NEP 2020 has also introduced various strategies to prevent the dropout in higher education. (NEP 2020 Document)

At the same time, some corporates are working in the education field to provide facilities for students to continue their education through Corporate Social Responsibility funding. Some non-governmental organizations (NGOs) are also working to assist students in continuing their education. Counseling and guidance are also provided by some organizations to students in order to help them understand their difficulties and to advise them on the importance of continuing their education and providing guidance for a better life.

The present paper thus investigated what are such opportunities the students can avail to prevent from dropout and at the same time this research also studied what is the awareness among the dropout students about such opportunities in certain selected number of students from different regions of Maharashtra.

RESEARCH OBJECTIVES

To investigate through various secondary sources such as Government websites, Open and distance university websites, internet resources to determine the following-

- What are the Government schemes to support high school dropouts?
- What are the initiatives by Open and Distance Education Universities?
- What policies are there by the corporates under their CSR?
- What are the NGOs working to support the high school dropouts?

- What counselling and guidance services are available for such dropout students?
- What is the awareness about such opportunities to the dropout students?

REVIEW OF LITERATURE

There are currently 758 universities, 39071 colleges, and 11922 stand-alone institutions in India. There are 757 universities in total, of which 267 are privately managed, 43 are central universities, 1 is central and 14 are state open universities, 69 are institutes of national importance, 316 are state public universities, 5 are institutes under the State Legislature Act, 37 are deemed universities, and six are other universities. (AISHE, 2016). Despite the large number of universities and colleges, access to higher education for all citizens of this country to ensure knowledge-based learning has yet to be fully realized. (Ted Desk News, 2021)

DROPOUTS IN HIGHER EDUCATION IN INDIA

According to a survey conducted by the Indian Government's National Statistical Office (NSO), one out of every eight students enrolled in a school or college drops out before completing their education, with school accounting for more than 62 percent of all dropouts. High school accounts for 62.9 percent of all dropouts.

The dropout rate in our country is influenced by a number of factors. Poor schooling, household economic situation, social well-being, socioeconomic status, insufficient access to quality education, unappealing course content, social taboos, especially among female children, parental illiteracy, and unusual scenarios resulting from a pandemic such as COVID-19 are among them.

There are not enough qualified math and English teachers, particularly in rural areas. According to one report, many children drop out due to poor performance in mathematics and English, which are required subjects up to the tenth grade. Every student is an individual with their own set of interests and abilities, but the curriculum is consistent. A lack of options is another reason for student dropouts. (Ministry of Statistics and Programme Implementation, 2018).

WHY STUDENTS DROP OUT

A child or adolescent dropping out of school is rarely the result of a single factor. Rather, this is a process shaped by a variety of factors that interact in complex and dynamic ways. This complex and overlapping set of challenges necessitates multifaceted strategies and interventions that address multiple factors at once, ranging from school practices, teaching, learning, and emotional well-being to holistic multi-sector approaches to supporting at-risk children and adolescents, while also addressing socioeconomic factors and social norms (UNICEF, 2017).

Researchers have tried to figure out who drops out of school in order to help educators and policymakers develop programmes, policies, and interventions to reduce dropout rates. Students drop out for a variety of reasons, both internal and external to the educational setting. These factors, which are listed separately below, are closely related and interact with one another.

EXTERNAL FACTORS

A number of factors, many of which are beyond educators' control, can influence students to drop out of school. According to some studies, the source of the problem is the students themselves or their family circumstances. Dropouts have been identified in these studies as students from low socioeconomic backgrounds with poor academic achievement. It could be due to poor attendance or students who failed one or more classes. Students with transportation issues may exist in large cities.

Pregnancy issues may arise in the case of female students. Family mobility, support, and expectations can all have an impact on a student's likelihood of dropping out. Furthermore, economic and sociocultural factors can have an impact on dropout rates. Among these factors are the influence of gang and drug cultures, the sense of independence generated by having a job, and a lack of community resources to support at-risk students. UNICEF (2017)

EDUCATION-RELATED FACTORS

Educational institutions play an important role in the dropout problem as well. Students can be influenced to drop out by school organization and size, programme assignments, course content, type of instruction, school climate, and adult-student relationships. Some of the factors are encapsulated by the terms "lack of engagement" and "school membership." The National Dropout Prevention Center lists school-related factors such as conflict between home and school culture, ineffective discipline systems, a lack of adequate counselling, a negative school climate, a lack of relevant curriculum, passive instructional strategies, inappropriate use of technology, disregard of student learning styles, retentions/suspensions, low expectations, and a lack of language instruction. UNICEF (2017)

WHAT CAN BE DONE TO REDUCE THE NUMBER OF DROPOUTS?

Governments are increasingly realizing that the entire educational system, from pre-kindergarten to tertiary education, must reflect the new social and economic needs of the global knowledge economy, which necessitates a better-trained, more skilled, and adaptable workforce. Many countries with limited resources are struggling to meet the increasing demands of a larger student body while maintaining the quality of their educational offerings. Many of the world's poorest and most marginalized people cannot afford tertiary education.

Countries around the world have restructured their tertiary education systems to increase their reach and effectiveness. All countries implementing strategic reforms in the tertiary sector benefit from ensuring that their national strategies and policies prioritize equitable access, improved learning and skill development, efficient retention, and considerations of the employment and education outcomes sought by graduates and the labour market. Academic degrees and policy must both be strategically tailored to meet the needs of the local society and economy. Only then will governments be able to translate gains in primary and secondary school attainment into increased and sustained economic and social development through tertiary education access and progression. 2018 (Bordoloi)

HOW TO CONTROL STUDENT DROPOUT AND NOT ALLOW IT TO RISE?

Innovative teaching methods should be used in schools to attract and retain students' interest in education. When using digital learning strategies to provide education in the confines of their homes, students can access free educational content via smart-phone applications or YouTube provided by various institutions. Education enables a person to obtain a better job or a means of self-employment, allowing them to escape intergenerational poverty. It instils cultural values and beliefs in the child. Students who are encouraged to attend school on a regular basis will see slow but sure results. UNICEF (2017)

METHODOLOGY OR DATA SOURCE

(I) Descriptive Research

To answer the research questions, descriptive research methodology was used while writing this paper. The information about the different opportunities was gathered from various websites and internet resources.

(II) Quantitative Survey

The researchers also attempted to survey a population of school dropouts in a specific region. The research questions were as follows:

1. Are they aware of any such programmes available to prevent dropouts?
2. Have they taken advantage of any such scheme?

SAMPLE SIZE

To find answers to these questions, a total of 47 students were surveyed using structured interviews. Students from Panchgani, Sangli, Dang Gujrat, and Malegaon participated.

LIMITATIONS

Due to time constraints, only a limited number of students could be surveyed.

DATA ANALYSIS

The awareness of the availability of such opportunities was analyzed based on the responses collected from dropout students. The information was presented as a percentage.

FINDINGS

(I) From the research carried out through the secondary sources, the following are the findings.

1. Government Schemes

Schemes for Higher Education

Some of the fellowships and scholarships offered by the Ministry of Human Resources and Development are listed below. (Ministry of Education, Higher Education Department, 2022)

- Apprenticeship Training Scheme
- National Scholarships
- Scholarships from All India Council for Technical Education Scholarships
- Grants and fellowships from Department of Science and Technology
- Scheme for Scholarship for Women Scientists and Technologists from DST's
- Awards/ Scholarships at Undergraduate & Postgraduate Level in Various Science Courses at the University of Delhi
- promotional schemes by Sports Authority of India
- Scholarship Schemes by Ministry of Tribal Affairs for ST Students
- Post-matric Scholarships for SC /ST students

List of Government Schemes for Students Education in India by AICTE

Here are some of the central government schemes for school education in India run by AICTE:

Pragati Scholarship Scheme

Pragati Scholarship/Contingency is given to deserving girls who are pursuing a degree or diploma at an AICTE-approved technical institution. Each year, 4000 scholarships are awarded at a cost of Rs. 30000 for tuition fee reimbursement and Rs. 20000 for incidentals. Students can now apply online for the Pragati Scheme to take advantage of its benefits.

Saksham Scholarship Scheme

Saksham Scholarship / Contingency is given to differently abled students who are pursuing a degree or diploma at an AICTE-approved technical institution. Each year, 1000 scholarships are awarded at a cost of Rs. 30000 for tuition fee

reimbursement and Rs. 20000 for incidentals. Students can now apply for Saksham Scheme benefits online.

Samriddhi Scheme for SC / ST Students for Setting Start-Ups

Given the lack of job opportunities in the market, it is critical to provide opportunities for SC/ST students to start their own businesses. The overall goal of the Samriddhi Scheme is to assist SC/ST students in designing, launching, and running their own business/startup through an entrepreneurship development programme after formal education is completed/during their education in accordance with the AICTE's startup policy. Students can apply for Samriddhi Scheme benefits online.

Support to Students for Participating in Competition Abroad (SSPCA)

The SSPCA Scheme's goal is to provide travel assistance and registration fees to a team of at least two to ten students for international competitions in order to encourage engineering students to advance in their field of technical education. To take advantage of the SSPCA Scheme's benefits, students must apply online.

Prime Minister's Special Scholarship Scheme (PMSSS)

The goal of the PM Scholarship Scheme is to develop capacities in J&K youth, to educate, enable, and empower them to compete in normal courses, and to improve and boost employment opportunities for J&K students. Each year, 5000 scholarships are awarded at a cost of Rs. 100000/- as maintenance charges and an academic fee of Rs. 30000/- for general degrees, Rs. 125000/- for engineering degrees, and Rs. 300000/- for medical degrees. (AICTE, 2017)

2. Role of Open and Distance Learning (ODL) in transforming and empowering the society

In order to achieve the motto of higher education, ODL can provide justice to millions of people (access, equity, quality, innovation and research). ODL has the potential to both facilitate and strengthen India's higher education system. It is because ODL can easily provide high-quality education and global learning to people at a low cost. IGNOU, a top open and distance university, offers dropout courses.

IGNOU Course for School Dropouts

Indira Gandhi National Open University (IGNOU) has always been a pioneer in meeting the educational needs of marginalized, rural students, disadvantaged, and socioeconomically disadvantaged groups. The university offers a variety of programmes, including the Bachelor Preparatory Programme (BPP), a flexible bridge course designed to address school dropouts and those who have not

completed 10+2 schooling as part of the non-formal stream. Our country's overall dropout rates at the 10th and 10+2 school levels are around 60% and 80%, respectively.

Dropouts will not be able to further their education in the long run. The majority of school dropouts end up working in the unorganized sector and are unable to contribute to the human resource pool of the emerging knowledge society. The IGNOOU's 6-month BPP programme offers school dropouts a flexible way to continue their education. The curriculum includes Social Sciences, Business, and Mathematics. (2022, The Hindu)

UGC Scheme Vidyanjali

VIDYANJALI (Higher Education): A Student, Faculty, and Institution Volunteer Support Scheme. (A Higher Education Volunteer Program: Encouraging and Developing Aspiring Minds). This initiative would connect schools with a diverse range of volunteers from the Indian Diaspora, including young professionals, retired teachers, retired government officials, retired professionals, NGOs, private and public sector companies, corporate institutions, and many more. (Ministry of Education, Department of Higher Education, Government of India, 2021)

Alternative schooling

Some students drop out of high school because they do not believe they are learning anything useful. They have no plans to attend college and believe that the subjects taught are unsuitable for their future. If a teacher notices this problem, he or she can encourage the student to change programmes, such as vocational school. Such programmes provide students with high school diplomas while also teaching them skills for specific careers, such as mechanical skills. (Aditya Wadhwan, 2022)

Alternative Careers and Courses for Dropouts

For students who have decided to leave their studies but are still looking for a stable income or employment source, there are a variety of courses available. There are many part-time and full-time technical courses available to help these students earn a living. Here are a few examples of good technical and short-term courses in India that any school or college dropout can enroll in and obtain a respectable job and status in society without requiring any special degree or accreditation. Almost all of these trade courses have very low fees, making them affordable to people with limited financial resources. (Amit Khurana, 2022)

Mobile Repairing Course

With the growing popularity of smartphones and the demand for electronic devices, there is a growing demand for technicians and repairmen who can fix broken phones and tablets. It goes without saying that as the supply and manufacture of smartphones increases, so will the demand for mobile repairing technicians.

CCTV Installation Course

Dropouts in society have numerous opportunities to earn their daily bread and advance their careers. If a person does not have a specific educational background, one such job that can be considered is CCTV installation.

3. Role of CSR Initiatives

Team Lease Ed Tech recently conducted a survey with over 100 Indian companies titled "Aligning Education and Skill in the CSR Agenda." According to the survey, nearly 70% of businesses plan to increase CSR spending on education and skill development in the coming year. The majority of businesses unanimously agreed that imparting vocational skills is an urgent need to combat the country's rising unemployment rate. (Team Lease Education Foundation, 2022)

The survey investigated how Indian companies spent their CSR funds the previous year in depth. A significant portion of CSR funds went toward re-skilling and upskilling school and college dropouts (22.8%), women (20.4%), and people with disabilities (18%). The survey was carried out as part of Team Lease EdTech's efforts to assess the impact of CSR activities on education and skilling, as well as corporate India's major challenges and long-term goals. Because of financial constraints, most students are unable to pursue their dreams and frequently drop out of school. As part of their CSR activities, corporations can host training camps or workshops where students can be trained on valuable skills that will equip them with the knowledge and know-how to face the world. However, corporate involvement in education and skill development has the potential to fill gaps in the current system. (India CSR 2022)

4. Role of NGOs

Parikrama Humanity Foundation is a non-profit organization in Bangalore, India that runs free schools for slum children. They have 5 Parikrama Learning Centres near the slums that educate about 1800 children from economically disadvantaged and marginalized backgrounds. These are elementary and secondary schools with a two-year junior college programme. They have an unusual track record in India, with approximately 97 percent attendance, less

than 1% drop out, and more than 95 percent teacher attendance. The Parent Teacher Meeting clock is set to 90% attendance, with parents foregoing their daily wage to attend the meetings. The success of Parikrama is measured by how well their students perform in the final Board and other competitive exams. Many of their graduates are employed as software engineers, designers, nurses, lawyers, educators, and hoteliers, and business owners. (Bose, 2021)

5. Counselling and Guidance

How Teachers Can Help Prevent High School Dropouts

While every school professional can work to prevent high school dropouts, teachers have a special ability to connect with individual students on a more personal level. Unfortunately, many teachers aren't sure how to help students stay in school. Here are some effective retention strategies that teachers can use to encourage students to finish high school.

Individualized attention

Students who are struggling and falling behind their peers may drop out due to a sense of hopelessness. Teachers can avoid this tragedy by working with students one-on-one to help them catch up to the rest of the class. This process may include tutoring, make-up work, or extra credit.

Being proactive and Offering encouragement

Teachers frequently believe that working with high school students only requires them to be concerned about dropouts. Many students, unfortunately, begin their dropout journey much earlier. Early identification and efforts to improve these students' educational experiences may prevent them from dropping out of high school years later. Students who drop out of high school often have low self-esteem. Teachers can help each struggling student gain confidence in his or her own abilities. With a little encouragement from a caring teacher, some students find the strength to persevere until graduation.

Emphasizing the importance of education

If a teacher notices that a student is struggling or intends to drop out, she can help prevent the student from dropping out by discussing the importance of graduation with the student. Effective strategies include showing the student jobs that require a high school diploma, reading statistics about high school dropouts, and simply asking the student what careers he or she is most interested in. By taking an interest, teachers can prevent many of these students from ever leaving high school in the first place. (The Editorial Team, Resilient Educator, 2022)

Provisions in the NEP 2020 to prevent dropout

With NEP 2020, the government intends to reduce dropout rates. Despite various government initiatives to increase enrollment in elementary schools, such as the Samagra Shiksha Abhiyan and the Right to Education Act, India has seen a significant increase in dropout rates after Grade 5. One of the primary goals outlined in the recently approved National Education Policy, or NEP 2020, is for children to attend school. According to the NEP 2020 document, the GER (Gross Enrollment Ratio) for Grades 6-8 was 90.9 percent, while it was only 79.3 percent for Grades 9-10 and 56.5 percent for Grades 11-12. According to the NSSO's 75th round household survey in 2017-18, there are 3.22 crore out-of-school children aged 6 to 17 years. "It will be a top priority to bring these children back into the educational fold as soon as possible, and to prevent further students from dropping out, with a goal of achieving a 100 percent Gross Enrollment Ratio in preschool to secondary level by the end of the year," the document stated by 2030. (Chandrabhanu Pattajoshi, 2021)

Improving The Infrastructure

One of the primary goals outlined in the recently approved National Education Policy, or NEP 2020, is for children to attend school. According to the NEP 2020 document, the GER (Gross Enrollment Ratio) for Grades 6-8 was 90.9 percent, while it was only 79.3 percent for Grades 9-10 and 56.5 percent for Grades 11-12. According to the NSSO's 75th round household survey in 2017-18, there are 3.22 crore out-of-school children aged 6 to 17 years. "It will be a top priority to bring these children back into the educational fold as soon as possible, and to prevent further students from dropping out, with a goal of achieving a 100 percent Gross Enrollment Ratio in preschool to secondary level by the end of the year," the document stated. (NEP2020)

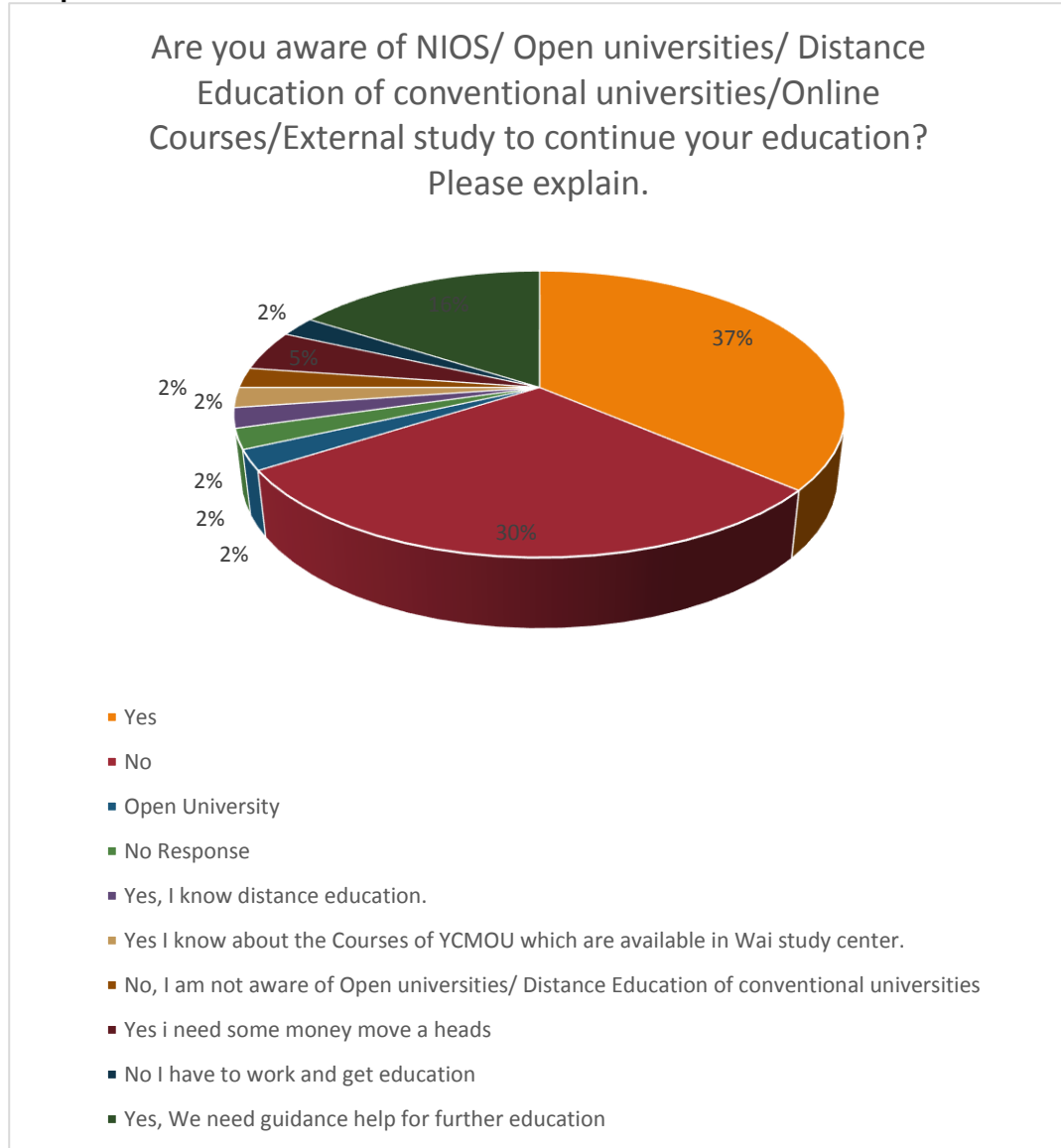
Universal Participation in School

In order to achieve universal school participation, the NEP 2020 aims to ensure that students are enrolled in and attending schools. According to the NEP document, this will be accomplished by "carefully tracing" students and their learning levels and ensuring that they have the opportunity to "catch up and re-enter school." In addition to infrastructure and participation, NEP 2020 proposes ensuring quality education so that female students and others from socioeconomically disadvantaged groups do not lose interest in attending school. (NEP 2020)

(II) Findings of the Quantitative Research on Awareness about the Opportunities among the Dropout Students

Q1. Are you aware of NIOS/Open universities/Distance Education of conventional universities/Online Courses/External study to continue your education? Please explain.

Responses

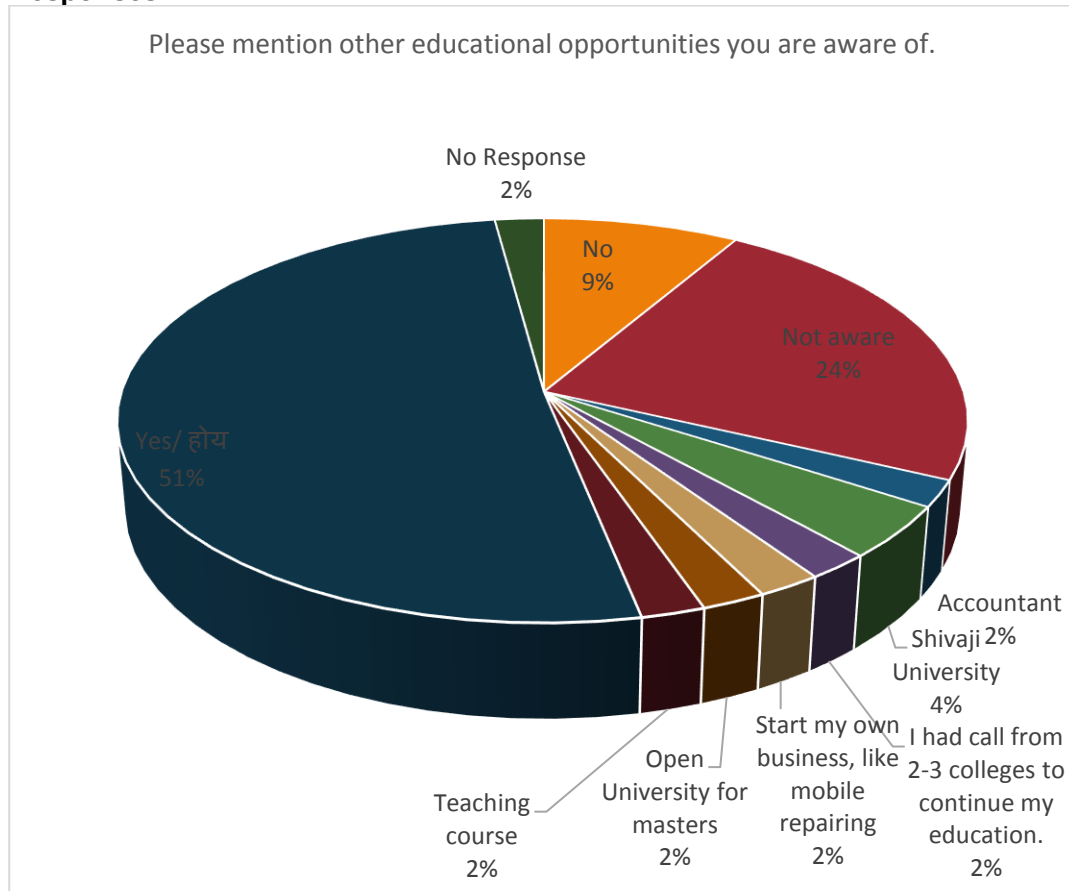


FINDINGS

From the responses it could be seen that 37% of the respondents recorded that they are aware about distance education. About 30 percent of the respondents have no idea about the opportunities. Few of them were aware about the YCMOU. So there is a need to create awareness about the opportunities to continue their education.

Q. Please mention other educational opportunities you are aware of.

Responses:



Here in response to this question out of the respondents 51 % of the respondents were aware of the opportunities available to continue their education. Few said they can take up teaching course, Open university masters, they can start their own business.

CONCLUSION

A government-backed nationwide outreach programme to find dropouts and reintegrate them into the educational system is required. This will necessitate the involvement of all stakeholders, including teachers and parents. The National Education Policy (NEP) 2020 already includes a mechanism for tracking out-of-school students and their learning levels, as well as making it possible and easier for them to return to school. Second, educators and teachers must pay special attention to students who are falling behind in their studies, providing group and one-on-one counselling as needed. Emotional support should also be provided to help reduce dropout rates.

Both the public and private sectors must collaborate to build appropriate infrastructure in non-urban educational institutions, including the integration of technology and digital tools in both teaching and learning. NEP 2020 proposes, in addition to infrastructure and participation, ensuring quality education so that students, particularly girls from socioeconomically disadvantaged groups, do not lose interest in learning.

The introduction of specialized and vocational subjects beginning in Class 11 is a universal requirement, so that students are exposed to and trained in skills such as computers and digital literacy, Artificial Intelligence and its various disciplines, and Coding. This will not only keep students engaged in their studies, but will also prepare them for the ever-changing tech-based job market. Finally, consider using a mobile classroom and teaching classes in small groups in towns and villages. This will give students access to online and digital resources that will help them learn and train. Teachers can play a major role in creating awareness among the student about the opportunities and creating and maintaining the interest of students in higher education.

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PERSONALITY CHANGE OF NSS VOLUNTEERS AS A RESULT OF ATTENDING VALUE EDUCATION TRAINING SINCE 2005: A CASE STUDY OF THE BAHÁ'Í ACADEMY'S UNIVERSAL HUMAN VALUES WORKSHOPS

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ABSTRACT

This paper attempts to find out the personality change that took place in the National Service Scheme i.e. NSS volunteers who have attended the value education training programs conducted by the Bahá'í Academy, Panchgani. These value education programs have been focused on personal development and how to become capable of contributing towards the progress of society. The mentioned programs have been conducted since the year 2005 with various batches of NSS students.

In this paper, the authors have presented a study of NSS volunteers spanning the years from 2007 to 2022. Some of these volunteers are still students and some of them are working professionals now. The paper provides different opinions regarding self-developmental aspects felt and observed by the volunteers themselves, secondly those developed aspects of their personality that they are still following, thirdly, what they have

observed about other volunteers as a result of these value education programs, and lastly what others have observed about them, has also been taken into consideration.

This paper derives connections between the New Education Policy i.e. NEP 2020, the role of NSS, and the training provided by the value education program to empower NSS students to become capable of self-development and to be able to contribute towards the progress of society.

INTRODUCTION

The National Service Scheme under the Ministry of Youth Affairs and Sports has many centers across the country. It is a youth program governed by the Government of India. The motto of NSS says “Not Me, But You”. When we look at the objectives of NSS it clearly states that even though every student has to enjoy the knowledge gained through education they must ultimately prepare themselves to serve society. Students must develop themselves through the means of soft skill and hard skill development, and behavioural enhancement and finally become empowered to serve the communities, and participate in the societal progress of our great nation. Students voluntarily select to be a part of NSS.

The NEP 2020 is a newly revised education policy that has introduced many ways of practical implementation of the knowledge gained in academic settings. The policy has many recommendations that can be creatively adapted to fulfill the purpose of education which is man-making. The New Education policy very clearly states that community participation or engagement has to be introduced to students. The students must become skillful in terms of soft skills, hard skills, and life skills. The education that the students receive should inculcate values that are predominant in the constitution of India.

The Baha'i Academy, Panchgani is a recognized institute and works in the field of Value Education and research from the year 1983. The academy conducts value education courses under the Universal Human Values program. The training programs are value based and are aimed at developing the personalities of the participants and also toward making them capable so that they will be able to contribute to the much-needed progress of society. Since all the sessions are conducted in a participatory way the participants have opportunities to develop their spiritual qualities and attitudes, and skills such as leadership, communication, listening, critical thinking, and creative thinking skills. They also gain knowledge through the discussions on various topics ranging from finding out a leader in them, practical in their own extended families based on gender equality, rectitude of conduct, and creating a conceptual framework for their social action. They are also trained in Service-Learning Projects which facilitates them to take up a community project, find out the issues of concern, implement actions to provide solutions, involve

stakeholders, evaluate the project, and present it. They also receive training in the interactive theatre called the “Happy Hippo Show”.

The short information of NSS and The Baha’i Academy, Panchgani provides many commonalities such as practical training in soft skills, hard skills, and life skills. Secondly, the importance given to community engagement is equally deliberated by both organizations. Now, when we reflect upon the recommendations of NEP 2020 it then becomes a crucial study to understand if the value-education training provided by the Baha’i Academy can actually be an important training for NSS students to achieve their goals of personal development and to attain community participation successfully.

OBJECTIVES

1. To analyze the personality changes in volunteers after attending Value Education Training
2. To identify the changes that have lasted till today
3. To assess the personality changes that volunteered observed in other volunteers (and POs) who have also attended the same training
4. To find out if they relate their own professional progress to the value education they received during this training

RESEARCH QUESTIONS

What personality changes can value education training bring in the NSS volunteers?

REVIEW OF LITERATURE

The NSS website (National Service Scheme Government of India, 2018) is a beautifully constructed e-information source to convey the holistic approach of NSS along with explaining their objectives, various schemes, and programs run throughout the country. It also provides the history behind the formation of NSS, which is very inspiring and gives a sense of pride to have such a strong youth-driven organization present in our nation. The state-wise NSS volunteer data also proves that there is a representation of every state which provides a diversity of cultures and community service opportunities. Based on the ideals of Mahatma Gandhiji, NSS tries to inculcate the importance of community service within the group of students who have voluntarily joined the scheme at the junior college level or senior college level. It is considered that students who are socially inclined or want to do something different join NSS.

It is interesting to go through the study conducted by The Tata Institute of Social Sciences which is a research report (Tata Institute of Social Sciences, 2010) on evaluation study that is done on NSS in India. After presenting many facts and case studies in the conclusion the report states that this is the most valuable initiative taken for youth and is very apt to bring about the change in the social structure along with helping the students

to develop their personality, however one area that lacking in NSS is the systematic documentation of the student personal development as well as the community work that is undertaken. This report is from the year 2010 and there might be some improvements in this area but the author could not find supporting articles for the same.

A research paper on the research gate titled, *Role of National Service Scheme In Enhancing Rational Values in Society* (Nikam,Kapadnis,Borse, 2020) is a very enriching document providing different aspects of NSS. In the conclusion, they mentioned that NSS provides an opportunity for students to understand community issues and makes them aware.

The website of Baha'i Academy, Panchgani (Bahai Academy, 2013) has many different courses offered under the program of Universal Human Values. It has been very aptly mentioned that the aim of the institute is to help students realize the capacities that are hidden within them along with their talents and abilities. It has been also mentioned that the aim is to develop students into morally capable human beings who will be able to contribute to building a cohesive society without discrimination creating a better world. The website explains different methodologies that are adapted while value education training. It has been stated that education has a two-fold moral purpose, which is personal development and making the students capable by providing life skills education along with academics so that they can become active members of social progress. There are different blogs explaining the different activities, experiential learning techniques, the celebration of United Nations Days, and many activities related to creative ways of moral education implemented for the participants and students of various programs.

The National Education Policy 2020, (Ministry Of Human Resource Development, 2020) The document by the Government of India is a very valuable document in terms of providing guidelines for the implementation of relevant new-aged education. Some of the relevant highlights of the policy are mentioned as follows: Experiential learning Point 4.6: Gives importance to cooperative learning and collaborative learning. Curricular Integration of Essential Subjects, Skills, and Capacities: has many recommendations mainly the inclusion of following values in the student education: Seva -Service, ahimsa- Non Violence, Swachchhata- Cleanliness, Satya- Truth, Nishkam karma- Selfless Deeds, shanti- Peace, sacrifice, tolerance- सहनशीलता, diversity- विविधता, righteous conduct- सदाचारी आचरण, लैंगिक संवेदनशीलता- Gender sensitivity, बड़ों का सम्मानआदर - Respect to all, पर्यावरण के प्रति सम्मान -respect toward environment, मदद- help, शिष्टाचार- courtesy, धैर्य- patience, क्षमा- forgiveness, सहानुभूति- empathy, करुणा- compassion, देशभक्ति- patriotism, लोकतांत्रिक दृष्टिकोण- democratic outlook, अखंडता- integrity, जिम्मेदारी- responsibility, न्याय- justice, स्वतंत्रता- freedom, समानता- equality और बंधुत्व- fraternity.

Under the part of Higher Education, the policy recommends overall reforms on various levels for example point 12.9 talks about opportunities for student participation in various activities from college clubs to community projects. There is an overall emphasis on community participation by students and also on becoming individuals who are sensitive, and skillful and can contribute to the sustainable development of a nation.

The literature review suggests that there is a need for systematic community engagement by students who are morally capable. The education policy recommends fantastic guidelines that can change the entire field of education, but the crucial part will be the effective implementation. Thus, to bridge the gap between what the policy suggests, and what NSS is able to achieve, and to create required value-based educational support it is important to study the impact of Baha'i Academy's value education training program on the NSS volunteers.

SAMPLE

NSS volunteers who attended training in value education through Baha'i Academy's workshops/classes, ranging from the year 2005 to 2022

RESEARCH METHODOLOGY

This is mixed-method research which incorporates qualitative and quantitative research study. Quantitative and qualitative data have been gathered. A Google survey questionnaire was created and 100% of responses were captured virtually through this form.

DATA ANALYSIS: Quantitative Data

Figure 1: Explains that there are 70.8% female responses and 29.2% male responses

Gender

65 responses

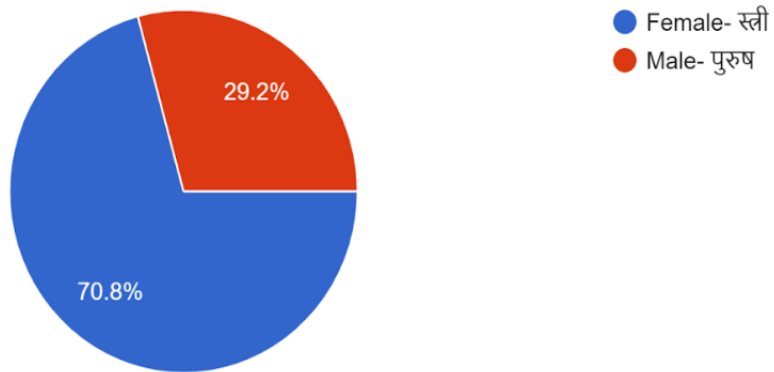


Figure 2: Out of total responses 73.8% belong to the years 2020- 2022, 18.5 from the year 2011 to 2013

Which year did you attend the workshop at Baha'i Academy? तुम्ही कोणत्या वर्षी कार्यशाळेत भाग घेतला?
65 responses

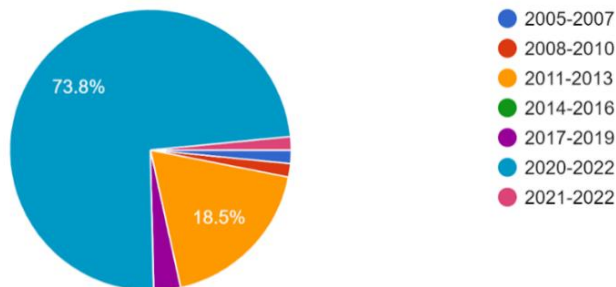


Figure 3: Total of 20% NSS Volunteers are working professionals and 80% students

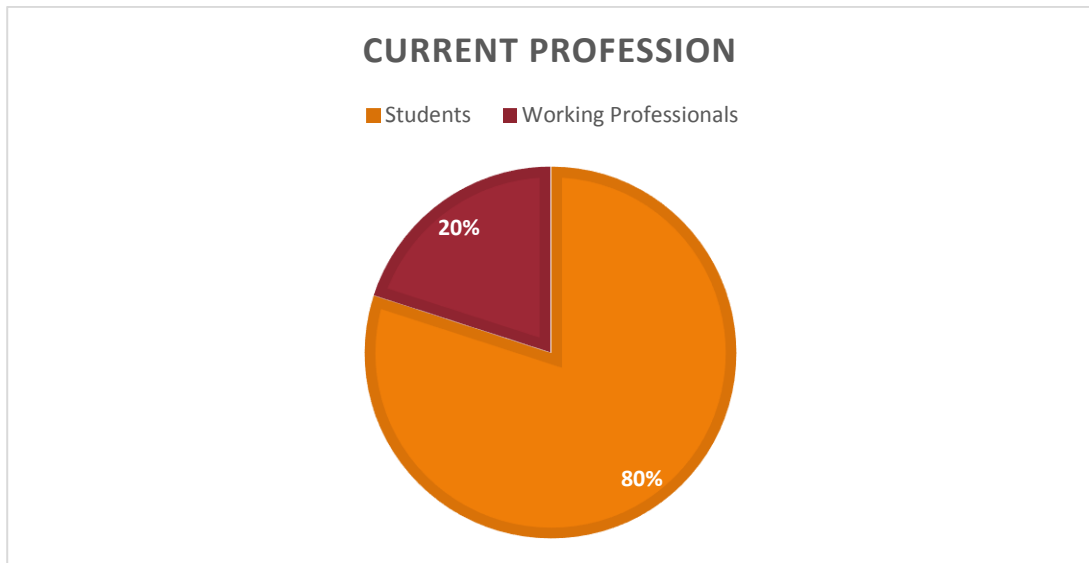


Figure 4: illustrates what the NSS volunteers remember from their value education workshop. A total of 75.4% remember the discussion about true leadership, followed by Ideal community 69.2%, the Happy Hippo Show training is remembered by 67.7%, elements of capability building and discussion on nuclear and extended family is remembered by 61.5% each, Fruits of my tree cooperative game is remembered by 61.5%, A total of 60% remember the discussion on Gender Equality, walking the straight path is remembered by 53%, followed by human body as an example of unity 47.7%, preparing a conceptual framework for social action 46.2%, and vision game by 44.6%, a total of 43.1 remember the Service Learning Activities.

1. What do you remember from the Academy Workshop/ Classes? Please tick more than one

* अकादमीच्या कार्यशाळेतील/वर्गातील तुम्हाला काय आठवते? एका पेक्षा जास्त निवडू शकता

65 responses

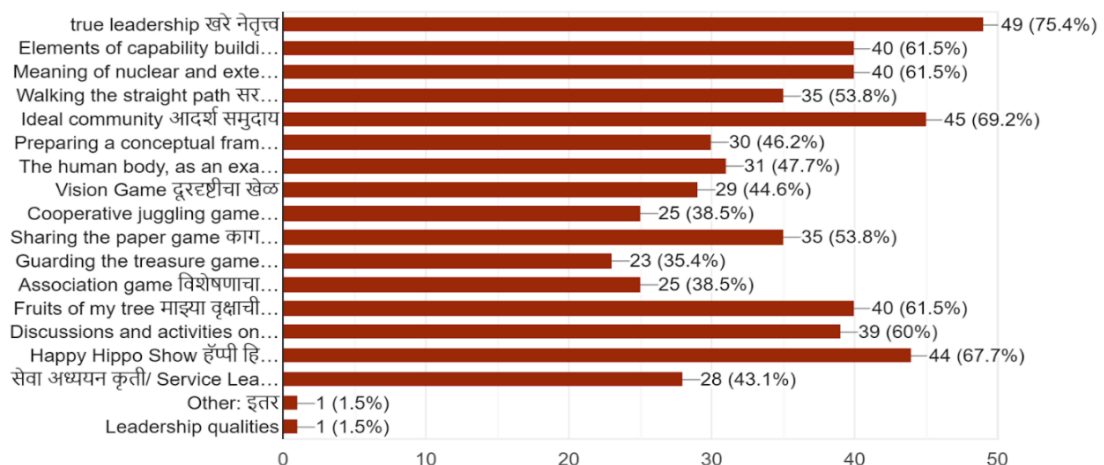


Figure 5: A total of 78% practiced the learning attitude after the workshop, followed by the attitude of acceptance by 72%, a friendly attitude by 70.8%, a Responsible attitude by 63%, humble attitude by 61.5%, and open-mindedness and caring attitude by 60% each, honesty and truthfulness 58.5%, enthusiastic attitude and selflessness 56.9% each, Joyful and loving attitude 53.8%, respectful attitude 53.8%, loyalty 52.3%. The other attitudes are mentioned in the chart.

What attitudes and qualities did you practice after attending the workshop? कार्यशाळेला उपस्थित राहिल्यानंतर तुम्ही कोणत्या अभिवृत्ती आणि गुणांचा सराव केला? एका पेक्षा जास्त निवडू शकता
65 responses

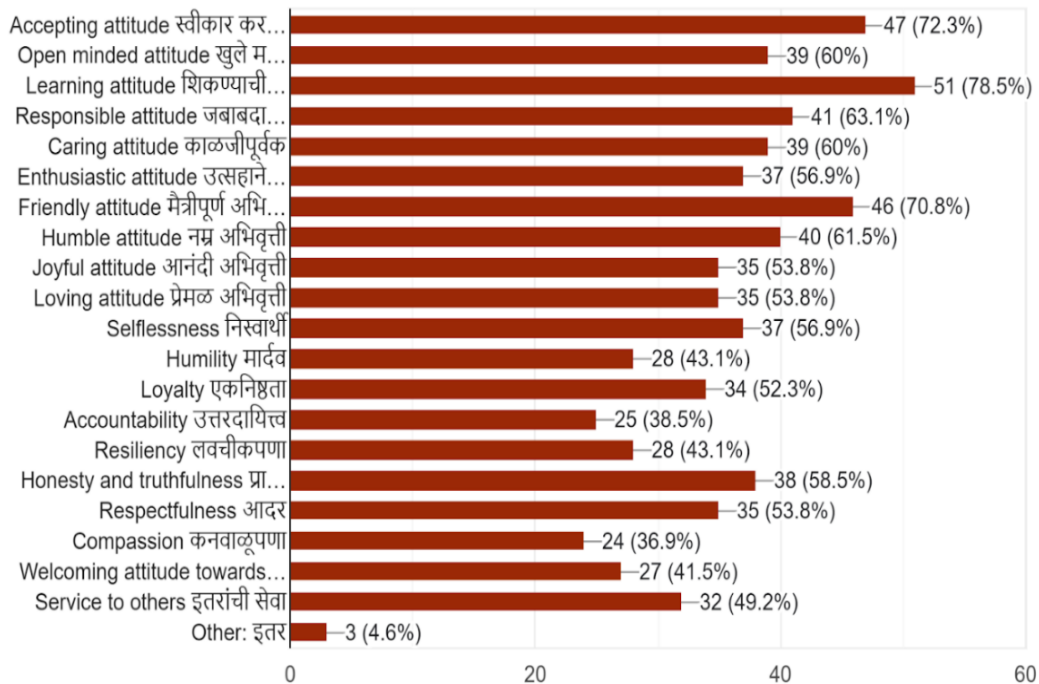
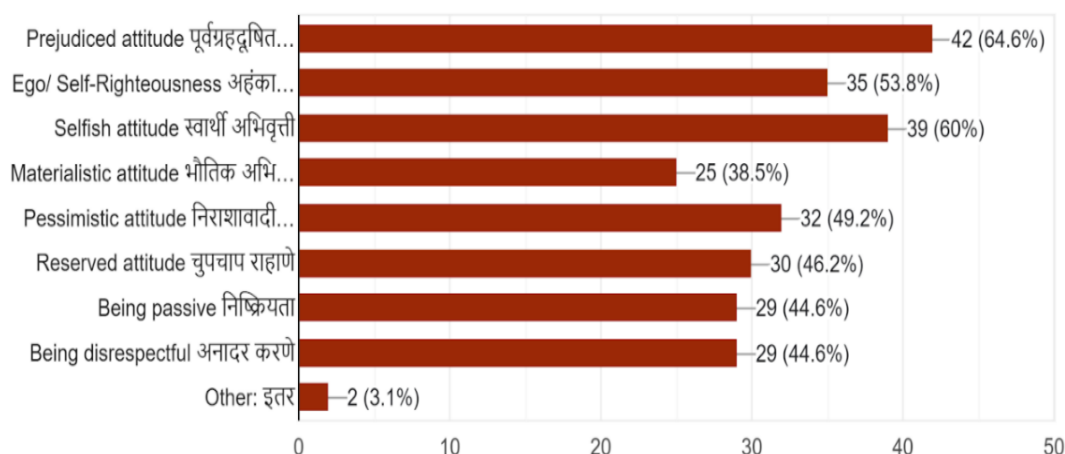


Figure 6: Illustrates the percentage of the negative attitudes and certain qualities that were given up by the NSS Volunteers after attending the workshop: A total of 64.6% said that they gave up the prejudiced attitude followed by selfish attitude by 60%, ego and self-righteousness by 53.8%, pessimistic attitude by 49.2%, reserved attitude by 46.2%, being passive and disrespectful by 44.6% each, materialistic attitude by 38.5%

What attitudes and qualities did you give up after attending the workshop? कार्यशाळेला उपस्थित राहिल्यानंतर तुम्ही कोणती अभिवृत्ती सोडून दिल्या? एका पेक्षा जास्त निवडू शकता

65 responses



QUALITATIVE DATA

Objective 1: To analyze the personality changes in volunteers after attending Value Education Training

Changes in NSS Volunteer's behaviour after attending the workshop/classes on value education

A total of 62 responses were received for this question. Out of which, a total of 98.4% have mentioned that there were a number of changes in their attitudes, and qualities and that they learned a few skills as well. The responses have been categorized as follows:

Changes in Attitudes and Qualities:

Developed self-confidence and self-belief 16%, increased humbleness 13%, deeper respect for others 11%, increased understanding about others 8%, more friendly attitude 6%, increased enthusiasm, kind 2%, became more compassionate 5%, developed Patience 2%, Open-mindedness towards society and friends 6%, being calm 3%, positive attitude 2%, acceptance 3%, service to others 6%, increased sense of responsibility 5, truthfulness 2%, became non-judgmental 2%, enhanced learning attitude 3%, selflessness 6%, consideration 2%, unprejudiced attitude 2%, caring attitude 2%, positive attitude 3, started following equality 3%, passion 2%, joyfulness 3%, helping attitude 3%, Unity 2%, politeness 2%

Skills and Abilities

Leadership qualities and skills 08%, Communication skill 10%, decision-making skill 2%, stage daring 2%, passive thinking 2%, critical thinking ability 2%, Listening skill 3%, team building skill 2%

A total of 6% mentioned that awareness was created about moral values 02 answers had to be discarded as they were not applicable to the question. 03 persons did not answer this question. 1.6% mentioned that there was not much of a change after the workshop.

Objective 3: To assess the personality changes that volunteered observed in other volunteers (and POs) who have also attended the same training

Compliments received by others regarding the behavioral changes observed in the NSS volunteers after the workshop

A total of 60 responses were received for this question. Out of which a total of 78% mentioned that others noticed the change in their behavior. The answers have been categorized below:

You have developed leadership qualities 5%, you have developed a positive attitude 17%, self-confidence has increased 7%, You have overcome shyness and become bold 8%, you have become a positive thinker 2%, happy 2%, you have become helpful 2%, humble & polite 5%, have become good listener 5%, become responsible 2%, changed your way of doing things 2%, you have become more understanding 2%, you are behaving matured 2%, become open-minded 2%, become selfless 4%, Compassionate towards work 2%, become lovely person, Ability to better adjust and coordinate 2%, Started to learn in a better manner. A total of 21% of the responses stated that there were no compliments received from others.

After the workshop, the NSS volunteers observed the following changes in their fellow NSS volunteers and POs.

The total number of responses received was 60. Out of these 94% mentioned that they observed some behavioral changes, a total of 5% said there were no changes observed and 1% said changes were up to a certain extent. The observed changes were as follows:

Positive behavioral change 23%, and became friendlier 15%, all started respecting each other 12%, became humble and polite 12%, happy and joyful environment 3%, self-confidence, and confident body language were improved 10%, improved understanding about each other 3, Knowledge generation among the group 2%, started to follow moral values 3%, became more considerate 2%, improved discipline, accountability 2%, POs became more considerate towards students issues 2%, everyone started helping 8%, greater enthusiasm between volunteers and POs 3%, started listening to each other 3%,

The teaching methods of the POs changed 2%, sense of belongingness increased 2%, the unprejudiced environment was created 3%, Cooperation and unity increased 3%, became more caring 2%, selfless 2%, open-minded 3%, service attitude was developed 2%, communication skills were enhanced 2%, better participation in the workshop was observed 2%

Objective 02: To identify the changes that have lasted till today

The changes still followed in the personal and professional life of NSS Volunteers from batches between 2011 -2013

Out of 65 responses, a total of 12 volunteers responded, who are now working professionals and belong to the batches from the year 2011 to 2013. The remaining 52 are students.

All the professionals i.e. 100% mentioned that they are following many of the changes still in their professional life mainly: Cooperative attitude 8%, all the positive attitudes and changes 8%, all the universal human values learned 8%, trying to be creative with new ideas and technology, Attitudes like loyalty 8%, resilience 8%, confidence 8%, truthfulness, open-mindedness 8%, service to others 8%, Enthusiasm 8%, friendly attitude 8%, humble attitude 8%, to pay attention to details 8%, to be respectful 8%, learning attitude 8%, understanding others and adjusting with others 8%.

Objective 04: To find out if they relate their own professional progress to the value education they received during this training

All the 12 NSS Volunteers who are now working professionals, responded to the question regarding the connection between their professional progress and the value education that they received.

These students belonged to the following professions: Assistant professors 03, Teachers 02, I.T. Professional 01, Director 01, Computer operator 01, Sales consultant 01, Cloud architect manager 01, and Ph.D. Scholars 02.

All the professionals i.e. 100% mentioned that there is a strong connection between their working life and the value education that they received during the workshops, mainly: the attitude of co-operation is followed at the workplace 8%, listening to the co-workers, giving proper advice and respecting every human being 8% is strongly followed in the professional life. There can not be any professional progress without value education 8%. Even if the opposite person is not behaving properly, how one must not walk away from principles was taught in the workshop and is applicable to professional life as well 8%.

The increased confidence during the workshop has helped in my professional life as well 8%. The training received in the workshop about unity building, being a good team player, and listening is very much applicable to professional life. Value education has improved my professional behavior. All the leadership qualities discussed and applied during the workshop are still followed in my professional life 8%. Being patient is very helpful in professional life 8%. Value education is the backbone of educational and professional life 8%. Through value education personal and professional success is guaranteed 8%. I share my value-education with my teammates.

CONCLUSION

In conclusion to the objectives stated for this study it has been observed that there were a number of personality changes occurred in the volunteers after attending the value education workshop. These changes were mainly in terms of attitudes, qualities, and personal skills.

A total of 78% of volunteers practiced the learning attitude after the workshop, followed by the attitude of acceptance by 72%, a friendly attitude by 70.8%, a Responsible attitude by 63%, a humble attitude by 61.5%, and an open-mindedness and caring attitude by 60% each, honesty and truthfulness 58.5%, enthusiastic attitude and selflessness 56.9% each, Joyful and loving attitude 53.8%, respectful attitude 53.8%, loyalty 52.3%. The other attitudes are mentioned in the chart.

There were further attitudes were developed, a more friendly attitude, developed self-confidence and self-belief 16%, kindness, became more compassionate, developed Patience, Open-mindedness towards society and friends, being calm, positive attitude, service to others, became non-judgmental, selflessness, consideration, unprejudiced attitude, caring attitude, started following equality, passion, joyfulness, helping attitude, Unity, politeness.

Skills and Abilities

Improved leadership qualities and skills 8%, Communication skill 9%, decision making skill 2%, stage daring 2%, passive thinking 2%, critical thinking ability 2%, Listening skill 3%, team building skill 2%, greater awareness about moral values. 1.6% mentioned that there was not much of a change after the workshop.

Both the above findings are based on a multiple-choice question and an open-ended question providing further validity to their answers.

The volunteers have also observed a number of changes in the personality and behavior of other volunteers and the POs who were present for the workshop mainly stated that everyone started respecting each other. There was a happy and joyful environment. Self-confidence and confident body language was improved. The understanding was

improved. Positive behavioral changes were observed. Knowledge generation was better among the group. Workshop participants started to follow moral values and became friendlier, became more considerate, improved discipline, and accountability, became humble and polite, POs became more considerate towards student's issues, everyone started helping, and greater enthusiasm between volunteers and POs, The teaching methods of the POs changed. A sense of belongingness increased, an unprejudiced environment was created, Cooperation and unity increased, became more caring, selfless, and open-minded, a service attitude was developed, communication skills were enhanced, and better participation in the workshop was observed.

The NSS volunteers have mentioned a number of changes that have lasted till today mainly out of 12 working professionals, 100% of them mentioned that they are following many of the changes still in their professional life such as Cooperative attitude, all the positive attitudes, and changes, all the universal human values learned, they try to be creative with new ideas and technology. They mentioned attitudes like loyalty, resilience, confidence, truthfulness, open-mindedness, and service to others, Enthusiasm, a friendly attitude, humble attitude, paying attention to details, being respectful, learning attitude, understanding others, and adjusting to others.

All the professionals i.e. 100% mentioned that there is a strong connection between their working life and the value education that they received during the workshops, mainly:

- The attitude of cooperation is followed at the workplace, listening to co-workers, giving proper advice, and respecting every human being is strongly followed in professional life.
- There cannot be any professional progress without value education. Even if the opposite person is not behaving properly, how one must not walk away from principles was taught in the workshop and is applicable to professional life as well.
- The increased confidence during the workshop has helped in my professional life as well.
- The training received in the workshop about unity building, being a good team player, and listening is very much applicable to professional life.
- Value education has improved my professional behavior.
- All the leadership qualities discussed and applied during the workshop are still followed in my professional life. Being patient is very helpful in professional life.
- Value education is the backbone of educational and professional life.
- Through value education personal and professional success is guaranteed.
- I share my Value-Education with my teammates.

In conclusion, this study has showcased a number of positive personality and behavioral changes in the NSS volunteers. Some changes have become a part of their personal and

professional life. They feel a strong connection between value education and their professional progress. The answers provided by these volunteers have been received by asking personal questions and their real-life observations of peers, and POs. Also, they have shared their personal as well as professional experiences making the finding of this study more relatable and valid.

RECOMMENDATIONS

- A further thorough study should be carried out from the year 2005 to 2022 of all the NSS Volunteers who have attended Baha'i Academy's Value Education program.
- The value education program should be made a part of the curriculum of NSS Volunteer's training
- Another part of Baha'i Academy's Value education program, The Happy Hippo Show an interactive theatre training for discussing social issues, and the Service Learning Activities a systematic tool for community participation should be made mandatory for the NSS Volunteers. This will enable NSS volunteers to participate in village development in a more holistic manner.

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USING SELF-ASSESSMENT TOOLS TO MEASURE THE DEVELOPMENT OF HARD SKILLS, SOFT SKILLS, AND LIFE SKILLS AMONG TEACHERS THROUGH E-LEARNING COURSES

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ABSTRACT

This paper is based on the need of empowering teachers in light of the New Education Policy, 2020 (NEP 2020). This policy is a representation of important requirements for educational development for the new-age, along with the recommendations to inculcate technology at the grassroot levels. At the same time, it showcases the new character dimensions to be possessed by teachers. The reformed and focused aim of education requires a more interdisciplinary approach, which adds freedom for creativity in education. The policy has fantastic recommendations for the education of students in the area of core constitutional and human values. It also has an open-hearted attitude toward diversity and the elimination of divisive elements. When we look at the noble aims of this policy and the gallant profession of teachers, it makes it our top priority to create channels of

opportunities to overcome the gap between the overall policy recommendations and its implementation in day-to-day education.

This paper attempts first to elaborate what has been stated in the policy in terms of the importance of soft skills, hard skills, and life skills for students and teachers who are one of the most important pillars for the actual implementation of this policy. The second objective of this paper is to find out what NEP 2020 and other literature state about self-assessment that can be one of the crucial tools for teachers to assess their personal as well as professional growth.

In the latter part of this paper, the authors have analyzed and presented the findings about teacher's skill development after attending an online Faculty Development Programme (FDP).

The authors propose a few recommendations for the implementation of NEP 2020 through e-learning mode and the usefulness of self-assessment for teachers.

INTRODUCTION

The NEP 2020 was announced on 29th July 2020. The policy has many recommendations for streamlining the education process towards a more interdisciplinary and holistic approach. There are a few required changes that have been suggested in the very structure of the education system. At the same time, the policy also discusses a change of traditional roles and new character requirements of the new age teachers. To implement the policy with a minimum of errors and a maximum positive impact teachers are going to be very instrumental. It is then the need of an hour to first of all train teachers in the various aspect of practical implementation of the policy. This will allow teachers to have freedom of thought and creativity about the various opportunities and ways that the policy can be put into action. To reap the maximum fruits of the great vision discussed by the policy one of the foundational elements i.e. teachers have to be made capable, stronger, responsible, and innovative in their ideas as well.

In the above light, the authors decided to first understand the policy document and what exactly has been mentioned about various skill developments of the teachers. Secondly, it was decided to find out if these soft skills, hard skills, and life skills can be imparted to teachers through e-learning mode and if self-assessment can be a useful tool to measure self-development, progress, and the areas for improvements by the teacher themselves.

There are a number of articles on student self-assessment. They all explain a number of factors about self-assessment namely:

- ✓ Self-assessment is an insightful practice, where the learner reflects on his own self.
- ✓ Self-assessment promotes self-motivation and self-directed learning.

- ✓ Self-assessment generates critical thinking about self and finding gaps in the self-progress.
- ✓ Self-assessment creates higher involvement in the content with students.
- ✓ Self-assessment also promotes skill development in learners.

Center for Teaching Innovation. (n.d.), Self-Assessment to Improve Learning and Evaluation American Society for Engineering Education. (n.d.), UNSW Teaching Staff Gateway. (n.d.).

The NEP 2020, suggests that many different ways of assessments should be applied to the students. It is imperative then for the teachers themselves to understand these different assessment tools and criteria. The NEP also recommends that 40% of the content can be delivered through e-learning mode. Thus to combine these two recommendations the authors decided to conduct a study, The focus of this study was

1. To provide teachers training in online classroom management, and participatory teaching and learning methodology
2. To discuss interpersonal relations and character building of teachers
3. To enhance their moral capabilities and leadership skills, ethical outlook, and positive attitude
4. To introduce participatory e-learning tools
5. To provide a self-assessment questionnaire to evaluate self-development.

RESEARCH QUESTIONS

How can soft skills, hard skills, and life skills be developed in teachers through e-learning using self-assessment tools?

OBJECTIVES

1. To elaborate what NEP says about soft skills, hard skills, and life skills
2. To explain what NEP and literature say about self-assessment
3. To find out how effectively soft skills, hard skills, and life skills have been developed in teachers through e-learning using self-assessment tools

REVIEW OF LITERATURE

A teacher has a new role to play in this fast-changing global scenario. The students of today need a teacher who can teach them, guide them, facilitate them, and if required counsel them on various issues pertaining to their academics, society, and at a personal level as well. Thus the teacher has to be a new-age teacher equipped with hard skills, soft skills, and life skills.

The NEP of the year 2020 emphasizes that the teacher is a focus of the reform. Teachers have a unique responsibility that enables them to develop young students that are going to be the future builders of our nation and society at large. The teacher is one of the

strongest pillars of the education system, and this pillar has to become strong, innovative, and creative and should lay the foundation for students to excel in overall life. (Correspondent, O.,n.d.)

An article on the Edugraph website expresses how teachers are the key personnel, who can be the major factor in the implementation of the NEP of the year 2020. This article talks about the seminar conducted by the Nagaland Board of School of Education. The need is for all the teachers to come together, and work in a systematic manner to implement the changes suggested in the Education policy. It also states that classroom discussions are no longer beneficial whereas actual action-oriented plans should be developed by teachers. The teachers themselves should get equipped with the necessary skills and master a certain level of e-teaching strategies to be able to fulfil the goals of the education policy.

“It is interesting to go through an article published in the online Times of India edition.” (Times of India Blog, 2020) This article is focused on one of the key themes of reform from the New Education Policy published in the year 2020. It has been mentioned that the empowerment of teachers is a must for the effective application of this policy across the education system. There are many references given to the earlier policies and in comparison, highlights of the New Policy have been pinpointed aptly. This article very beautifully points out that this is an opportunity for teachers to concentrate on their personal and professional development. This is the right time for teachers to learn new teaching-learning methodologies, become tech-savvy, to create connections between their subjects teaching with the requirements of society. This is a piece of very good information about how teachers can get empowered through NEP 2020.

“When one looks at the new roles and responsibilities to be carried out by teachers invariably related issue of self-assessment comes into the picture. “The University of Pittsburgh has created (University Center for teaching and learning, n.d.) a webpage where it has been clarified that self-assessment helps the teachers not only to test the curriculum developed by them but also makes them think about their own learning graph. It also helps them to understand how they have developed certain skills, have implemented new teaching strategies, and most importantly understand their own development at the professional and personal level.

“Evaluation Reforms in Higher Educational Institutions has many important aspects of the teacher self-evaluation system which is published in the year 2019” (The UGC booklet on Evaluation English, n.d.). Secondly, the same year a booklet was published by NCERT titled “Guidelines and Rubrics- Teacher’s Self-Assessment” (NCERT, 2019) has a variety of rubrics created to check a number of developmental aspects of a teacher’s personal and professional growth (Järvinen-Taubert, J., 2020). Lesson app provides glimpses of an online self-assessment tool that is useful for teachers to check various things such as

their daily lesson plans to their own personal and professional growth. (Järvinen-Taubert, J., 2020)

The NEP 2020 recommends different assessment tools to be used by teachers. The teachers are encouraged to create such tools that can help students to self-evaluate their own academic progress and also the development of soft skills, hard skills, and life skills. The NEP also mentions that 40% of the teaching needs to be done in online mode. (NEP, 2020)

The literature review suggests that on the basis of NEP 2020, the teachers need to cover the gap between the policy recommendation and actual implementation. This gap can be bridged through their own participation in various programs that offer them an opportunity to develop new-age soft skills, hard skills, and life skills. They need to learn online classroom management, and different interactive activities in the online mode, learn different tools that can help them in teaching, and also practice self-assessment tools that will help them to achieve their own goals as well as a smooth implementation for their students.

SAMPLE

Random selection of in-service teachers in higher education, there were a total of 109 participants that include 57 Males and 52 Females.

RESEARCH METHODOLOGY

This is mixed-method research. Quantitative and qualitative data have been gathered. A Google survey questionnaire was created and 100% of responses were captured virtually through this form.

FINDINGS WITH RESPECT TO OBJECTIVE 1: To elaborate what NEP says about soft skills, hard skills, and life skills. The following highlights have been extracted from the NEP, 2020 document.

POINT 24.3. NEP 2020

- Teachers cannot spontaneously become equally good in the e-learning environment.
- Teachers need continuous training and development opportunities to enhance their teaching strategies.
- Teachers need to understand and practice the implementation of different online assessment approaches.
- Teachers need to work against a number of challenges such as creating conducive online learning environments that include participatory, experiential, and cooperative learning activities.
- Teachers need to deal with assessment and unethical practices.

- Online education needs to be connected with social, and affective related to the psychomotor scope of learning.
- The pedagogical changes are crucial.

POINT 24.4. (G) NEP 2020

- Continuous teacher training is a necessity.
- Learner-centric instructional designs are to be created for better teaching and learning.
- Teachers need to create their own innovative, relevant, and good quality content.
- Teachers need to learn and practice different online tools and platforms to keep the learners engaged in meaningful learning activities.

POINT 9.1.1. NEP 2020

- The 21st-century requirements have to be taken into consideration by the teachers while creating educational content.
- The aim of qualitative higher education is to develop decent human beings who are thoughtful, who is accomplished, and have creative minds.
- The freedom of learning as per individual interest must be provided to all.
- The education that the individuals receive should include Indian constitutional values, develop curiosity, upright conduct, give preference to service to others, should inculcate a scientific attitude.
- Capability building in various subjects and disciplines is a priority for example sciences, social sciences, arts, humanities, and languages, as well as professional, technical, and vocational subjects
- Students and teachers should be able to involve actively in social construction and service to society, creating a meaningful life and sustainable livelihood.

POINT 9.1.2. NEP 2020

- A set of life skills and moral values should be integrated into students at an early stage of life till their higher education.

POINT 9.1.3. NEP 2020

- Teachers of higher education should facilitate students to become socially conscious, skilled, and persons with theoretical knowledge and practical know-how.
- A sustainable economy, greater social responsibility, joyful and interconnected communities, vivacious and discrimination-free society are the aims of higher education and teachers are the sources for reaching out to the students.
- Creating a socially just nation on the path of progress and innovation is a key aspect of education.

POINT 11.2. NEP 2020

- The education approach needs reform with the integration of humanities and arts with other disciplines such as Engineering, new-age technology, Science, and Mathematics.
- Critical thinking and the capacity to do higher-order thinking, abilities to solve problems, teamwork, communication skills, and enhanced social and moral awareness are some of the required soft skills or life skills.
- Learning should be a joyful experience multi-dimension approach with the aim to develop intellectual, aesthetic, social, physical, emotional, and moral capacities and capabilities.

Point 11.8. NEP 2020

- “Credit-based courses to be introduced in value education, community engagement and so on. Value-based education will focus on the development of universal human values such as truth (सत्य), righteous conduct (धर्म), peace (शांती), love (प्रेम), nonviolence (अहिंसा), scientific temper (वैज्ञानिक दृष्टीकोन), citizenship values (नागरीकांची मूल्ये), and also life-skills (जीवन कौशल्ये); lessons in seva (सेवा) /service and participation in community (सामुदायिक सहभाग) will be included as fundamental aspect of holistic education.”
- Global Citizenship Education (GCED) is to be imparted to students to become active promoters of more peaceful, tolerant, inclusive, secure, and sustainable societies.
- Teachers should engage students wherever required in vocational training.
(India Today, 2022),

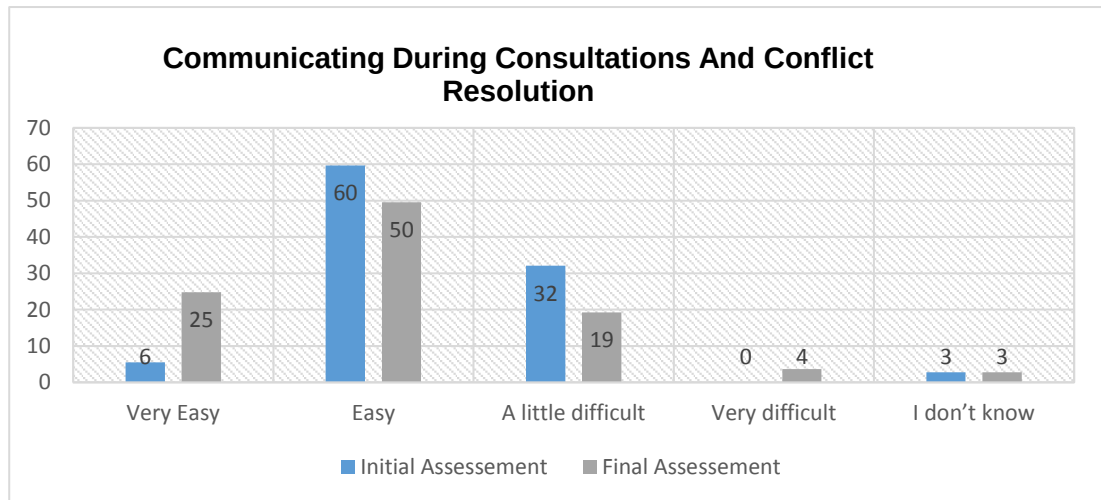
DATA ANALYSIS OF OBJECTIVE 2: What NEP and literature say about self-assessment

The NEP 2020 document recommends the application of different effective ways of assessment for students. The introduction of this paper and review of the literature have mentioned important aspects of self-assessment. It has been pointed out that teachers need to design assessment criteria and tools. Self-assessment is useful for teachers as well in the following ways:

- Self-assessment helps the teachers to test the curriculum developed by them.
- Self-assessment helps teachers to think about their own learning graph.
- Self-assessment helps teachers to understand how they have developed certain skills.
- Self-assessment helps teachers to implement new teaching strategies.
- Self-assessment helps teachers to understand their own development at the professional and personal level.
- Self-assessment is a helpful tool for teachers for teaching and learning.

DATA ANALYSIS QUANTITATIVE DATA OF OBJECTIVE 3: To find how effective soft skills, hard skills, and life skills have been developed in teachers through e-learning using self-assessment tool.

Figure 1, Question 1: Communicating during consultations and conflict resolution



The above figure, indicates that 6% of the respondent initially said it was easy, 32% said it was a little difficult, 0% said very difficult, and 3% said I don't know. In the final assessment 25% of them felt that communicating during consultation and conflict resolution was very easy for them compared to 6% who felt it was very easy, 50% easy, 19% a little difficult, 4% of very difficult and 3% said I don't know.

Figure 2, Question 2: Differentiating between skills, concepts, values and attitudes that are necessary for moral leadership.

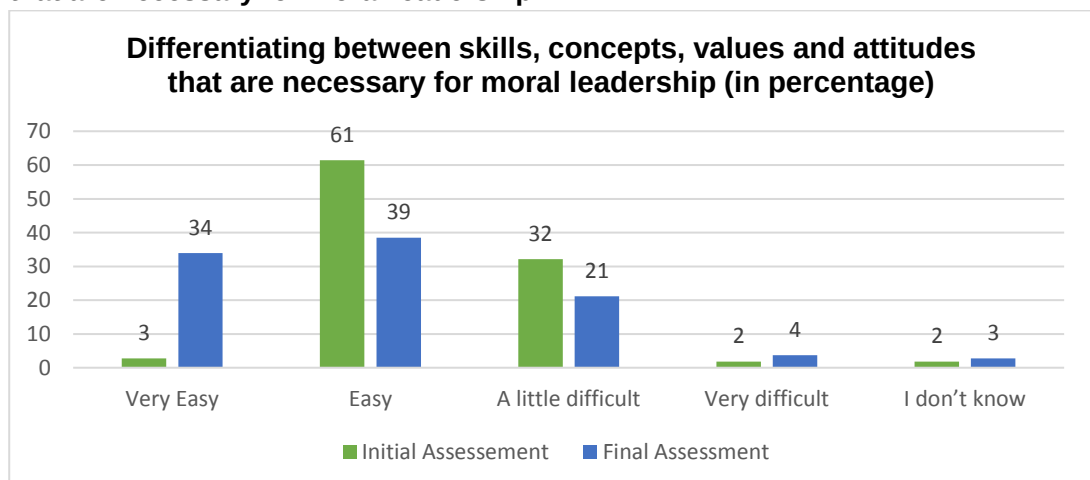


Figure 2 indicates that during the initial assessment 3% if the respondent felt very easy whereas in final assessment 34% of the participants felt it was very easy for them to differentiate between the skills, concepts, values and attitudes necessary for their moral leadership as teachers. In the initial assessment, 61% felt it was easy, 32% a little difficult, 2% said difficult and 2% I don't know. In the final assessment 39% felt easy, 21% felt a little difficult, 4% felt very difficult and 3 % said I don't know.

Figure 3, Question 3: Acting according to moral principles.

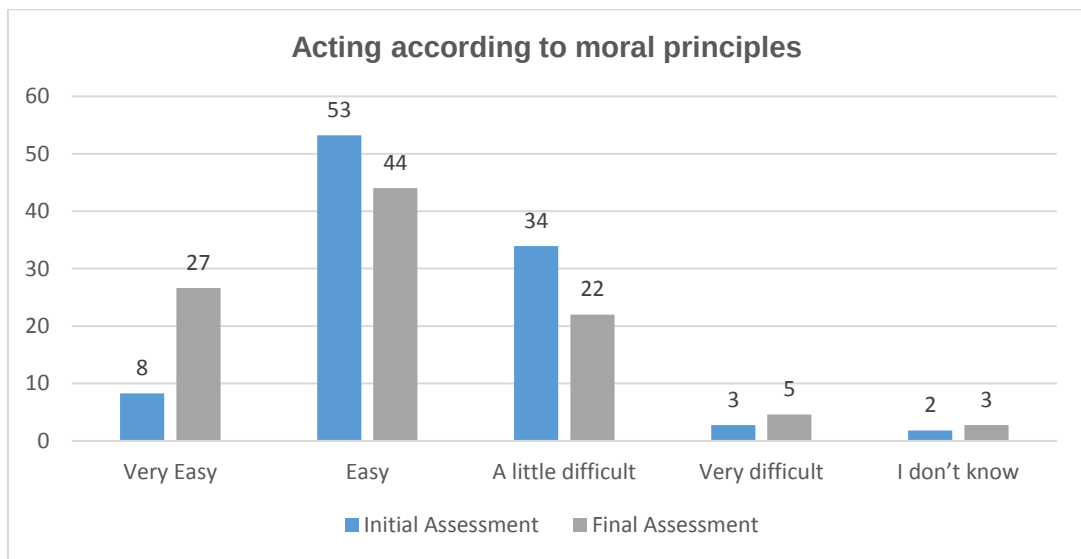


Figure 3 indicates that during the initial assessment 8% felt it is very easy to act according to moral principles whereas in final assessment of 27 % of the teachers found it very easy. It also indicates in the initial assessment 53% said it is easy, 34% said a little difficult, 3% said very difficult, 2% said I don't know. In the final assessment 44% to understand the concept of acting according to moral principles compared to 53% easy mentioned during the initial assessment. 34% had felt a difficult initially compared to 22% during the final assessment, also 5% said very difficult and 3% said I don't know.

Figure 4, Question 4: Practicing gender equality in daily life.

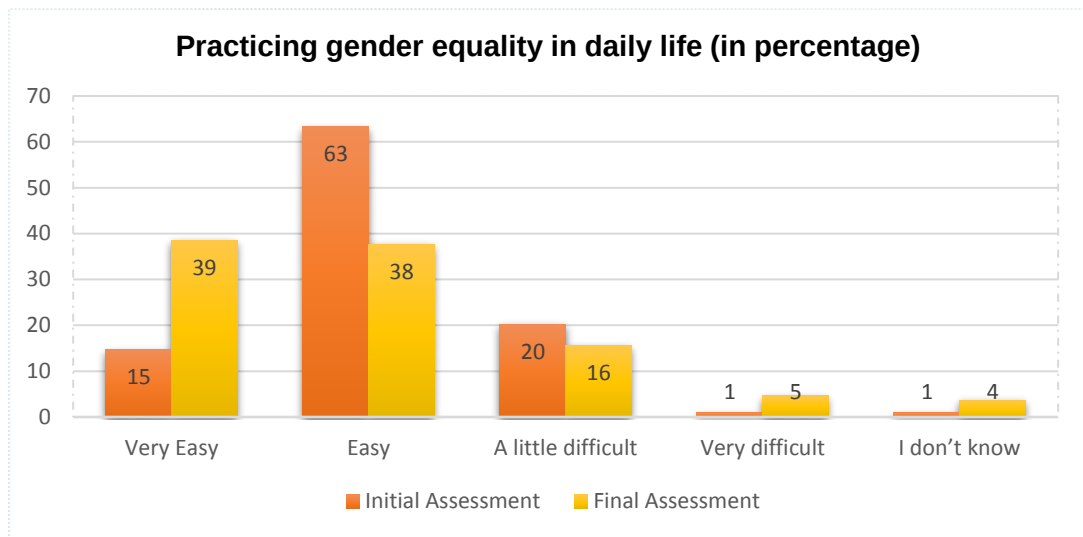


Figure 4 states that after the FDP during the final assessment of 39% felt it was very easy for them to practice gender equality in their daily lives as compared to initial assessment of 15%. In the initial assessment 63% said it is easy, 20% said it is a little difficult and in final assessment 16% said it is a little difficult, 1% said very difficult and 1% said I don't know. In the final assessment, 38% said easy, 5% said very difficult and 4% said I don't know.

Figure 5, Question 5: Avoiding backbiting and gossiping.

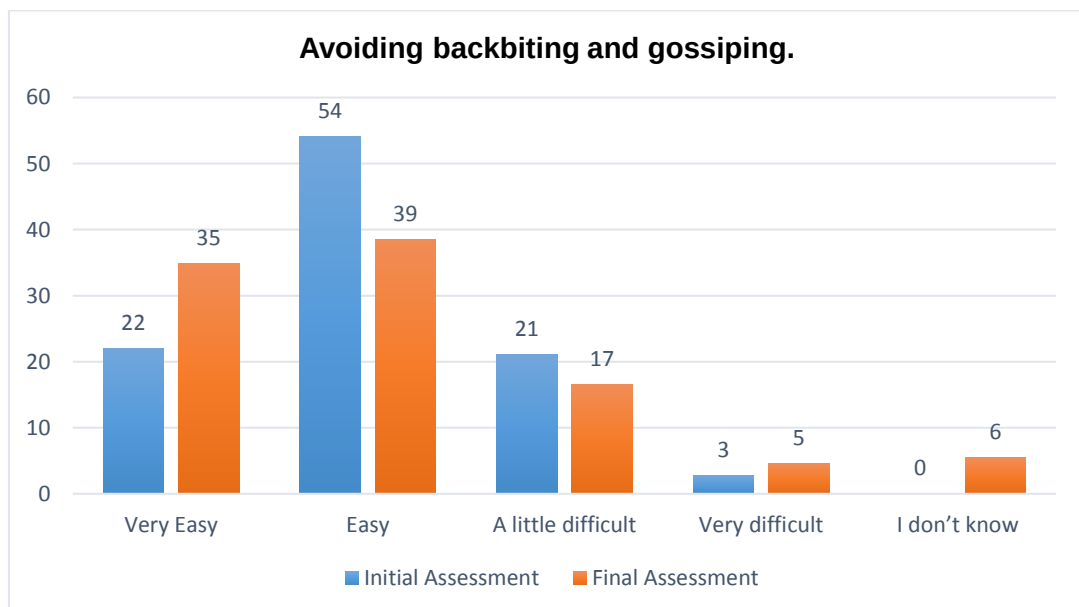


Figure 5 states that during the initial assessment 22% of teachers felt that they are able to avoid backbiting and gossiping very easily which has shifted to 35% during final assessment. Initial 21% felt it a little difficult which has shifted to 17%, In the initial assessment 54% said it is easy, 3% said very difficult and 0% said I don't know whereas in the final assessment 39% said easy, 5% said very difficult and 6% said I don't know.

Figure 6, Question 6: Practicing participatory teaching-learning methodology.

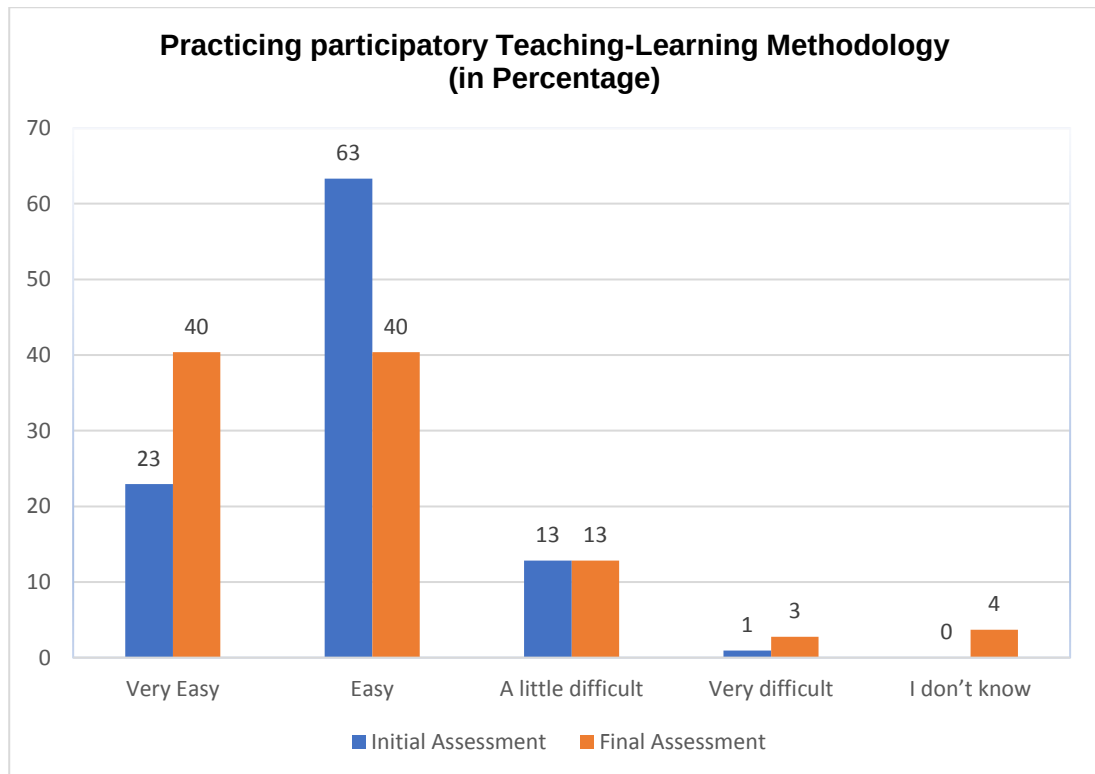


Figure 6 indicates that 40% of the teachers felt it was easy for them to practice participatory teaching-learning methodology as compared to their initial assessment of 23%. At the beginning 63% felt easy, 13% felt a little difficult, 1% felt very difficult and 0% said I don't know, whereas in the final assessment 40% felt easy, 13% felt a little difficult, 1% felt very difficult and 0% said I don't know.

QUALITATIVE DATA OF OBJECTIVE 03

Figure 7: What did you like in this FDP?

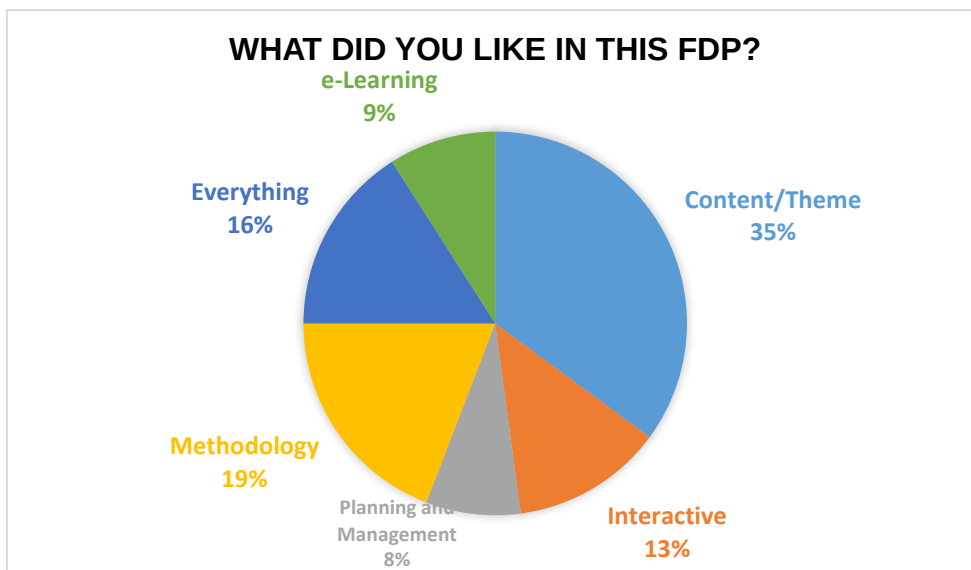


Figure 7: What did you like in this FDP? The most important part of the FDP was content, and the themes of the programme were liked by 35% of teachers; participants said every session was enriching and relevant. Moral values, moral leadership service-learning activities and upright behaviour, the role of family, extended family moral capabilities, and primary issues of our existence were discussed. Interactions through the chat box made the sessions livelier; doubts, clearance, and feedback after each session were taken. The given tasks and assignments were liked by the most teacher because they were creative in nature. Planning and Management appreciated by 8% of the teachers, arrangement of all sessions, time management including a technical requirement by technical staff. The methodology was liked by 19% of teachers.

Some of the response teachers mentioned that the methodology was interactive, the cooperative and participative teaching learning was effective, presentation, dedication, and explanation, and the smartness and communication skills of the resource person. The resource persons were well-prepared for the session. The resource persons' skills, subject expertise, knowledge and motivational spirit were appreciated, and constant motivation by the group coordinator helped the teachers learn and actively participate in each task. Quality teaching and its Management, the contents of every session were enriching, 16% of the participants mentioned they liked everything in the FDP.

New innovative areas are touched, making them distinct from conventional FDPs. E-Learning session was beneficial for the teacher because they could learn different e-learning tools, participatory learning, new digital knowledge and the use of ICT such as Padlet and EDMODO.

Figure 8: Has this FDP helped the process of your personal and professional development? Please explain.

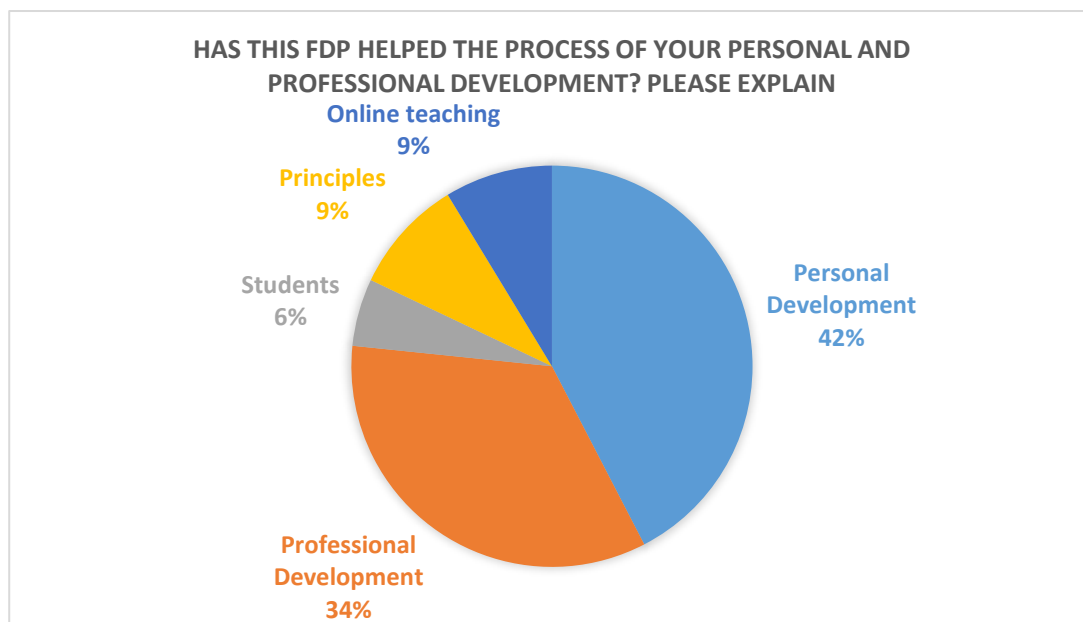


Figure 8: Has this FDP helped the process of your personal and professional development? Please explain.

In the final assessment, the teachers were asked, "Has this FDP helped your personal and professional development? Please explain". 100% of the teachers said "Yes"; this faculty development programme has helped their personal and professional development. Under "Personal Development", 42% of the teachers said, it has improved their knowledge, they got a new vision and learned how to interact. Participants also mentioned this FDP helped to develop communication skills, to identify their own strengths and abilities, how to follow principles. Participants mentioned there was a positive change self-confidence, attitude and time management. They learned how to behave in society and constructive change in attitude has developed towards work, students, and community.

FDP made them aware of their responsibilities towards their families. At a personal level this FDP has increased their motivation and intellectual and moral growth; they learnt consultation techniques, recognized several skills within themselves, found their twofold purpose, and became more patient and democratic. Under the "Professional Development", 34% of teachers used activities at the workplace which they learnt during sessions. Participants mentioned they learnt following skills and qualities which will be beneficial for their professional development. They are classroom time management,

technical and participatory learning skills, methodology of teaching, enhanced teaching-learning skills, decision making and consultation at the workplace and how to be a good teacher.

They felt they became technically sound at the end of the FDP. This FDP helped us to realize that "We are for students", we need to pay extra attention to moral development of the students, and to strengthen the relationship between students and teachers. They also learned principles such as unity, trust, understanding, gender equality, practicing moral values more efficiently, and moral growth; they realized their moral responsibilities, discovered the effectiveness of compassionate communication, spiritual qualities such as kindness, courtesy, honesty, love, politeness, compassion, empathy, fairness, truthfulness, collaboration, cooperation, etc.

Figure 9: Describe this FDP in one/two word.

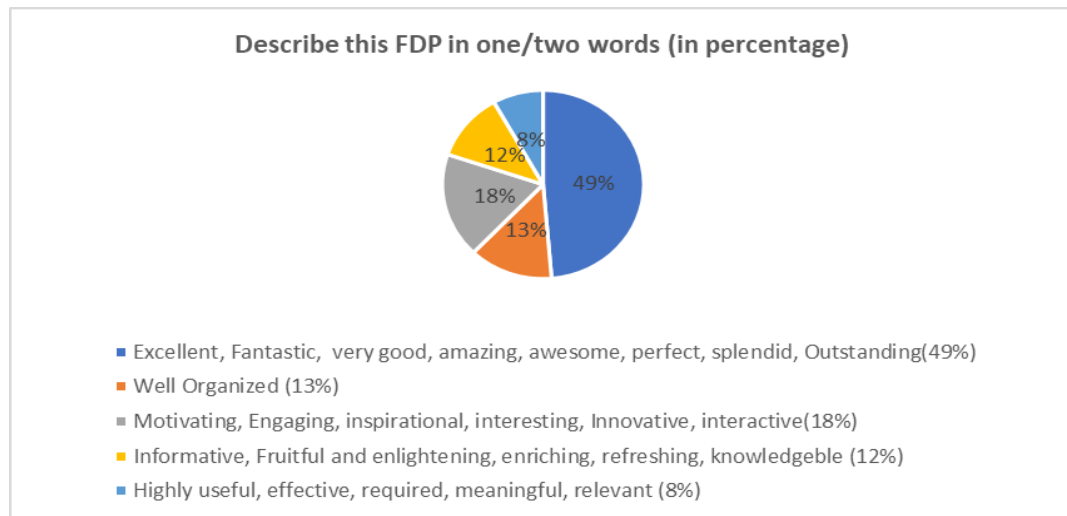


Figure 9: Describe this FDP in one/two word.

Participants were asked to describe the faculty development programme in one or two words. They mentioned the following points: the workshop was well organized, and the methodology used for delivery was motivating, engaging, inspirational, interesting, innovative, and interactive.

Furthermore, the workshop was informative, fruitful, enlightening, enriching, refreshing, knowledgeable, highly useful, practical, and meaningful; the participants experienced the FDP was excellent, fantastic, very good, unique, awesome, perfect, splendid, and outstanding.

The FDP was interactive, participatory, encouraging, feedback and evaluation based. The kindness & generosity of the resource persons was appreciated. The participant welcomed the coordinators' support during these six days. Participants had learned many more things, theoretical as well as practical. The FDP was very relevant, which helped develop technical and moral skills in conducting online classes during the pandemic.

Figure 10: How is this programme different from other available programmes?

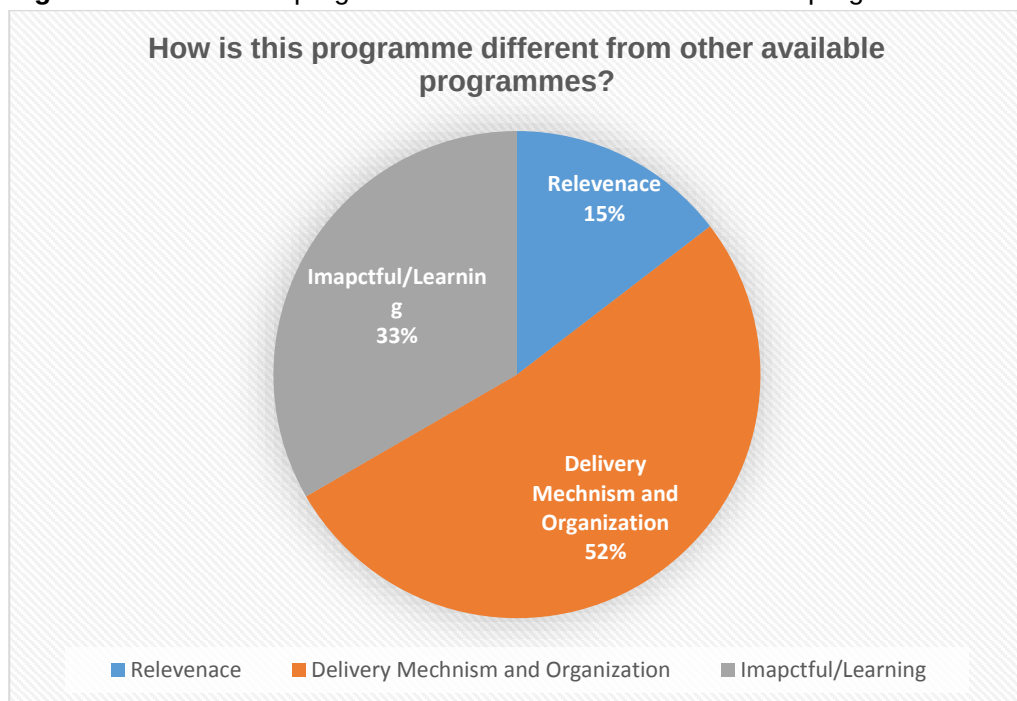


Figure 10: How is this programme different from other available programmes?

In this question, 52% of the teachers liked the Delivery Mechanism and Organization. 33% of the teacher said the impact and learning make this programme different from other programmes. 15% said the theme and the content were well-designed and relevant to the current scenario.

In some of the responses they mentioned, this FDP was focused on overall skills and professional ethics. The topics and discussion of all sessions are rarely seen in other FDPs; Practical oriented tasks and daily activities, valuable references, every individual's opinion is respected and considered during the sessions, and WhatsApp group discussions, feedback, and suggestions were asked which were quite interactive. Encouraging sessions were conducted using different e-learning tools; there was no one-way communication, and everyone was allowed to participate; WhatsApp discussion was a unique idea, and the group coordinators provided proper and individual guidance.

This programme changed our mindset & lifestyle of regular life. The assigned tasks made the participants think and act on the lessons acquired through the sessions.

Figure 11: Write one or two sentences that best describe this program.

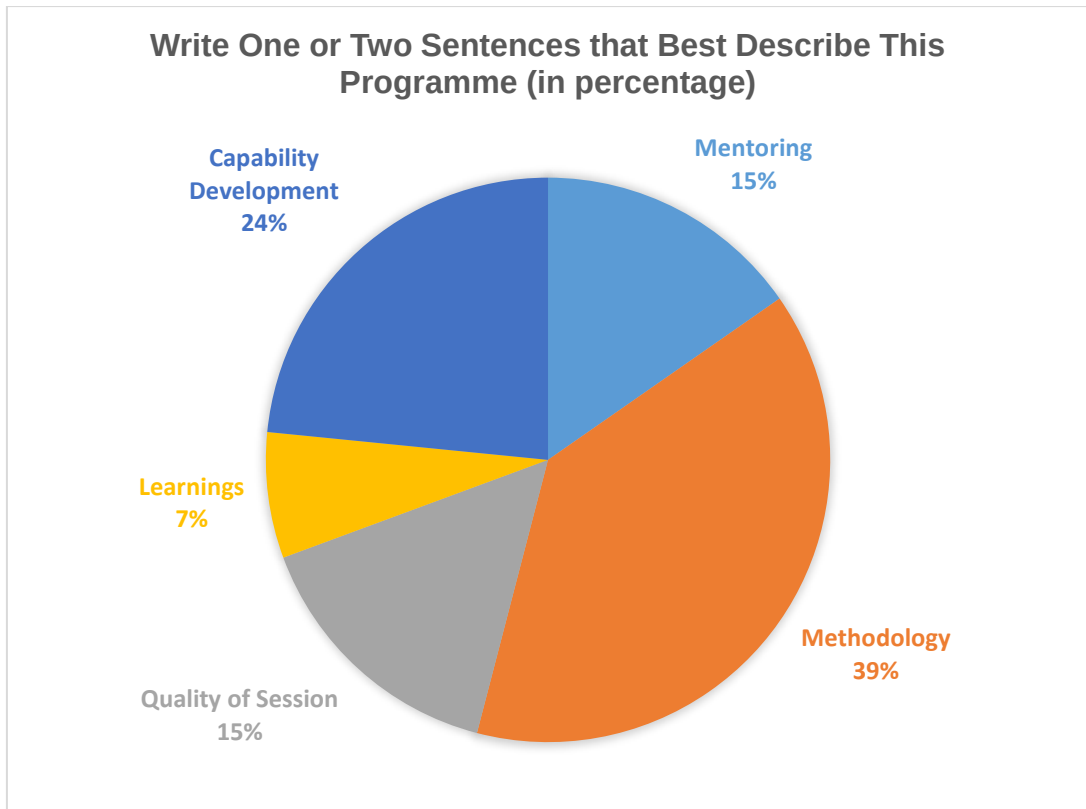


Figure 11: When the students were asked why this FDP is different they mentioned because of organization, proper and individual guidance and real-life examples and everyone's participation.

Figure 12: Would you like to complete the Part-2 of the "Professional Skills and Moral Capabilities" online FDP?

After completing Part- 1, the teachers were asked "Would you like to complete the Part-2 of the "Professional Skills and Moral Capabilities" online FDP? 94% of the teachers displayed their willingness to do Part 2.

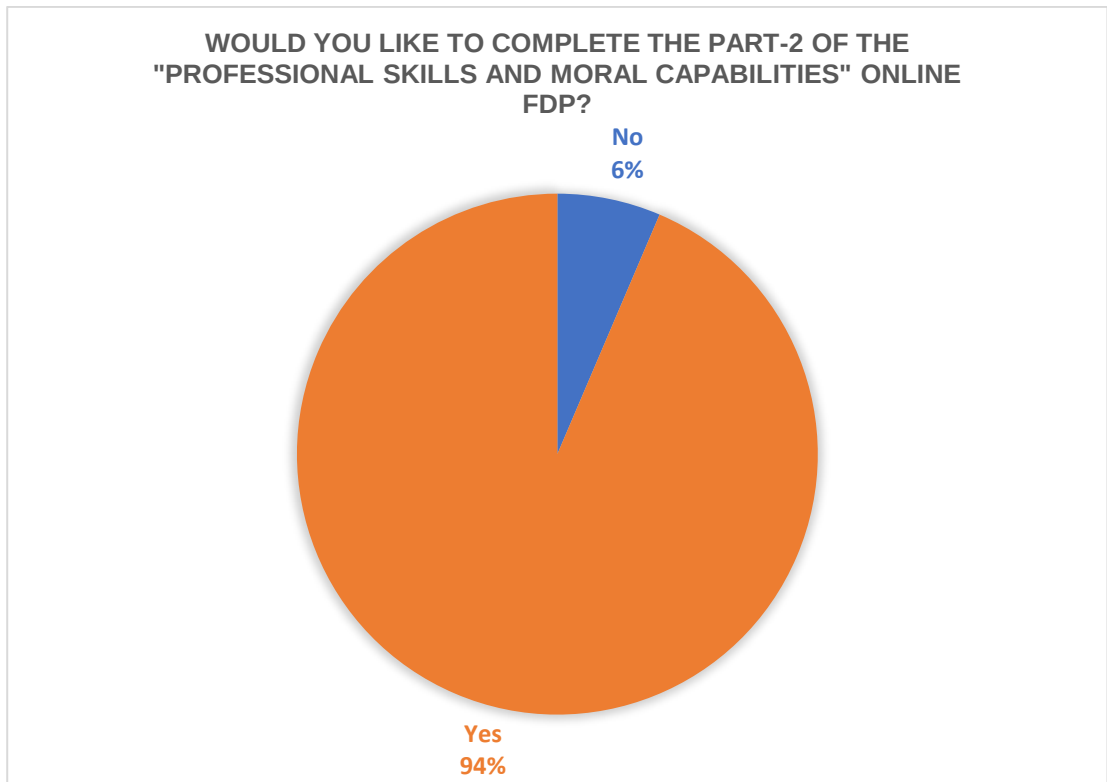
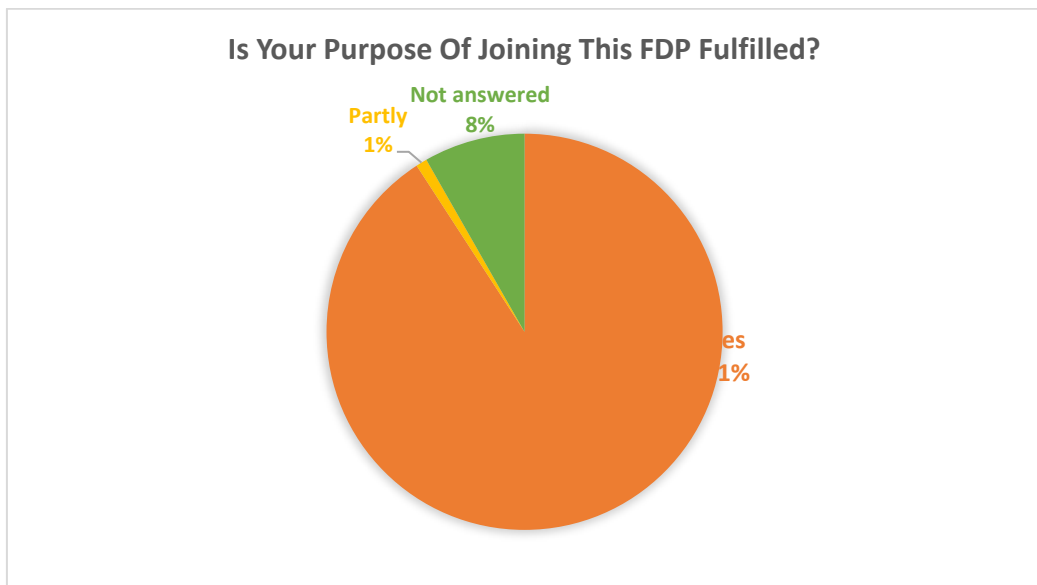


Figure 13: Is your purpose of joining this FDP fulfilled? Please explain how.



At the end of the FDP, it has been asked to the teachers, Is your purpose of joining this FDP fulfilled? 91% of the teachers said Yes, 1% said partly and 8 % of the teachers have not answered this question. The purpose they have indicated as the purpose of attending the FDP included: Gaining New knowledge, their personal and professional development, recommendation by the college and other.

Purpose of joining this FDP	In Percentage
Gaining New knowledge	40
Personal development	22
Professional development	22
College recommendation	6
Other	10

Table: Purpose of joining this FDP

CONCLUSION

Teachers and students are required to learn value-based soft skills, hard skills, and life skills to adapt to holistic education, new age education integrated with technology, and education with a multi-disciplinary approach, to acquire characteristics of a decent human being capable and empowered with knowledge and skills to achieve more cohesive social integration and self-development.

Self-assessment is an effective tool to understand self-progress, limitations, and the scope for improvement, and following the self-learning graph. It provides self-motivation and an opportunity to reflect upon self.

The FDP was considered effective by all the participants for personal and professional growth. The teachers learned e-session management, and complimentary tools such as Padlet, Edmodo, and WhatsApp discussions were found to be effective for participatory teaching. The teachers could discuss Universal Human Values through activities, and online discussions followed by small activities that were conducted at the extended family level. The teachers were able to communicate during the consultation and also apply cooperative learning. A total of 94% of the teachers said that they wanted to join the Part 2 of this FDP for further life skills and online teaching skills development. 56% of the teachers felt it became easy for them to communicate during an online consultation. 73% of the participants found it easy to differentiate between skills, values, concepts and attitudes to become a morally capable teacher-leader. 100% of the teachers have described this FDP as highly effective and impactful. Overall the FDP programme was highly appreciated along with the delivery mechanism, and the content delivery by the mentors. The teachers could

participate in participatory activities such as pair-discussions, polls, quizzes, chat discussions in addition to the online tools mentioned earlier. There was indeed personal development mentioned by 42% and professional development mentioned by 34% of the teachers. The teachers also received an opportunity to apply their learnings from the FDP in their day-to-day life by doing value-based activities such as promotion of gender equality in their extended families and the promotion of rectitude of conduct at the workplace. This FDP helped the teachers to understand their new role and responsibilities as new-age teacher. Self-assessment in the form of initial assessment and final assessment provided them deeper understanding of their learning, and encouraged them to participate and to understand their own development. 91% felt that their purpose of joining the FDP was fulfilled.

RECOMMENDATION

The methodology used for the Online- Faculty Development Programme (FDP) should be participatory and experiential. The FDP rules and regulations must be clearly stated before the actual implementation. The participants should get an opportunity to participate in cooperative learning structures such as pair-discussion-share, group discussions, etc. Opinion sharing through chat replies and an online poll have added advantages. Online content delivery should be supported through offline discussions and submissions with the help of an app that is easily accessible to everyone for example WhatsApp. If required a coordinator should be appointed to coordinate these discussions to ensure the focus of the discussion. Initial assessment- regular session-wise assessment and final assessment forms are a must feature for any FDP to understand the progress of the participants and to find immediate remedial action in case there is any difficulty in implementation or during content delivery or difficulties from the learner's side. The use of audio/visuals, problem-solving, or role-playing methodology is highly recommended for adult learners and should be utilized during an FDP.

ACKNOWLEDGEMENT

The authors are immensely grateful to Bahá'í Academy, Panchgani for providing permission to analyse the data of the Online FDP. The title of the FDP was: 6 Day Online Interactive FDP for College Teachers of Tuljaram Chaturchand College, Baramati, it was held 23-28 February 2021.

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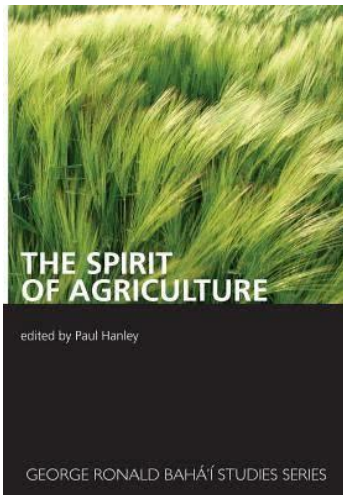
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WE ARE WHAT WE EAT, GLOBALLY



As Paul Hanley points out in his new book, the topic of agriculture sometimes conjures up more jokes than serious discussion, especially in contrast to seemingly more urgent issues like war, peace, poverty, education and human rights.

“Negative views of rural people are evident in a rich vocabulary of put-downs: rube, yokel, hayseed, bumpkin, clodhopper, hick, peasant, rustic, heathen, pagan, savage, and even ‘farmer,’” notes Mr. Hanley in the opening chapter of *The Spirit of Agriculture*.

Yet, Mr. Hanley writes, “food is the prerequisite of human development: What could be more basic to human dignity than an adequate diet? Can we have peace or even fellowship while multitudes starve? Is education possible when children are malnourished?”

On that premise, Mr. Hanley and a group of other essayists explore the teaching in the Bahá’í Faith that “special regard must be paid to agriculture.”

Their collective conclusion is that the whole subject — which they define to include food, farming, forestry, aquaculture and in general terms man’s interaction with the natural environment — badly needs closer attention by those who desire a prosperous global future.

Composed of 14 chapters by about as many authors, the 230-page book focuses on the urgent need to create a more equitable and sustainable system of agriculture if we are to eliminate poverty, meet the demands for global justice, and ensure the long term health of the earth’s ecosystems.

Specifically, writes Mr. Hanley, the world’s agricultural system currently suffers from two crucial defects: “The first is its inherent injustice and inequity, which results in the destabilization of rural communities throughout the world and in widespread poverty and hunger in much of the ‘developing world.’ The second is its inherent unsustainability, which results in the gradual deterioration of the soil, water and genetic and other resources on which productivity depends.”

Efforts to tackle these two problems, he writes, have failed so far not from a lack of technical expertise but rather because of the lack of moral will and long range vision. “Alternative methods of agriculture that are more productive and more environmentally sensitive have been identified and are being used with impressive results,” he writes, asking rhetorically why such practices haven’t been more widely adopted.

What is needed, suggests Mr. Hanley and the other essayists, is an application of spiritual principles, such as justice and equity within a global framework of human oneness. “Since a lack of food supplies and land is not the cause of hunger, the objective of agricultural policies designed with equity in mind would be to increase the inclusiveness of access to food and to the means of productivity, more so than to increase production,” Mr. Hanley writes.

Moreover, writes Mr. Hanley, it is important to understand the role of religion as a motivating force in the development of agriculture — and to explore why the Bahá’í Faith, as the newest of the world’s independent religions, gives agriculture such a high place in its sacred writings.

“The Bahá’í Faith is unique among religions in the emphasis it places on agriculture,” writes Mr. Hanley. “For Bahá’u’lláh, agriculture was a ‘vital and important matter.’ His commitment to agriculture is evidenced in his own agricultural endeavors and those of his son and successor, ‘Abdu’l-Bahá, and in their extensive discourse on the topic.” The essays explore the deep connection between agriculture and religion — a relationship that is too often unacknowledged.

“Every creature must feed and the way it does helps to decide its place in the world and its impact on other living things,” writes P.J. Stewart, a development specialist at Oxford University. “One of the things that most influences human food consumption and production is religion.”

Mr. Stewart, who is not a Bahá’í, suggests for example that the shift from polytheism to monotheism in the Judeo-Christian tradition increased the “distance” of humans “from the rest of the biological world” by creating a theology that held that “only human life was sacred.”

In modern times, this distance has been widened by scientific thought. “The consequences have included the Industrial Revolution, with attendant pressure on resources and outpouring of pollutants,” Mr. Stewart writes.

Other essays address the ways the Bahá’í Faith offers new principles to address problems that have emerged as the world has become more industrialized and interdependent.

Along the way, the authors examine a number of hotly debated topics, such as genetically modified crops, the problems of rural-to-urban migration, and the role of diet in sustainable development.

Paul Fieldhouse, an adjunct professor at the University of Manitoba, writes that the Bahá'í perspective on food and diet, with its emphasis on moderation, simplicity, compassion and justice, augurs well for a future diet that is more sustainable.

He notes for example that although Bahá'í dietary law allows the eating of meat, vegetarianism is encouraged. He quotes 'Abdu'l-Bahá, "The food of the future will be fruits and grains," and observes that "by reducing the demand for meat, land and resources that are used for intensive animal rearing are freed to produce larger quantities of plant crops."

Gary Reusche, an agronomist and international development specialist, suggests that the Faith's emphasis on environmental and social justice, community participation, diversity, and human-scale living offers a vision for a new kind of village life that is both spiritually and intellectually rewarding.

"As long as the village is considered culturally and intellectually backward, people will naturally move away to areas of greater potential for the full expression of the human spirit," writes Dr. Reusche, suggesting, among other things, that Bahá'í teachings that promote diversity can help contribute to a "rural renaissance."

"Diversity will be an important source of creativity, innovation, and synergistic productivity, and will be an important aspect of quality of life in rural areas," Dr. Reusche writes.

Michel Zahrai writes that Bahá'í principles on ethics, cooperation, consultation, profit-sharing, and social integration taken together offer a framework for a grassroots-oriented management practice that can support the emergence of small non-farm activities that can restore "pride to rural livelihoods" and bring back "life into a decaying social structure" in the countryside.

Paul Olson, a geneticist who has worked and studied in the Philippines, Colombia, Ecuador, and Costa Rica, offers his perspective as an individual Bahá'í on the genetic modification of crops, suggesting that "Bahá'í themes of unity, interdependence, justice, and consultation" lead to an approach that "neither glorifies nor vilifies the technology."

"Instead," Dr. Olson writes, "in assessing the risks and opportunities associated with this technology, [a Bahá'í approach] calls for a broad understanding of creation and an

emphasis on building ethical values, institutions and process that promote and safeguard the interests of the entire human race.”

The last few chapters of *The Spirit of Agriculture* offer case studies of Bahá’í perspectives in practice. One is an excerpt from a 1944 book by Richard St. Barbe Baker, a Bahá’í whose pioneering conservation work won him the sobriquet “Man of the Trees.” It describes his early experiments with tree farming in Nigeria in 1927.

There are also descriptions of a Bahá’í scientist’s pioneering efforts to restore coral reefs through the promotion of community-based aquaculture and a Bahá’í-inspired effort in Mongolia to promote community gardens.

The book also re-prints two stories from ONE COUNTRY: an account of efforts at the Dorothy Baker Environmental Studies Center in Bolivia to encourage the use of solar-heated greenhouses on the Andean altiplano and a story about the Ruaha Secondary School in Tanzania with its “self-reliance program” that emphasizes “practical experience in agriculture.”

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