

DRAFT OF  
TRAINING PROGRAMME FOR HIGH LEVEL DECISION MAKERS  
IN THE CULTURAL DIMENSIONS OF THEIR TASKS

by

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INTRODUCTION

0.1 In spite of the rapid pace and process of modernization, societies and nations are becoming aware of the continuing relevance and significance of culture in the personal and collective life of the community. If this is so, it is also necessary that means be taken to transmit and make available the cultural heritage of communities, peoples, nations and of larger geo-political regions, as geographical frontiers and national boundaries become open to wider and wider influences. This is the context in which we propose to introduce a training and orientation module for the administrators, so that they are able to fulfill their role and responsibility more effectively.

0.2 This module consists of three parts:

- a) Defining the status of the question, namely the Role and Relevance of Culture, in the life of the people and with special reference to administration.
- b) Examining the status quo: (i) of the institutions engaged in the conservation and promotion of culture, and (ii) in terms of the organised provision for inputs on culture in the training programmes of the State and Central level administrators, inclusion of an input on culture in the educational curriculum in formal education, and of special programmes offered by agencies and institutions, so as to have an appraisal of the present level of provision for culture awareness for planners, administrators and decision makers.
- c) A suggested design for the Orientation Programme.

1.0 PART I ROLE AND RELEVANCE OF CULTURE

1.1 Culture is a word that is difficult to define. Everyone seems to know what it means but if a further clarification is desired, we come up with a wide variety of definitions. Hence it seems good to ask and attempt a brief answer to the question: What is Culture?

1.2 We say that culture defines and identifies both an individual and a people. This is a fundamental statement. How does a culture define and identify? The declaration, approved at the UNESCO World Conference on Cultural Policies, held in Mexico City in 1982, defines culture as follows:

"it is culture that gives man the ability to reflect upon himself. It is culture that makes us specifically human, rational beings, endowed with a critical judgement and a sense of moral commitment. It is through culture that man expresses himself, becomes aware of himself, recognises his incompleteness, questions his own achievements, seeks untiringly for new meanings and creates works through which he transcends his limitations."

1.3 Man tends to seek a way of ready recognition of those who belong to his own community, so that he has a sense of affiliation and identity. These are found, to begin with, in the external signs and symbols of a people. A tilak on the forehead of a lady, a saree worn in a special manner, the rites surrounding the naming of a child, the ceremonies accompanying certain events such as marriage, death, etc. can easily and almost surely mark a person and a community as belonging to a particular culture group. If that knowledge were a little deeper, then we could also identify the sub-culture or the particular region to which the person or community belongs. Thus all manner of customs and conventions, rites and ceremonies for special occasions, the food habits and preferences, the typical festivals celebrated, both social and religious, and in general, the specific patterns and modes of external behaviour and the nature and quality of social etiquettes and interactions, both within the community and with those outside, all these and many similar things identify a group of people and mark them out from others easily and surely.

1.4 We might be tempted to ask if these externally identifying characteristics or signs are important? After all, they do not touch the inner core of the person or people as a group. Imagine an individual or a people without a distinct identity! A non-person or a non-community is what we would have. That is why these external identities are so carefully nurtured in every community as forming a real and significant part of its culture. Being external, they can also and often do undergo change, with the changes that take place in the larger mass society, through contact with the happenings outside one's own society. Gradually accepted as own customs and conventions, they slowly replace the older ones, in a living culture.

1.5 There is obviously more to a culture than these external characteristics, no matter how important. Every culture in history has produced many items that are of a more lasting nature and reflect the special talents and genius of the people. In the Indian context, we can go back more than three millenia and look at the achievements of Harappa and Mohenjo-daro. We look with amazement at the archaeological findings. Today we know a great deal about the vast, urban and literate Harappan society, the majority of whom seem to belong to the same stock as the Dravidians of South India. Equally striking are the colossal size of the capital cities of Mohenjo-daro, the degree of standardisation and organisation that was achieved, the sheer size of the Citadel, the Great Bath, the Collegiate Building, the Pillared Hall, etc. all pointing to Mohenjo-daro being a centre of religious and administrative life on a grand scale. The invasion and intrusion into this organised and settled life by the Aryans resulted in the evolution of a new chapter in the continuing history of Indian culture.

The literate society and its achievements were replaced by the Aryan tribes who showed remarkable disinterest either in history or in time. Their Vedic tradition was necessarily oral, but which they were able to preserve with marvellous precision over many centuries. The Vedas or Books of Knowledge represent the collective conscious and unconscious of the Vedic man of this period from roughly 1500-900 B.C. The Upanishads or Vedantas break new ground. In particular, the individual, who was earlier submerged in the collectivity, once again is given a place of his own, so as to be a person in one's own right, while remaining fully a part of the community. According to Schopenhauer, "in the whole world, there is no study so beneficial and so elevating as that of the Upanishads" The depth of the search into the human psyche, into his unconscious, his dreams, and his symbols, and at the same time remaining open and receptive, and the degree of creativity, the ability to remain linked to life and realities while seeking the Absolute, these are indeed remarkable. In the Bhagavad Gita, the prescription for selfless performance of one's appointed duties comes as a shaft of brilliant light. These represent the permanent heritage and the wisdom of India.

1.6 Both Geography and History have exercised their influences in the evolution of culture. The Ramayana has provided cultural and religious perspectives to a significant majority of the population

in the North and Eastern parts, while the South has been more influenced by the Dravidian culture. The illumination of Lord Buddha and consequent teachings have influenced the culture of Asia. Islam and numerous other minority cultural groups made distinct contributions to the life and perspectives of India. All these represent the dynamic and evolutionary aspect of Culture.

1.7 Moving from literature, both religious and secular, to the areas of music, art forms, architecture, crafts etc., we stand in amazement at the wealth of imagination and creativity, the high degree of skill and competence, the use of appropriate technology for construction, and at the exercise of discipline and the level of sophistication in the final product. Houses of music (gharanas), of dance, and guilds for craftsmen provided structures for continuity and for innovation.

1.8 Culture thus presents itself as a way of life. Beyond the externals or the outer features of a culture, we find the mind of man active as well as his spirit, and which results in a wide variety of the products of that culture. In a living culture, one also needs to look at what the people of that culture are doing and achieving presently. What approaches and technologies do they use now, in place of the older technologies used by their ancestors? What progress in agriculture, in business and in industry as well as in the pursuit of knowledge and in the generation of new and relevant knowledge? This would indicate the vigour of a current culture as against a past and now dead Culture.

1.9 No matter which culture we examine, we find a close link between culture and religion. They seem to stand in a dialectical relation, each intrinsically interacting with and being interacted by the other, and resulting in a higher and higher synthesis. Culture comprehends the total life of the people, their way of thinking, feeling, believing, behaving and acting. Culture provides the weltanschauung, the frame of reference and enables the people to face situations, threats, and opportunities and to set standards of performance. Culture, through its link with religion, brought meaning to life, and provided protection against boredom and despair. We are not concerned, here, about the rationality or otherwise of a particular set of beliefs of a religion. In fact, sociologists use the technical expression, "myths"

to refer to the beliefs that the people hold on to. The myths of a people may change from age to age, and so do the ethos of individuals and of society, but without the support of such faith-based beliefs or "myths", the pathos of human life becomes unbearable.

Thus culture includes all the characteristic interests, perspectives, values, beliefs, hopes and aspirations and activities of a people.

1.10 Common external signs and symbols, customs and conventions, rites and ceremonies, feasts and festivals do unite. More than that, the products of culture, its more permanent and great achievements provide a common ground for not only personal satisfaction, but also for collective or national pride in what the culture has been able to achieve. Behind this and below this is the third or deepest level. This is a level beyond techniques and technologies, behind art and architecture. Here is the wellspring or foundation which gives rise to all others. Here is the realm of the spirit, of the mind and its temper, the quality of vision and ideals, the excellence of the standards it sets for itself. These result from a set of attitudes, values or mind-sets, from perspectives and beliefs, from postures and world-views. This conditions the rest and causes the rest. It is at this third or deepest level that culture binds a people into a common bond. It is at this point that religion and culture meet, at the deepest level of man, in his mind, in his spirit, in the realm of the spiritual. Hence the quality of pursuit of excellence, the commitment to creation and innovation, the willingness to remain a seeker and not a settler, by acquiescing in the status quo, these and many more are the results of a culture at the deepest level. These enable a people to 'transcend limitations' and cross barriers that look impregnable to others. It is this level that provides a substratum or solid foundation on which individual and collective efforts find anchor.

1.11 So, we may once again ask the question, what is culture? Culture is what defines, identifies and distinguishes one people from another. Culture is what provides a frame of reference, a kind of tinted glasses through which a people see reality both within and outside. It does not necessarily mean falsification or non-objective views, but it is one view of reality as against a slightly different view of the same reality by another group of people, with another tint on their glasses. The degree of awareness, on the part of individuals

and of the group, will ensure that openness, receptivity and objectivity are increased and not decreased, in spite of the tinted glasses. Culture unites and it also divides. Its inclusive feature is the factor that causes unity within, while its exclusion of others can divide or separate. Thus culture has a dimension that is personal. It has also an essential social or communitarian dimension.

1.12 This has obvious implications in the emerging scenario of pluralist societies bound together by a common political tie into a Nation State. However, if social, economic and political imbalances (or what is seen as inequities) continue, then the ground is prepared for groups and communities, who already have a sense of self-identity, to engage in protest movements to stake their claim for a life-space and adequate participation in the processes of the Nation. Strong bonds of a common vision or hope, and the external signs of being a community, would generate much motive force for action and reaction, for defence and offence. The sense of alienation from the mainstream of national life, seen as the handiwork of the majority group, and which deprives them of their right to a fair share in the bread of life (in the physical and cultural sense) is what would sustain such movements. How to deal with this cultural force of the struggles of peoples to find meaning, space and a role for themselves as individuals and as communities? If honest search and right approaches are not used for finding answers, then culture, instead of uniting will become a divisive force. How to find unity in and through diversity? A critical issue in the national life today and of much relevance in the context of promoting a living, evolving and pluralist culture.

The normal arrogance of assumed superiority of one culture or a sub-culture over another, would create problems of acceptance and often result in rejection or neglect. If the other cultures and their aspirations are not seen as legitimate, if there is no respect for cultural sub-groups, then the chances are that culture will become a major divisive force than a unitive factor. The basic strength and elan that is provided by beliefs, under different religious or ideological forms, and the ready differences in language, customs and conventions, etc. would then tend to separate than unite.

Since culture is not biologically transmitted but is taught and learned, there is much relevance and urgency for education, both formal and non-formal, for becoming aware of the many dimensions of culture and its implications in real life situations of the nation today.

1.13 Culture is what makes life worth living, since it provides direction, purpose, meaning and support to life and its existential realities. This it does, through its link with religion and its frame and perspectives, with the help of the mythos and ethos that religion provides or causes to evolve.

1.14 It would be necessary to mention here that the term religion is used to mean a set of personally held beliefs, an ideology, a life vision and stance. It may be shared by others in the community and then we have a religion common to many, to a region, and linked to the culture, regardless of the size of the identifiable community or whether it is one of the commonly recognised religions or not. One's own authentic value system, held with conviction and integrity, would play the role of "religion" for that person (or for a community) and provides them with meaning, direction, energy and motivation for action. The quality of faith in what one believes in, is what would provide the motif for a culture. In the absence of conviction and sincerity, and if hypocrisy masquerades as religion, many distortions will result.

### Education and Culture

1.15 Traditionally culture was transmitted through the family. It also got a major fillip from the ambient society, corroborating and supporting what the family did. With the growth of formal education during the last two centuries, a good part of the responsibility for education, including cultural education of the young, has been transferred to education. As such acculturation has become an essential role and function of education. This has been now generally accepted and the National Policy on Education (1986) makes a pointed reference to it when it says, in the section on the Essence and Role of Education, that "Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit". Acculturation is a process by which the child is given the innate wisdom of a culture.

In the modern context, it has to be based on reason and faith, leading to conviction and commitment. In the family, acculturation takes place covertly and contextually, while in the school it has to be more overt and direct. In the school he must learn values to live by, discover the values in the living context of society, and relate



to these, in a free manner, thus encoding these values within his own mind-set. Thus he finds roots and space in the cultural ambience of his people, without doing violence to himself.

1.16 Modern education has a high degree of techno-informative content, which is necessary for various purposes. But the school shares with the family the task of socialisation of the child, through establishment of norms (rules, regulations, rewards and punishments). The growing democratisation process will mean that norms are evolved through some degree of consultation and that the students understand the raison d'etre of what are expected of them. Accordingly, the school organises a multiplicity of tasks and functions within a structured situation. The appropriate performance of these tasks is part of the socialisation process, while acculturation relates to the articulation of meanings and values of action choices presented to the students. It creates a situation of learning through living so that meanings and values get roots in the emotive as well as cognitive maps of the individual.

1.17 How does the school achieve these double objectives of socialisation and acculturation? To recapitulate some of the answers given to this question:

"School-Education is a place to humanize the child; it is a place for training in skills and attitudes for being an active member of society; it is a place and opportunity where a child can experiment and develop a life-style, a world-view, and a perspective so that his potentials and his pre-dispositions can be mobilised for wholesome living as a member of society; and it is a place and opportunity where individuals can learn to set up goals and priorities, cultivate abilities to achieve them, and finally learn to discover the appropriateness of his choices."  
(Pulin K. Garg)

1.18 Thus the universe of education is vast: The young is expected to learn the matrix of human living during the educational process. Prof. Pulin K. Garg proposes three basic dimensions to the matrix of human living:

1. " to establish, cultivate and continuously review the quality of inter-dependence between self and Thou, including the systems."

(The principle of inter-dependence being basic to human existence, this would provide for the basic need for relatedness, but with discretion and deliberateness)

2. " to discover and accept personal and systemic resources, with their limitation and scarcity and hence learning to temper one's needs, to share resources and develop commitment to replenish resources of one's context of living"

(This would enable the discovery and deployment of resources not earlier identified either within the self or in the systems)

3. " Learning to live by commitments made unto the self and to manage one's transactions with the world with conviction and integrity."

(Commitment is the spring head for action and also the source of replenishment when weariness sets in)

1.19 Whatever be the ethos of a society, acculturation aims at inculcation of these three dimensions in the individual. While this is true for everyone in a society, how is the Principal, in his role as the head of the institution, along with the teachers, to bring this about?

To quote Prof. Garg again:

"In order to actualise his institutional role, he has to generate a quality of sentience, goodwill and togetherness. He has to make himself accessible and approachable. He has to promote, foster and maintain a climate and processes, where pupil and teachers can filter their reactive feelings, differentiate their pro-active feelings and learn to be free from the bondage of reactive feelings. He has to see that anxiety, fears and pre-occupations do not accumulate to the point of becoming dysfunctional to the pupil and the system. He is responsible for the socio-psychological hygiene

of the school. He has to generate processes where the young pupil can learn to manage the sense of shame, failure and other such feelings without feeling small, condemned and forever carry their scars. Simultaneously, he has to create settings, where the pupil can learn to manage their impulsivity, their sense of competition, covetousness, possession, control and rebellion without becoming entrenched in anti-social or self-centred attitudes. In his role as head of this structure, he has to continuously manage the roles, their boundaries, goals and performance, reinterpret policy from time to time, take stock of the emerging reality to review and generate newer policies and objectives. In fact, on the whole, he has to create a spirit of togetherness and belonging in values and action for the simultaneous well-being of the individual and the system. He has to evoke responses so that both the teacher and the pupil can join to bring their best to the learning situation."

(quoted from the article: The Headmaster: Issues of Role Identity, in the Indian Journal of School Management, July, 1989)

1.20 Indeed, it is a tall order, this process of acculturation! The issue is made all the more difficult, in the face of the fast pace of change, not only in the areas of knowledge and technology but even more so in patterns of behaviour and life-styles and in long-cherished value systems. The need for developing the identity and personality of the individual must be preserved but at the same time he has to have a cultural and national identity, while remaining open to other cultures. He has to evolve a personal matrix for human living, with maturity, integrity, humanness and simultaneity of self and the systems, without sacrificing either one for the other.

One comes across all too often a very high degree of achievement motivation, intellectual efficiency and a search for technical competence, but the degree of acculturation in terms of values, ethos and other aspects of culture is very poor. They are fragile, hyper-sensitive, and pre-occupied to reach the top in the shortest possible time, without the preparedness to make necessary investments from the self and often

remaining too self-centred! The level of socio-emotional maturity is insufficient for effective living. Where the schools are running "well", the techno-informative aspects of education are being well enough served, though there are far too many where even this basic minimum is far from being met.

1.21 It may also be mentioned that those who are receiving this lop-sided education are also the ones whose parents enjoy a great deal of power and privilege in society, drawn from the categories of Ministers and MPs and MLA's, senior government officers, those from the University faculties, senior executives in both the public and private sectors, those in business and industry and from the various other professions as well as from the higher ranks of the Armed Services.

1.22 Culture is the possession of the people and as such everyone has a contribution to make to it. However, in every society, there are certain categories of people who exercise the function of cultural role holders, either by reason of status or by virtue of what they do. Government would be an important role holder, by status. Similarly, those special institutions established by the Government or by private agencies, for the specific purpose of conservation and promotion of culture, have a special role. Mass media also occupies an important role. Those who administer these institutions, especially the top level officers, who are involved in policy formulation and in decision-making and seeing to effective implementation have a real role in this matter. People's movements, the sub-cultural groups and especially the minorities, have also a contributing role. All these and at all levels, can either nurture or obstruct the living processes of culture, as it evolves in the concrete life situations in the country. Mere conservation of a heritage of the past will be one and only one aspect of promotion of culture by the cultural role holders.

1.23 To elaborate a little further, education has been elitist from the beginning. With the introduction of mass education and with the improvement of the quality of education in the Government schools, a fair proportion of the people can get a good education in a number of advanced countries. This is also the professed aim of the National Policy, namely to provide "an education of comparable quality to all", regardless of socio-economic status, sex or region or caste or religion. But the sad and continuing reality in India is that only

a small minority are able to get an education of good quality. To that extent, education continues to be highly elitist in India. And in the process, education of this quality and standard also becomes an alienating education, erecting barriers and prejudices between these and the majority of the people. Since education is the doorway to life opportunities, good quality education for a few and poor quality education for the rest, has created a deep divide in our society. It is for this reason that the role holders of culture, many of whom are also the top level administrators, and several of whom got an elitist education, in high quality schools, require a special orientation, so as to remain linked with the people and with the hopes and aspirations of various deprived sections of society, a point specially stressed among the objectives of the pre-service training programme.

### Learning Objectives for Socialisation and Acculturation

1.24 What would be the norms, goals and objectives to set before the students regarding the goals of education, socialisation and acculturation? The goals and aims of education have been defined many times and with sufficient clarity.

To spell out these, illustratively:

a) Education is an essential instrument for the development of the individual. This development is achieved through acquiring knowledge (both the heritage of the past and current), the ability to handle knowledge or gain appropriate skills and technologies to apply knowledge in life situations and to develop a personal character and identity (personhood)

b) Education has also an acculturating role, namely to provide a space to stand on and a people to stand with, namely one's country and one's people; a set of values, perspectives and world-views peculiar to these people namely a cultural affiliation with the national and sub-cultural heritage, while remaining open and receptive to cultural developments in and outside the country .

c) Modern education is also a preparation for gaining the necessary technical competence and information packages to enter the world of work, which would further both personal and national development.

d) Hence, education cannot be neutral or universal but must be accommodated to each country and to its national goals and purposes, even though there may be a common core that is part of the world heritage. Therefore, the national goals would be part of the educational goals.

1.25 The National Commission on Teachers (1985) had formulated four such national goals, seen as relevant in the current context.

- a) A United, Secular India;
- b) A Modern Nation;
- c) A Productive People; and
- d) A Humane and Caring Society

1.26 We can add to this another and non-controversial source of national goals and ideals, namely what is given in the Preamble to the Constitution, in which every citizen is guaranteed Justice, Equality, Freedom and Fraternity, along with certain other fundamental rights. To ensure these, certain fundamental duties are also laid on all citizens.

1.27 Apart from the context of formal education, the above objectives apply to the mass society as well and hence should not be treated as relevant for the narrow purposes of serving the needs of those in school or college or University. National and constitutional goals, and the demands of acculturation and socialisation have relevance for all sections and categories of people and must be brought home to them through programmes of continuing education. The most imperative demand seems to be for the evolution of a humane and caring society and for ensuring equality and justice in society.

1.28 Hence the orientation that is being planned would include decision makers not only in the education sector, but also in the other development sectors, and in a special way, those in media, since media today, especially the visual media, have such an impact on the viewers, regardless of age and backgrounds.

## PART II

### A REVIEW OF STATUS QUO IN TERMS OF EXISTING SPECIAL INSTITUTIONS AND THE PROVISION FOR ORIENTATION AND TRAINING AVAILABLE FOR THE CONSERVATION AND PROMOTION OF CULTURE

2.0 The Government of India has a number of specialised institutions which are directly linked with various aspects of culture. Some institutions, such as the Archaeological Survey of India, Archives, Museums, etc. deal with the Material Culture, while there are several institutions and programmes that deal with people and the ideational aspects of Indian Culture. These latter are academies of art and languages, historical and scientific research institutes, a number of special educational institutions as well as programmes of financial assistance for cultural pursuits. A listing of the more important cultural institutions may be of relevance here:

- The Archaeological Survey of India
- The National Archives of India
- The National Museum
- The Crafts Museum
- The National Gallery of Modern Art
- The National Research Laboratory for Conservation of Cultural Property
- The Anthropological Survey of India
- Sahitya Akademi (for literary activities)
- Lalit Kala Akademi (for visual and plastic art coordination)
- Sangeet Natak Akademi (for Music, Dance & Theatre)
- The National School of Drama
- The Indian Council of Historical Research
- The Indian Council of Cultural Relations
- The Central Institute of Indian Languages and Regional Languages
- Films and Television Institute of India
- National Film Archives
- National Library
- National Book Trust
- Museum of Man
- Indian Council for Social Science and Research

Seven Zonal Cultural Centres

(East, West, North, North Central, North East, South Central and South)

Training Division, Department of Personnel and Training, Ministry of Personnel, Public Grievances and Pensions, Government of India.

Similar Training Institutions exist in the States with own calendar of programmes.

Defence Institute of Work Study, Defence Research and Development Organization, Ministry of Defence, Mussorie.

The Ministry of Information and Broadcasting, through the Films Division, the All India Radio and the Doordarshan (TV) bring the cultural heritage of India to the mass audiences. Besides, there are several voluntary cultural organisations who play an important role in the preservation and development of the arts. The various peoples' movements, in different parts of the country, also constitute a major force in the cultural evolution of the country.

2.1 Cultural education is accepted as essential for national integration and universal understanding. Education in India is mainly the responsibility of the States, though, even in school education, through concurrency powers, the Union or Central Government, can play a part. At the tertiary level and for technical education, the major partner, for financial support, is the Central Government.

2.2 There are several organisations that are directly involved in the development and enrichment of school education throughout the country. A brief mention of these would be in place here.

### 2.3 The National Council of Educational Research & Training

It is an autonomous organisation, under the Ministry of Human Resource Development (Department of Education), which has a number of departments, headed by professional staff for various sectors of education:

- a) Department of Education in Science and Mathematics
- b) Department of Education in Social Sciences and Humanities
- c) Department of Vocationalization of Education
- d) Department of Educational Psychology, Counselling and Guidance.



- e) Department of Teacher Education, Special Education and Extension.
- f) Department of Measurement & Evaluation, Survey and Data Process
- g) Department of Non-Formal Education
- h) Central Institute of Educational Technology
- i) Department of Publication
- j) Department of Workshop
- k) Department of Library, Documentation and Information
- l) Women's Study Unit
- m) Educational Research and Innovations Committee
- n) Field Services and Coordination Unit

#### 2.4 The National Institute of Educational Planning & Administration

This autonomous and government-funded institution organises training programmes and workshops for middle-level administrators and teachers in the field of education, and conducts programmes for effective implementation of educational policies. The Institute also organises programmes for planners and administrators of other countries in the field of education for exchange purposes.

#### 2.5 The Centre for Cultural Resources and Training

This Centre has been set up exclusively to link education with culture. The activities of the Centre highlight the need to incorporate cultural education in the school system. The training programmes are for the classroom teacher as well as for administrators in the education departments such as Principals, District and State level Education Officers, Inspectors of Schools, etc. Seminars, Workshops and training courses are conducted for these members of the educational community. The hope and objective is to orient them so that they, in turn, will provide an understanding to the students, of the richness and diversity of India's cultural heritage. These programmes are organised throughout the country. The emphasis, in these programmes, is on the study of various Indian art forms, the history and evolution of culture and its artistic manifestations. Teachers are also given practical training in various crafts and traditional arts that can be utilized as aids and enrichment for education. The Centre also has a documentation facility for production of slides, photographs, films and tape recordings of various art forms.

2.6 The institutions mentioned above touch only the fringe of the issue of effectively linking education and culture, both for those in formal education and for continuing education of those outside it. In the revised National Curriculum for Primary and Secondary Education - A Framework, developed by NCERT, provision is made, ex professo, and for the first time, for Art Education, (10% of curricular time) apart from Physical and Health Education. (10%) and Work Experience or Socially Useful Productive Work (12%)

2.7 The arts meet a basic human need for creative personal expression. Art also has an intrinsic value, namely to gain insight into various aspects of life, to understand oneself and the world in which one lives. The general objectives of Art Education, at the upper primary level (Grades VI-VIII), as given in the Framework are:

- a) to help the child identify feelings, thoughts, emotions and fantasies as an interaction to the environment;
- b) to help the child organise thought processes and experiences and express them through a variety of media, namely body movements, sound, graphic and plastic materials, and words and movements;
- c) to help the child to discover and identify his own potentials, experience the self and relate the same to the surroundings through different modes of expression;
- d) to inculcate the habit and liking for self dignity, individuality, initiative and being enterprising through creative experiences;
- e) to help the child to develop a sense of organisation and a sense of design;
- f) to inculcate the habit of liking for order in regard to his belongings pertaining to art activities;
- g) to help the child to achieve a balanced growth as a social being in tune with our culture, through project work;

2.8 At the Secondary stage (Grades IX-X) the Framework defines the Art Education objectives as follows:

- a) to help the student to consolidate past experiences and knowledge;
- b) to introduce the student to new media and techniques and their use for creative expression and for making objects of common use;
- c) to provide opportunities for the development of awareness of the cultural heritage of India in order to develop an understanding of the main characteristics and underlying ideas in terms of time, place and the people;

- d) to help the student to use artistic sensibility in day-to-day life situation;
- e) to help the student to achieve a balanced growth as a social being in tune with our culture, through project work.

Creative arts involves all the elements of commonly known art forms, i.e., visual, performing and language arts, namely music, dance, drama, drawing and painting, modelling and sculpture or construction work, pottery and ceramic work, poetry and creative writing and other art-connected craft forms.

2.9 The Framework adds: "As the child grows in capacity and understanding, he should be taught, in the course of his education, to add aesthetic taste and refinement to power and precision. He must be shown, made to appreciate, and taught to love the beautiful, lofty, healthy and noble things, whether in nature or in the human creation. A methodological and enlightened culture of the senses can, little by little, remove the child from whatever has been vulgar, commonplace and crude, in him. For one who has developed a truly refined taste, and because of this refinement, will feel oneself incapable of acting in a crude, brutal or vulgar manner. This refinement will also give his character a nobility and generosity which will spontaneously find expression in his behaviour."

2.10 Through informal and non-formal education, those outside the portals of formal education, are also being exposed to art and culture. Thus,

- more and more people are able to view television programmes and listen to the radio, and thus get an appreciation of the cultural richness and diversity. It is true that it is unrealistic to say that radio and TV programmes help in the refinement of the tastes of the audience. But at least a beginning of awareness is taking place.
- A large number of teaching centres, governmental and private, are coming up, especially in the cities and larger towns, which enable children, who have the ability (and the means) to learn one or the other art outside the school hours.
- Some scholarships are being made available to talented students and that enables them to develop their cultural talents outside the pale of competitive academic programmes.
- There is some degree of growth in public awareness of the need and relevance for culture and hence supports cultural programmes and activities and the establishment of such learning centres.
- Both at the Centre and in the States, Culture is a budgeted item.

2.11 While these are commendable, including the recognition of Art Education in the formal curriculum for every student, practices have still a long mile to go to catch up with purposes. Though outlines of what should constitute a course in art education have been made available, enlargement of the outline into an operational teaching-learning syllabus and the development of sufficient support materials have yet to be completed so that they can be made available to the teachers. Besides, there is also a critical shortage of teachers, who are properly oriented and who would then bring the required competence and sensitivity to their task. Meanwhile the inhumanity and brutality of human society is on the increase, creating a problem as real and as big as that which is caused either by the nuclear weapons or by the destruction of environment. Uncultured human beings pose a threat to the future of Man. Education in culture must, therefore, have a strong social anchor, not merely the personal refinement aspect. There are several training institutions at the National and State level for administrators (Annexure I)

2.12 The Cultural issue is obviously an important and critical one. In our country, the orientation given to our top civil servants, including those in the Indian Administrative Service (IAS) would be relevant at this point. Hence we present below the kind of orientations and inputs made for the top-level administrators. It should also be kept in mind that these will also become the top decision-makers and who will significantly contribute to both the evolution of policies and to the making of significant decisions in the whole gamut of civil administration and in all the sectors, including education.

The outline of the training course for the probationers of the Indian Administrative Service is given below, which would provide a typical illustration.

2.13 The training programme is divided into two phases

The first phase consists of institutional training and study tours and the second phase consists of designing programmes to bring together the theoretical understanding and practical field observations and experiences. It also equips them to meet the challenges of assignments which are given to them at the end of their second phase.

## Phase One

2.14 One important purpose is to provide the probationers with basic knowledge regarding the working of the government in general and, more particularly, at the district level and below. An attempt will be made to equip them with the basic skills that are needed to efficiently operate the complicated machinery of the government. In this context, emphasis will be laid upon the development of appropriate attitudes - not only towards the job at hand but also to subordinates, colleagues and superiors. Most importantly, the focus is on the common man, in whose service they are embarking upon their career. The training will lay particular stress upon the problems and the needs of the people, and, more specifically, the down-trodden and oppressed sections. It is hoped that these efforts will result in an empathetic and creative involvement with the situation of the neglected sections of the society.

In most States, an IAS Officer usually spends the first few years of his or her career in postings in the sub-divisions and in the districts. The primary focus of the course will, therefore, be upon the role of the administrator to provide an insight into the rural power structure and the social and economic problems of rural India and to create amongst the probationers a sense of identification with the weaker sections of the society.

The Course aims at providing opportunities to the probationers to acquire the relevant and necessary knowledge, to develop professional skills as also to orient values and attitudes in desirable directions.

### Course Objectives

2.15 In the light of the general purposes of the course, the following specific objectives are formulated for the first phase of the professional course:

#### I. To understand:

The theoretical principles underlying the political process and national goals through the study of prescribed subjects:

- a) Basic political concepts
- b) Constitution of India

- c) Basic Economic Principles; and
- d) General Administrative Knowledge.

II. To become familiar with:

The matrix of legal, administrative and institutional factors in administration, with the focus upon the district, through the study of:

- a) District Administration
- b) Development Administration and Rural Economics; and
- c) Law

III. To become proficient in and appreciate:

- a) The regional language of the allotted State
- b) The history, geography and culture, the resource base and techno-base and techno-economic potential of the allotted State; and
- c) The administrative ethos of the concerned State.

IV. To develop appropriate attitudes towards:

- a) Issues involved in public interest;
- b) Socio-economic change and progress;
- c) The problems of the people, especially the most disadvantaged.

Methodology

2.16 The Course will consist of

- A. Internal Programme
- B. External Programme

2.17 A. Internal Programme

The internal training will be in two parts:

- i) of 10 days' duration, to expose them to the views of a cross-section of people of eminence from different walks of life on "IAS in Perspective". It is expected that such interaction will clarify their perception of the role they will be expected to play as members of the IAS.

ij) of three months' duration, to provide background information and basic knowledge regarding the inputs through study-tours, by way of various attachments. This will enable the probationers to derive the fullest benefit from these study-tours.

This period will be divided as follows:

There will be about 80 sessions devoted to general and district administration; 70 sessions for law; 50 sessions for developmental administration and rural economics; and 30 sessions for political theory and the Indian Constitution. Case studies relevant to the administrator will be discussed in small groups. Over 30 sessions have been ear-marked for panel discussions, group exercises and management games.

In addition, an attempt will be made to provide a language session every day during this period. Besides, probationers will be formed into syndicate groups to study and prepare a report on a topic of relevance. Further, there will be regular Counsellor Group meetings, to acquaint the probationers with the situation in the State that has been allotted. These will be held with the designated Counsellor.

It will be the endeavour to use lectures sparingly and confine them to areas where they:

- can provide inspiration; or
- can bring home an unconventional point of view; or
- can provide an over-view and a perspective so as to be a base for further study; or
- are unavoidable, as guest faculty are unable to spare time for prolonged small-group discussions.

Apart from the conventional lectures, the following will form part of the training:

- Case studies, incident methods and discussions will be used to develop analytical and critical skills.
- Management Games, Exercises and Workshops will be held to build skills in supervision, communication and decision making.
- Films, both commercial and documentary, will be screened as part of the input. The idea is that films bring home to the viewer, situations with greater vividity than, for example, discussions in a classroom.

- Syndicate reports will be prepared by small groups of probationers in pre-selected areas of relevance for the administrator. The collective attention of the group will be focussed on a particular topic and the expectation is that after thorough familiarization with the subject, a comprehensive report will be prepared and shared with the rest of the group.

2.18 **B. External Programme**

**India Study Tour**

The only external programme during Phase One will be an extensive Study Tour. During this tour, the probationers will be attached to:

- agricultural universities
- public sector undertakings
- tribal villages in selected districts
- the National Institute for Rural Development
- a Voluntary Agency working in the field of Rural Development.
- the Bureau of Parliamentary Studies, New Delhi.

The objective of these attachments is to impart knowledge through first-hand experiences. The probationers will be exposed to various developmental programmes being implemented in different parts of the country. The exposure to tribals living in their natural surroundings will also sensitize the probationers to their real problems. The emphasis, throughout the tour, will be on "learning in action".

2.19 **Phase Two**

The main objectives of Phase Two of the training are:

- to provide an opportunity to the probationers to reflect upon their district training, to share their experiences with colleagues and staff members and to enable them to further develop and deepen their understanding of the issues involved in public administration
- to bring to the probationers an awareness of the problems and situations which they may expect to face
- to sensitize the probationers to the problems of the common people, specially the socially neglected and the exploited and to suggest expeditious and pragmatic solutions within the prevailing socio-political environment



- to discuss important problems in rural development, general administration and law and order through case studies
- to enable the trainees to acquire greater proficiency in the language of the State to which they are allotted.

## 2.20 Methodology

Taking into account the institutional training and the practical experiences, provided in Phase One, and the tasks that the administrators have to face, in the first few years of service, the main features for implementing the objectives are as follows:

- the entire course is intended to be problem-oriented
- the methodology is basically of a discussion type and participatory in nature so as to equip the probationers with decision-making and policy-evolving skills
- to provide opportunities to the probationers to reflect upon their district training experiences, and the material gathered by them during this period, with the assistance of Staff Associates and serving officers, and to deal with questions raised from various States
- to provide opportunity to the probationers to address their colleagues and to deal with questions raised in such gatherings
- discussions in Counsellor Groups; and
- Language learning

## 2.21 Panel discussions are held on subjects such as the following:

- Law and Order
- Communication
- Administration in the Eighties
- Natural Calamities Administration
- Slums and Urban Development
- Environment Situation in India
- Wildlife Conservation and the People
- Civil-Military Liaison
- Rural Development
- Unrest in the Educational Institutions
- Cooperatives and Rural Development
- Agrarian Situation
- Labour and Bonded Labour

- Women
- Civil Liberties
- Weaker Sections

2.22 Special inputs are made in the following subjects:

- a) IAS and the Administrative Environment
- b) All India Service Rules
- c) Office Management
- d) Financial Rules
- e) Modern Management techniques
- f) sectors

2.23 Two notes are added to the above course description:

\* Detailed aspects of cultural life and creative expression of the different strata of society should also be included

\* In addition to the structured part of Phase II, some optional classes on practical work, in areas such as motor mechanics, implements used in traditional technologies, physical education, yoga, and some other creative activities, are also organised for those who are interested.

2.24 In the context of this paper, it is relevant to refer to a study entitled: "The Education of Cultural Administrators in the Nordic Countries with special regard to Finland" by Ismo Porna, Secretary for Cultural Affairs, and presented by the Division of Cultural Development, Unesco, Paris. Some extracts are given below:

"Young people are moving away from the villages to the towns leaving behind them the older generation and their old cultural surroundings. Traditions die out, the connections between the generations are broken. In the town, life is often hard and filled with stress. The time is occupied by work and by moving from the working place to the home. The social groups become smaller and the area of mobility more restricted. People have neither the will nor the time to engage in social interaction, not to mention intellectual and stimulating activities. These changes have posed a serious challenge to the authorities in charge of cultural policy.

In addition to the changes in the living, housing and working surroundings, people's habits and values have been affected by many other factors. The enhancement of the educational level, and the change in the economic structure have affected people's way of life, created new values and changed the cultural behaviour patterns. It seems as if the time and the options at the citizen's disposal have increased.

When describing structural changes in society, it is important not to be discouraged. Many changes for the better have also taken place: the living conditions and the possibilities for a richer life, both in a material and immaterial sense, have improved. At the same time, the gap between the social classes has narrowed, although there are still differences which are accentuated by unemployment.

A cultural administrator is required to have broad-based knowledge of the entire field of the arts, of its nine sub-fields and he is supposed to have knowledge of history, traditions and of modern communication technology;

He is supposed to have creative abilities and a broad view of life, the ability to work with people representing different political views; he is supposed to have the will and ability to encourage people to take part in cultural activities and the strength to work for the enhancement of the status of culture and additional economic resources.

But are there people who can work in administration without being bureaucrats, who can be creative without being artists, who can direct activities without being power-hungry, and who can inspire people without manipulating them? Do these tasks require only people with a profound vocation and natural talent or can people be trained for this work? For preparing people for taking up key positions in cultural

administration, some countries have started education for cultural administrators from the school level.

One reason for the hesitation and restraint in the area seems to be the fairly generally expanded suspicion that the cultural activities will become too professionalised. Several studies have indicated in Norway that cultural secretaries have very different educational backgrounds. This diversity has been experienced also as a positive thing. "Let a thousand flowers bloom" It has been feared that professionalism will lead the graduates from certain educational institutions to monopolise this sector of the employment market and eventually lead to the elimination of local specialities and variations. And this would only make the special machinery still more professionalised and specialised.

A brief description of the kinds of knowledge, skills and attitudes, that would ideally be suitable for a cultural administrator, are indicated below:

- knowledge of society and its operational system
- human knowledge and the ability to communicate
- managerial skills and professional ethics
- knowledge of the state-of-the-art in administration
- knowledge of local administration required for assignments within municipal cultural departments.
- knowledge of the tasks and working methods of municipal administrators
- active personal interest in the arts and cultural activities
- knowledge of the methods of adult and continuing education
- knowledge of organisational work
- knowledge of economic questions
- knowledge of investigation and planning activities."

## 2.25 Programmes of In-Service Orientation and Training

The Training Division of the Department of Personnel and Training, Ministry of Personnel, Public Grievances and Pensions, Government of India, has a large number of programmes, under the Plan and Non-Plan sectors and specifically for the IAS Officers, District Magistrates, Superintendents of Police, etc. This was introduced since the Fifth Five Year Plan, 15 years ago. Though a major objective was to provide specially-designed programmes to assist key personnel engaged in planning, implementation, monitoring and evaluation of various Plan projects, the programmes did touch a variety of development sectors, such as Land and Water Management, Industry, Health, Utilities and Transport, Rural Development, Tribal Development, Environment, Energy and Power. These programmes also include subjects like Human Resource Development, Project Management, District Planning, Financial Management and Computers. Also important to note is that programmes to train trainers from the States are provided, so that they can then return to own States and impart training to various cadres of personnel.

2.26 There are two types of training programmes in the Plan Scheme: (i) "General" category programmes, which are conducted on an all-India basis for middle-level officers at the Centre, in the States and in Public Sector Undertakings, and (ii) "Specific to States" category programmes, conducted by the State Training Institutions, which are meant for senior and middle level officers of the respective State Governments and State Public Undertakings. No course fee is charged from the participants, but is borne by the Scheme, though travel and daily allowance costs are met by the sponsoring authorities.

2.27 The 1989-90 Calendar of Training Programmes of the Central Government lists 40 different programmes covering the various spheres and sectors, while for programmes specific to States, 124 are listed. The duration of the General category programmes is from one to two weeks, while those specific to States range from 3 days to three weeks, though most of the programmes, under both categories, last one week.

2.28 For the IAS Officers, there are several programmes organised, lasting 4 weeks, both for the younger (6-9 years' service) as well as for the older (10-16 years) and also for the senior levels (17-20 years). Refresher Course of shorter duration are also organised for them, lasting one week.

## 2.29 A Critical Appraisal

It is obvious that both from the perspective of initial and in-service training, the Government is seized of the need and have, accordingly, taken steps to set up, through the Training Division, necessary infrastructure and organisational facilities for the continuing education of senior administrators. These programmes are designed to meet particular needs, related to the demands on the job. It touches, only peripherally, the various aspects of culture. We may recall that, at the pre-service level of training for the IAS cadre, there is a casual mention, of the need to touch the cultural life and creative expressions of the different sectors of the people. That seems to be precisely where we are at present, namely, at the level of the casual or superficial level of attention given to the promotion of culture in its totality, and in particular to giving stress to the dynamic aspects of culture. There is, however, sufficient provision made, through a number of institutions and through the budget, for the conservative aspects of culture.

Once culture is seen in its true and broad perspective and perceived as not only a matter of Yesterday, but equally of Today and as urgently of Tomorrow, once it is realised that culture continues to be part of the living reality of man and of every man, of groups and communities and so, of the whole nation, it would be natural to expect that appropriate steps would be taken to provide for the nurture and support of culture.

In this area, the cultural role holders, and in particular, the senior level decision-makers, have a special responsibility. It is to meet this critical need for a planned initiative and for a specific programme of orientation and sensitization to the cultural dimensions of their role responsibility that the present module takes a beginning step.

This brings us to the third part of the module.

## PART III

### A SUGGESTED DESIGN FOR THE ORIENTATION PROGRAMME

3.0 Target Group will consist of those who can effectively contribute to the process of policy evolution and decision making. Accordingly, those in the level of Joint Secretaries and Deputy Secretaries in the Central Ministries and those equivalent to these ranks in the States would form the target group. The programmes should be aimed at the general administrator (particularly in view of the transfer of officers from one department to another and for the intrinsic reason that culture should be every one's concern). Hence we adopt the motto: Every Administrator is a Cultural Administrator. In addition, special provision should be made for those directly engaged in supervision of education, whether formal or non-formal, such as Director, Joint Director of Education as well as those in cultural institutions.

Those who have had about 10 years of service experience should form the target group.

#### 3.1 Objectives of the Orientation Programme

The general objectives of the programme, common to several similar orientation programmes, are to provide:

- Relevant and current information, seen as essential for all that comes after
- Critical Examination of Data
- New Awareness of a situation, as is and as now seen
- Acceptance of the situation, as now understood
- Motivation to move from intentions to action steps

#### 3.2 Specific Objectives

a) Through provision of an opportunity for continuing education to the target group, to enable them to obtain an updated knowledge of the concrete situations in selected development sectors and in particular to develop an appreciation of the big gap between the SHOULD and the IS, between what is prescribed and what is practised, in the context of constitutional guarantees, national goals, sector-related national policies and practices.

b) To gain a deeper personal understanding of the breadth, depth, and height of culture in general and the diverse cultural heritage of our country and how culture touches and transforms

every aspect of life, providing it a quality, that no other can give, to every individual and to the whole society.

c) Through such increased personal sensitivity and awareness, to develop motivation and will to take appropriate decisions, in the sector in which one is placed and thus become also a cultural administrator, regardless of the nature of job responsibilities in the sector in which one is currently placed.

d) To intervene through appropriate decisions, to link culture with the different sectors, such as education, health, housing, rural and urban development planning, etc.

e) Specifically, to acquire the cognitive and affective wherewithal to make or support appropriate decisions, so as to ensure culture inputs into the general education scheme and curriculum at the school and collegiate levels, through suitable modules.

f) Similarly, through the orientation and personal insights to take or support appropriate decisions regarding evolution of norms and criteria for the production and distribution of programmes for the electronic media, and in particular, television, so as to minimise disharmonies and contradictions, while preserving basic freedoms and scope for presentation of different points of view and perspectives.

g) Through decisions or support to decisions, to aid and assist actively in the redressal of denials of basic rights to equity and equality, and which are taken in the context of prevailing laws and directives in one's area of jurisdiction.

Thus the hopes, aspirations and strivings of the people, (the first force) in the context of the demands and challenges of democracy, (the second force) would be aided and facilitated, rather than hindered, by third force, namely the bureaucracy.

### 3.3 Duration

Even though we are dealing with persons who are busy and much pre-occupied, it would seem necessary, if the investment in time and money is not to be largely wasted, that an adequate period of orientation be provided. A duration of one full week would seem to be the minimum needed for effective orientation.

After successfully completing several such programmes and after evaluation, the duration can be suitably lengthened, if needed, especially to suit the needs of particular categories of officers from different departments.

Building some flexibility in the content and duration, even at the beginning, has an advantage, so as to gauge different needs and then to arrive at a norm regarding the optimum period or duration.



### 3.4 Process Methodology

Since the purpose is not to increase mere knowledge content of the participants, which by itself will not result in action, but to increase awareness and sensitivity to issues and problems, to policies and the understanding of the nature and size of difficulties or obstacles standing in the way of implementation, or to heighten awareness of critical areas for administrative interventions and judicious decisions, the stress would naturally be less on talks that will merely enrich the head with new ideas, but to ensure that along with this enrichment, the heart is touched, as well as the feeling and the affective self. This will then hopefully generate motivation and would lead to action. Hence the format would have to be a minimum of talks as such and a great deal more of involvement of the participants. In a session of one and a half hours, the talk should not exceed 20-25 minutes, which would leave a sizeable time for discussion. The ensuing discussion, unless well directed, would also become largely a diffused and non-focussed conversation. The chairperson or the resource person will have to direct the discussion, not in terms of what the person wants to say but to ensure that the discussion remains in focus, arises from issues raised in the talk or by another, so as to go deeper into the subject. Allow the participants to wander over a wide and diffused field and they will gladly oblige! Thus the chairperson has the difficult job of providing room for flexibility, while maintaining unity and direction.

Hence two lecture-discussions a day would be necessary and sufficient. Necessary, since the lecture should provoke, challenge and evoke responses from the participants through the input of new data, facts and perspectives. Sufficient, or else the lecture will become a standard lesson, full of content, without scope for the mind to respond. Too much of the given takes away the questions but if there is too little, there is no basis for further explorations either.

3.5 There could be a work day of five hours or five and a half, if that is found acceptable. Two sessions of one and a half hours each and another two of one hour each or three sessions of one and a half hours and the fourth of one hour would constitute the work day.

3.6 Apart from inputs for the mind, the objectives call for enhancement of the area of awareness and its depth. Critical examination of the data, viewing these from different angles, questioning them etc., so as to evolve critical awareness of the situations, as presented and as seen after personal and group examination by the participants.

3.7 To do this effectively, besides and beyond the lecture-discussion approach, case studies would make a significant contribution to the understanding of the problem, its dimensions and parameters and hence a true appreciation of the situation. Hence case studies, preferably through contribution from the participants, should form an essential and a critical input.

Case studies, to be effective, should present the relevant data, with sufficient details, so that the reality condition can be fully seen, understood and appreciated, with all the attendant conditions and constraints. Not necessarily bulky, but adequate data must be available to get to the above objective.

3.8 It would be desirable to provide a detailed and model case study to the officers who will be attending the programme, so that they can prepare their case studies, based on the model. Necessary comments and indications must be given as to the why and the what of what is included. In other words, the case study should be a demonstrated model.

3.9 Presentation of issues, sticky or difficult problems, situations that have withstood the finding of a satisfactory solution for a long time etc., could become good material for group work. By assigning the evolution of a solution of the same problem to different groups, several alternatives will develop and the whole group can then make evaluations of each and see which be best suited in one's own situation.

This approach to problem-solving has a much greater advantage, since the participants would be actively and responsibly involved. The involvement would become responsible, if the reality context is not lost sight of. In other words, the fact that it is an exercise need not detract from the practical value of gaining real insights into problems and their possible solutions. The one condition is that it is not seen as a game to be played but as a game that real people play in life. Hence, as one involved in that situation and with those people, the

solutions are not merely of academic interest but of real practical value as well. In the process, a lot of skill and confidence will also develop. Not the least contribution in this matter is the strength and support that comes from the fellow participants. An adequate amount of time should be allotted to these problem-solving exercises, as it is a good source of real learning, rather than rely on standard or stereotyped approaches to problem-solving.

3.10 A third approach would be the use of a workshop, even if it be for a short duration of half a day or one day, depending on the total duration of the programme.

3.11 A fourth is to build into the programme a project, that would specifically promote the attainment of the programme objectives. Accordingly, the project could be a writing assignment, based on a field visit or field situation or a paper that would identify a particular issue, linked to the present job responsibility of the participant, and analyse its implications and consequences and attempt a solution. The whole exercise, if it has to be worthwhile, has to be not an academic exercise, but the solutions and approaches proposed would be precisely what the participant would adopt in the real situation. In other words, there will have to be a degree of seriousness about the exercise. This exercise has to be different from the case studies that are done in common. The difference is that, in this case, each has to search, to probe, to reflect and arrive at solutions, while in the group study of cases, some can remain passive or non-participating and non-contributing.

3.12 One or two learning games would bring an element of joyful participation and if the games are well selected, the joy will not in any way diminish the quality of learning.

3.13 It would be expected that some sort of organised and ex-professo follow-up will be done, by the sending agency, not so much to assess the degree of effectiveness of the programme (although this is a necessary feed-back for programme improvement) but basically to promote greater accountability and improve effectiveness in one's area of administration, after the orientation.

3.14 For effective interaction, the number of participants will have to be small, but not too small. About 25 would be a good medium size group. If the participants are of the top level of administrators, a smaller number of 10-15 would be more ideal.

3.15 It would be necessary to have a Director of the Course appointed well ahead of the date of commencement of the programme. He should be entrusted with the responsibility for the successful conduct of the programme within the framework of the aims and objectives specified and the outline of sessions detailed below.

He would select suitable resource persons for the various sessions. A meeting, well ahead of the programme date, for a discussion on the content and process methodologies and for making mutual accommodation and adjustment to supplement and complement one another, would go a long way for programme effectiveness, even if all the resource persons cannot be present. This may also call for certain amount of modifications in the programme, which the Director should have the freedom to do.

### 3.16 Details of the Programme

Module for Seven Days (27 sessions in all)

#### Session 1 Introductory Session

Instead of a lengthy inaugural ceremonial, the programme could start with a meaningful introduction done by the participants of one another, after a short small group meeting in clusters of 3 or 4. Sharing of something significant, unusual, interesting, etc. in the life of the participant, (e.g. some special interest, some hobby, some measure of success in a project or a hard decision, etc.) could become a meaningful item for introducing that person to the group and the same is done by rotation of all the others. This would give a good start to what follows in the week ahead.

Session 2 A survey of the current Indian Social and Cultural Perspective. The Presentation should focus on the present, with references to the past and to the future; highlight forces and tendencies, explain some of the causes for what are destructive and divisive directions; lay stress on the diversity of the pluralist cultural groups and their aspirations,

so as to enable the participants to understand the dynamic and current aspects of cultural trends in present day India. An objective analysis of disparities and inequities, giving rise to protest movements in self defence etc. would help clarify the perspective. Economic conditions influencing the social and cultural perspectives should also be touched.

**Session 3** Session continues from the previous one. An objective and empathetic vision of cultural processes should result.

**Session 4** A Workshop, both as a continuation of the earlier two sessions and specifically using the Case Studies brought by the participants, consisting of incidents, problems that have defied solution for a long time, etc. After a brief common session to select and identify topics for workshop treatment, the group can divide into small working groups for intensive discussion and problem solving. The groups may consist of 5 or at most 6, to remain an effective small group. Role of Nature in everyday life and environment conservation issues may also be included.

**Session 5** Workshop continues

**Session 6** The output of the workshop is shared in the plenary session.

**Session 7** **Role and Relevance of Culture.** This session is meant to provide a greater theoretical understanding of the many dimensions of culture and the way it affects all aspects of life and all groups of people. A lecture-discussion.

**Session 8** **An acculturated Indian today.** This could be a panel presentation and could be very interesting and illuminating; if resource persons hold up mirrors from the real life situations of "types" of acculturation that are taking place. Use of film clips, video or film strip or photograph should present strengths and weaknesses, not merely weaknesses.

**Session 9** **Education and Culture.** Both formal and non-formal education must be brought in. The participants must be able to see the nexus between education and culture. The resource person should have also an anthropological and sociological perspective, when making the presentation. A lecture-discussion.

**Session 10** Group Discussion on Key Result Areas for decision-making, in one's own area of involvement, whether education or any other sector. Role Plays may help bring the reality home better and more forcefully to the participants. Once Key Result Areas are identified, by a measure of consensus among the participants, it will be possible to use these areas for further action. Small group discussions to precede the plenary.

**Session 11** Panel Discussion on major National Programmes such as the Integrated Rural Development Programme and its affiliated programmes, National Literacy Mission, Adult and Non-Formal Education, Open Learning etc. Frank, positive and critical presentation, with sufficient concrete details, culled from a few States, would make it a useful input.

**Session 12** The session could be used for an experiential learning of any one of the Visual or Performing Art forms (Theatre, Painting, Music, Dance, Craft, etc.) More than a lecture, it should be a demonstration, with sufficient explanations for a greater understanding of the selected Art. It may also be possible to have two or more simultaneous demonstrations, to provide scope for different interest groups among the participants.

**Session 13** This session would deal with the impact of the media and help understand how media communicates, especially the visual media. The resource person has to use sufficient illustrative samples, from films, stills and video or TV scenes, to bring home the different points.

**Session 14** A Sharing Session; a stock-taking, by way of personal and group reflection, to identify areas of learning and the way one has learned in the past three days of the programme. This could be a very meaningful session, through sharing of insights, listening to areas of learning that have taken place in others, leading to personal reflection.

**Session 15** Role and Relevance of Values and the changing pattern of values in India today -- in the home, in the institutions, in business and industry, and in society in general. It should not lead to a flashback to the glorious past, but to raise questions as to why and how such changes, and often radical changes, are taking place. This would serve as a practical and demonstrated illustration of the dynamic nature of the cultural process.

**Session 16 Role of Religion in Culture.** In the concrete, how is religion influencing people and forming movements, resulting in actions, (at times riots or large uprisings) that totally contradict the teachings of religion? How to make religion an ally than an enemy to fostering culture and national unity? Can we succeed in denying any role to religion, somewhat like the proverbial ostrich? A good exploratory discussion could result, after the inputs.

**Session 17 Case Studies** continue from the work done during Session 4. If earlier case studies have been gone through, fresh case studies could be used. The intervening sessions would also have helped to bring greater light to the situations portrayed in the earlier case studies.

**Session 18** Either a Learning Game or a Socio-Drama could be enacted by small groups. They will then present a situation, to highlight a problem situation and to seek solutions. The three or four presentations would be followed by group discussion. A facilitator would help.

**Session 19** Game or Socio-Drama session continues

**Session 20 Role and Responsibility of Cultural Holders.** The presentation and following discussion should focus on key role holders in Government and special institutions, including the participant members, in the role of understanding, preserving, and promoting culture and its many manifestations and processes.

**Session 21** Each participant prepares a Perspective Plan for five years, in one's present job and areas of responsibility. To make it realistic, major policies, already in force, need not be re-formulated, though critical reflections can be made of these. The participant, in the role of executive of policies already laid down and fulfilling one's own role responsibilities, would write up the Perspective Plan. Since any Plan is a current decision for future action, the perspective plan would be written in that light. It should also be more than a game or exercise, but a serious attempt to involve oneself in planning, 'as if you were the top person responsible for plan directions, in your current posting'. This exercise is done in the perspective of the previous session on the cultural role holders and one's own place within that role context. The participants may be informed about this requirement earlier, so that they make some preparations. However,

the paper should be finalised during the programme. To be worthwhile, it should be a serious exercise, not a game.

**Session 23.** Preparation of an Action Plan for One Year, within the context and framework of the Perspective Five Year Plan, namely actions that the participant would expect to do, during the next 12 months. Again, this has to be done as a serious and real life exercise.

**Session 24.** Individuals would present the Perspective Plan and Personal Action Plan for one year to the Group for supportive and constructive criticism, to enable the participants to make suitable modifications, if seen necessary.

**Session 25.** Presentations continue

**Session 26.** Presentations continue

**Session 27.** Valediction.

### 3.17 Additional Recommendations

(a) Examining the existing course design for pre-service training of senior administrators, and in order to remedy the deficiency in provision of cultural orientation, it is recommended that an adequate input should be introduced into the course, so as to enable every administrator to perceive and effectively respond to the cultural dimensions impinging on the administrator and on his areas of responsibility.

This input should be made, not only for the Indian Administrative Service training programme, but also for the Provincial Civil Service and for equivalent cadres.

(b) Apart from the short one-week awareness and orientation programme that is proposed, alternative modules, lasting from 3 days to 2 weeks may also be developed, to serve the needs of different categories of administrators.

(c) Diploma or degree course may be developed and offered to professionals involved in cultural administration, so as to enable them to manage the special cultural institutions and conserve and promote the cultural heritage. Apart from learning the specifics of knowledge, skills and attitudes, related to particular fields of culture and job



responsibilities, the course should also provide these cultural administrators with a global vision of the complex nature and dimensions of culture and its development in different parts of the world, as also in India.

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This is not an exhaustive list.

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