

## CHAPTER 3

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# The DEI Education Policy

### 3.1. Introduction

1. The DEI Education Policy was conceived, planned, formulated, crystallized and executed by the Supreme Teacher Param Guru Dr MB Lal Sahab. The policy endeavours to create an educational system that strives towards the fulfillment of the Holy Mandate given by Gracious Huzur Sahabji Maharaj "Education, more education, education made perfect is the only panacea for all our country's ills and evils". The emphasis on "combining the much sought excellence with the much needed relevance to contemporary needs" is its distinguishing feature.

2. Most Revered Dr PS Satsangi Sahab was pleased to observe on November 14, 2004 at Chandigarh regarding the DEI Education Policy, "... Perhaps you know that there is an Education Policy of Dayalbagh. Param Guru Huzur Dr Lal Sahab Himself is the Architect of this Education Policy. This Education Policy was published in 1975. The Government of India promulgated its National Education Policy in 1986; and if you compare the Education Policy of Dayalbagh published in 1975 and the National Policy of Education you find that several important aspects are the same in both. So in this way the Education Policy of Dayalbagh anticipated eleven years earlier those aspects beneficial to the country which were incorporated in the National Policy of Education later in 1986...".

3. Ms Sheila Kaul, the then Honourable Minister of Education in the Union Government was the Chief Guest in the first convocation of the Dayalbagh Educational Institute (Deemed University) held on October 16, 1982 in the Satsang Hall, Dayalbagh. In her convocation address she stated in very clear terms the Government's stand in granting Deemed University status to Institutions. Excerpts that follow make interesting reading. "...As you are aware, the device of declaring an Institution as a Deemed University is a significant innovation in the field of higher education. Through this device, the Government is enabled to give due recognition to Institutions which have a special historical background and which have a direct relevance to the cause of re-modelling Indian education on new lines. In the case of your Institution, the important aspects of experimentation have not only historical background but also have certain special features. Innovation in your Institution permeates all the spheres of educational activities, including the contents, methods and objectives. It is, therefore, in fitness of things that your institution should have the privilege of continuing to develop on the lines of your initiative and encourage your students to imbibe the special values of character and excellence that you wish to impart to them..."

These sentences represent the Government's viewpoint and clearly show that the Government fully appreciated the novelty and the ideological strengths of the Policy and considered it as the foremost reason for granting Deemed University status to Dayalbagh institutions. The Government was aware of the fact that some of the salient features of the

Policy had been successfully implemented in Dayalbagh, and, also, that the results were there for all to see.

4. On February 8, 1968 Gracious Huzur Dr Lal Sahab put forward some new ideas before the educationists of the country in His address at the Joint Convocation of the Dayalbagh Colleges. This address, portions of which are highlighted in Chapter 2, contained ideas that evolved into the Dayalbagh Education Policy.

5. Coming events cast their shadows before. The following excerpts from the Report of the Dayalbagh Educational Institute of 1974 contain interesting pieces that herald the progress that was to come:

“... At Dayalbagh we have tried in our own way to make education more realistic to life and living and during the last two years the various units of Dayalbagh Educational Institute have introduced an intensive vocational training and work-experience programme for students. Our scheme on Comprehensive Education wherein we have pleaded for a job-oriented integrated curriculum at the first degree level has been pending consideration by the University Grants Commission and the Central and State Education Departments. We are grateful to the University Grants Commission for giving us a token ad hoc grant for the work-experience programme at Dayalbagh. It must be pointed out that the present arrangement of imposing additional burden on students besides their full syllabus in traditional academic courses as laid down by the University is not satisfactory but fettered, as we are, by the rigid framework of the Agra University with a large number of affiliated colleges, we are greatly handicapped for want of autonomy or freedom to try our experiment...”

### 3.2. The DEI Education Policy

1. A scheme for a Centre for Comprehensive Education framed by the Dayalbagh Educational Institute was submitted to the Chief Minister of UP, in July 1974, which contained both the philosophy and the proposed plan of education, from the Primary to the University level. This basic blueprint, as outlined below, gradually evolved into the DEI Education Policy of 1975, subsequently giving rise to the Innovative and Comprehensive Programme of Undergraduate Studies, which ultimately resulted in the grant of Deemed University status to DEI:

#### Introduction

Educational development in the country should be integrated in such a manner that it brings about a social transformation and reduction in the ranks of the unemployed. Our objective should be to enable our students to inculcate the dignity of manual labour, and to encourage initiative and creative work. Acquisition of some skill is as important as possession of

academic knowledge for an all-round development of students; they should also have material to cultivate basic values of humanism, secularism and democracy.

Students during their graduate course should get ample opportunities for working in agricultural farms, factories or workshops, so that they develop vision for a real integration of the basic ingredients of Humanities, Sciences and Technology and an operational concept of work-experience in the new educational set up for national needs.

India being predominantly rural, we must arrange for a proper feed back of suitable trained personnel to the village in order to cope with increasing farm mechanization and to help in the development of Agro-industrial programme. The emerging environment of man will be an increasingly technology-oriented society and the present day general academic education without work-experience will be a great handicap. Understanding of different religions, resulting in the cultivation of moral and spiritual values, and also mental and moral integration, for respecting 'soiled hands' will be essential. All students, irrespective of their academic accomplishments, may have some understanding in the beliefs and ways of life of others. They may also have a grounding in social service.

Our graduates should not merely serve the modern needs of the country in the sphere of Science, Technology, Agriculture, Industry and Defence, but their outlook on life and behaviour should be such as to reflect a spirit of tolerance, temperance, truthfulness and courage. Education should help in character-building and national integration of students.

### **Outline of Scheme and Courses of Study**

The present scheme sums up our ideas and attempts to meet this new concept by radically breaking, on the one hand the isolation of Humanities, Science, Technology, Engineering and Agriculture in the prescribed courses of study, and on the other, the apathy and the traditional misconception of looking down upon the working with hands for attaining skills in craftsmanship and farming. The scheme has been designed to make our graduates and post-graduates self-reliant, confident and capable of self-employment in case higher academic courses are not pursued, and for giving the necessary slant to the existing educational pattern by a coordinated and logical sequence of training right from the Primary to the University level.

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Nature of Training	Primary School Level	Secondary School Level	Intermediate and Degree College Level	Training for Teachers
<b>Agriculture Operations</b>	Developing Kitchen garden	Leveling Land, Weeding, Sowing & harvesting food crops	Ploughing, sowing, manuring, irrigating, weeding, harvesting, threshing, storing, soil erosion, culture practices for main crops	Demonstration of Agricultural Operations
<b>Vocational Training</b>	Cleaning of School premises; manual spinning(Takli); stitching; making hand made paper, earthen toys	Paper craft, carpentry and furniture repairs, lathe-work, book-binding, hosiery, knitting, leather work, electrician's work, painting & varnishing, plumbing, repairs of cycles and scooters, food preservation, canning etc.	Making tools and articles of common use, repairing electrical appliances, radio etc. Work on looms and Knitting machines, making biological slides and charts, repair of automobiles, making of soap, candle, polish, ink etc., advanced carpentry and leather jobs, typewriting, shorthand, cooking, baking, catering, embroidery & tailoring.	Methodology of vocational training
<b>Social Service Training</b>	Overcoming "Status" and "Class" complexes working together in School Uniform.	First aid, service to neighbours, occasional pooling of food cooked in homes of students for light lunch in School, Waste nothing concept	Village camps, relief work, service to pilgrims, literacy drive, improving sanitation, inculcating ideas of Religion and Public health in Rural children and illiterate women.	Use of audio-visual methods for imparting knowledge in problems of Sanitation and Public health
<b>Cultural Training</b>		Reading a South Indian language	Readings from World History and Geography, India's heritage.	Art/Music
<b>Rural Training</b>	Concept of rights & duties; truth, traffic rules	Citizenship, secularism, equality, lives of great religious teachers	Directive principles of constitution, fundamental rights, Comparative study of Religion	Readings from works of some philosophers

It is also proposed to start new courses of study based on an understanding of the rural economy and rural development. The major subjects in this case will be chosen out of the selected courses in rural problems, agriculture and small-scale industry, and the half-course subjects would be from any of the academic courses - Arts, Science and Commerce. These major rurally-oriented subjects will replace the major academic subjects in the distribution of work for 18 - 36 periods per week.

The idea of having two streams in education is covered by the recommendation of the Central Advisory Board of Education. However, they want to make vocational training co-terminal with Secondary education, and, we believe that diversion of students at the secondary stage to pure Vocational or Polytechnic training has not been successful so far, as the desire for getting a degree, which gives social prestige is country-wide and may remain so for some time. In the present scheme there would also be part-time education for such students who have to work, in or outside their families, for social and economic considerations. There would be no dead ends also and transfer from one type of course to the other

would be possible before the end of the first year of study. The scheme provides for a fairly wide combination of inter-disciplinary fields and adequate reorientation of pre-service teachers in Training College and of in-service teachers in refresher courses during Summer Vacations.

### Location

If the facts stated above have an important bearing on the future pattern of education, we have to take steps to establish such training centres in the country. No existing University in the country meets the above requirements, and the older Universities may not agree to break away from their traditional set patterns. We have, therefore, to think of a suitable place for trying this experiment.

Fortunately, Dayalbagh possesses all these facilities in one campus and some of the above projects are being partly implemented in an optional manner by a small group of devoted students and teachers.

At Dayalbagh, we have the Dayalbagh Educational Institute with the following units:

- i) DEI Radhasoami Educational Institute recognized for B.Sc., B.Com. and B.Ed. degrees.
- ii) DEI Engineering College recognized for B.Sc. (Engg.) (Mechanical & Electrical) degree.
- iii) DEI Women's Training College recognized for B.A. (in Arts, Humanities and Fine Arts), B.Ed., M.A. (in Hindi, English and Psychology) and M.Ed. degrees and also for research training in Education.
- iv) DEI Technical College, providing instruction for Diploma in Automobile, Electrical and Mechanical Engineering.
- v) DEI Prem Vidyalaya - an Intermediate College for girls.
- vi) DEI Leather Working School, providing instruction for Certificate in Leather Work.
- vii) Two Secondary and two Primary Schools.
- viii) School of Comparative Study of Religion.
- ix) School for teaching some modern Indian and European languages.

The teaching staff in these units is quite capable of advising and supervising the work under the new schemes.

Moreover, besides these educational units, we have the well-developed Model Industries with various factories for the manufacture of a large variety of consumer goods, several small-scale industries, two tanneries, a textile factory and a hosiery, a pharmacy, two leather-

goods factories and extensive Agriculture Farms and a Dairy. All these form very useful adjuncts to our educational institutions and provide facilities and equipment for training our students in vocational and agricultural work also. We also have a strong nucleus for imparting education to women in a separate Women's Training College exposing them to the influence of our good ancient culture.

Dayalbagh, being the headquarters of a Society devoted to spiritual and moral values, provides a healthy environment for educational institutions. It is a colony where people lead a disciplined life and work hard in fields and factories with their hands for the good of the community, and the country in general. The residents and students hailing from different parts of the country with different traditions, live as good neighbours. Perhaps national integration of the type available in Dayalbagh is not available anywhere else in the country.

## Conclusion

We have, therefore, the requisite facilities in one campus with our multiple complexes of colleges, industrial workshops and agricultural farms and no investment is needed for creating these facilities and implementing this scheme immediately. Our educational institutions enjoy a sound financial position, with property (land, building, equipment etc.) worth roughly Rs. 91 lakhs and a total recurring expenditure, which goes on increasing annually, of Rs. 16 lakhs at present. All that we need is the freedom to try our experiment, to frame our rules of admission and courses of study, to introduce new concept in examination, hold our own examinations and award Degrees and Diplomas which may have requisite and proper recognition.

The object will be served by giving a measure of autonomy to the Dayalbagh Educational Institute either in the form of a "Deemed University" or an "Institution of National Importance" as an experimental measure.

2. By 1975, the DEI Education Policy had been crystallized after internal interactions with staff and inputs from external experts on Agriculture, Industry and Education. While it was enriched by the emerging thinking of Higher Education, it anticipated the National Policy on Education, 1986, in more ways than one. It is a perpetual ideal to strive for. The following excerpts from the Policy Document make illuminating reading.

### I. Aims and Objects

- i) To bring about physical, intellectual, emotional and ethical integration of an individual with a view to evolving a complete man who possesses the basic values of humanism, secularism and democracy and who is capable of giving a fuller

response to social and environmental challenges.

- ii) To inculcate in an individual a spirit of truthfulness, temperance and courage and to cultivate a spirit of humility, simple living, selfless service and sacrifice.
- iii) To develop the faculties of thinking, analysis and reason and a habit of learning in an individual in order to enable him to realize his maximum potential; to increase his general awareness and knowledge and to impart education of excellence as well as of relevance to contemporary needs.
- iv) To develop and promote a scientific temper and to train a person in practical science and technology to make him better suited to the increasingly technologically oriented environment; to create willingness and a capacity to work with one's hands, which would promote a respect for 'soiled hands' and the dignity of labour and a spirit of self-reliance.
- v) To provide a background of humanities and social sciences as essential to retaining a human touch and to mellow down the harshness of a mechanical world; to promote the study of classics and develop pride in national culture and heritage so that one may not lose one's moorings.
- vi) To prepare an individual for calling suited to his aptitudes and skills and the needs of the society.
- vii) To promote understanding of various beliefs and faiths and thus to foster an attitude of tolerance and a sense of national unity; to create the spirit of Brotherhood of Man and to promote the establishment of a classless and casteless society.
- viii) To make the rural and urban students fully aware of and interested in the problems of one another; to foster a fuller understanding of the rural life in a society in transition which is necessary for appreciating properly the polity and the economy of our country and of the social forces at work.
- ix) To generate consciousness of democratic values and freedoms which a citizen of India should be prepared to defend; to promote respect for the rights of others and an awareness of one's duties and obligations to the society; to enable students to build a strong character and attain high ethical standards.

## II. Educational System

- i) For the attainment of the objectives mentioned above, the Educational System shall be broad-based, integrated and inter-disciplinary. It shall be multifaced so as to cover physical, intellectual and social activities.
  - ii) Emphasis shall be laid on the pursuit of 'excellence' at all levels and in various fields. In major academic subjects the standards set would be high, coverage wide and the student introduced to most recent trends of thought.
  - iii) The education up to High School level would be general with two broad streams thereafter one primarily vocational and technical and the other concentrating on,
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but not confined to, academics. The system would provide a fuller background to those who leave formal education at school/graduate level and a more firm base to those who wish to pursue higher studies.

- iv) In addition to a set of core-subjects there shall be electives and half-courses to reinforce the broad-based education. Both natural and social sciences would be an essential part of the curriculum.
  - v) Foundation courses would be designed to create in students an awareness of Indian culture, history and value systems and to impart knowledge of the tenets and beliefs of major religions in India so as to promote an understanding of a common basis of the moral values with a view to strengthening national integration.
  - vi) An important element of the system would be field experience in farms, factories and commercial establishments which would help in developing qualities of initiative and creative work. Direct contact with materials, the manipulation of simple tools, the capacity to create by hand from the concept in mind would help in developing and sharpening the creative skills and self-reliance. A graduate with 'soiled hands' will not fight shy of doing blue-collared jobs.
  - vii) Agricultural operations and village development programme would be a compulsory part of the curriculum, along with an in-depth and wide-ranging study of the problems of the rural society. The students will be required to take up extension work in villages of their adoption, undertake social service and participate in adult education programmes.
  - viii) Practice of democratic processes in the various activities of students would be encouraged. They would be provided opportunities to learn the essential features of the Indian Constitution and distinctive characteristics of some of the other systems of government.
  - ix) Co-curricular activities will be given special importance, indoor and outdoors games - especially team games and scouting. Dramatics and music would be compulsory up to a certain stage and opportunity for participation provided thereafter. Moral values would be emphasized in the organization of such activities.
  - x) The system of teaching would lay emphasis on the understanding of the fundamentals, and basic principles and appreciation of inter-linkage; on learning by observation, analysis and reasoning rather than simple acquisition of knowledge.
  - xi) There would be an overhaul of the examination system. Examination and evaluation system would be designed to provide for continual assessment of skills, knowledge and other abilities in a reliable manner.
  - xii) The medium of instruction shall be the regional language (Hindi) with English as a compulsory language starting at an early stage.
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- xiii) One South Indian language shall be taught to all students.

### III. Organisation

- i) Education should be free and compulsory up to High School stage and thereafter assistance shall be provided through a means test. Educational and vocational opportunities shall be made available to all students irrespective of their economic status or strata in life. Special effort will be made to enable children from the weaker sections of society or disadvantaged background to overcome their handicaps.
  - ii) Special care of the 'gifted-students' will be taken academically and, if necessary, financially. Selection of such students would not be based on class-work alone. Similarly remedial teaching would be undertaken for the weaker and deficient students. A system of tutorials shall be incorporated in the programme.
  - iii) The emphasis throughout would be on learning and not on teaching. Students would be encouraged to learn through Seminars, Experimental work, Group action, Paper-reading sessions and Discussions.
  - iv) Student participation would be encouraged in the management and organization of extra-curricular activities and through appointment of student-proctors, captains, secretaries.
  - v) Work- or field- experience shall be provided to each student from the primary to the graduate level—its nature and quantum would depend upon the level and the interest and aptitude of each student.
  - vi) At the undergraduate level there would be two major academic subjects. The time released by dropping the third subject would be utilized both to raise the standards of the major subjects and for inter-disciplinary coverage, teaching of social sciences, cultural subjects, comparative religions, adult education programme, field experiences etc. The overall time put in for work would be increased.
  - vii) There would be provision for lateral entry, non-formal education and private education.
  - viii) There would be a well-equipped workshop, science museum and hobby houses, teaching aids and a library which is not confined to text books and journals. Provision would be made for access of students to agricultural farms, small-scale industries and commercial and service establishments for the organization of field experience.
  - ix) Experimental schools should be attached to a University Level College to provide facilities for innovations.
  - x) For the success of the innovative schemes the teachers would have to be adequately motivated. They would be provided with physical conditions aimed at helping them with requirements of teaching. They would be helped in the creation of a mental climate for getting enthusiastically involved in the
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programme. In-service training programmes and orientation courses for staff and teachers would be organized.

- xi) Arrangements would be made for vocational guidance and counseling of the students.

**3.** On May 24, 1986 Gracious Huzur Dr MB Lal Sahab was pleased to give a stirring Discourse in the Satsang of Satsangi Employees of DEI. In this address He explained in great detail the significance of the DEI Education Policy and how it was the strength of the Policy that was primarily responsible for the granting of the University status to Dayalbagh Institutions. The following is the English translation of the Discourse in Hindi:

"..... The notification of your new University was made on the 16th of May, 1981. It is the month of May 1986 now. Five years have passed. Therefore, even if we have not, so far, done the retrospection mentioned just now, we may at least, do it now and take stock of what we have done in the University during the last five years.

Another point, which it is necessary to give thought to is, to consider what for five years ago, did the Government give us permission for a University and made notification thereof. What was so special in the Colleges of Dayalbagh that the UGC considered it proper to raise our status to the level of a University and convert our Colleges into a Deemed University? There must have been something special that this was done. There are so many big Colleges. Even in Agra, there are so many Colleges. They are big Colleges of long standing. There they did not do so as they did not consider it proper. Their thinking was that in Dayalbagh, students, teachers, administration and management were all imbued with a spirit of enthusiasm and fervour and worked with great devotion and co-operation, having new variety of activities integrated with traditional courses. In their innovative scheme, they also do Shramdaan and Seva (Social Service and Agricultural Operations). They participate in Cultural activities; and they also have many facilities. So, they thought that this was the proper place. If autonomy is given to them to conduct education under their innovative system, to hold their own examinations and to award their own degrees, it would be good. They thought the teachers here were highly dedicated and the students full of enthusiasm and fervour.

That being so, it is now very important for you to think whether you have fulfilled the expectations of the UGC or not. Are you still continuing all those activities with the same enthusiasm and fervour as you were doing then? At least, see whether you have stopped where you were or your steps have faltered anywhere and left you behind. It would be good if you move forward. You must move forward!

There are many big Universities with a variety of courses. They have various kinds of

degrees and diplomas. But yours is a new system of education. It is an innovative scheme which you have introduced. Have you been able to maintain the multifaceted system having the multidisciplinary approach with major, core, half and ancillary courses? Will you be able to sustain it in time to come? It may not so happen that on seeing the working of other big Universities, you may revert to the old traditional pattern of education. This is a danger against which I am warning you. The enthusiasm lasts for a short time and when the objective is achieved, one tends to slacken down. You did admirable work at the time of making of the University. University was made. So many years have passed. It should not so happen that you slacken down and revert to the traditional pattern as it exists in education everywhere, where they do some teaching in classes, hold some examinations, give the degree and the students go away. Students finish their curriculum of the year by studying 2 to 3 hours daily. Someone may ask you, "Well ! other big Colleges teach only three or four hours a day while you teach from morning till evening." Students may ask this. To this you must tell them and explain them what gain and advantage will accrue to them in our new system of education, in their future life. Explain to them that the studies of six or seven hours a day instead of 3 or 4, is in their interest and for their benefit and you don't gain anything from this. The hard work we do is for their sake. In any case, never revert to the traditional pattern of teaching because your University did not come into existence on that basis."

He was further pleased to observe, "All of you know that Param Guru Maharaj Sahab was pleased to ordain that there will be a University in Satsang. When Sahabji Maharaj laid the foundation of the Radhasoami Educational Institute, He was pleased to observe that in times to come, there will be a University. What we understood was that what was ordained by Them has come to pass and the University has been established in Dayalbagh. It is, however, not clear whether what was ordained was whether there will be a University in Satsang, or of Satsang. I do not know the exact words. In any case, there is not much difference between the two. By Satsang University, it could not have been meant that there would be Satsang and path from morning till evening. What must have been meant is that the Satsang University will develop on Satsang lines. That is an important factor, and you must take full care of that. You have also to take care that you are not drifting away from the Satsang principles and from the behests made by Satsang. My feeling is that to whatever size our University and our institutions may grow and whatever be the increase in the activities, utmost attention is to be given to our drifting away from the principles of Satsang. As I mentioned in the beginning, in the Shabda recited by you, mind was stated to be a source of great delusion to you. We often see many things here and there, which appear to be good and the mind says why should not we have them here too. But my feeling is that Satsang has its own culture. The basic principles of Satsang must be firmly sustained. Whatever size the University may take, however big our industries or other institutions may become, we must not deviate from our basic principles. If you do so, you have lost everything! Establishing of the Institution and the University is secondary. The primary object is imbibing

the Satsang culture, and the following of its principles. I had occasion to see the manuscript of a speech of Sahabji Maharaj which even contained His signatures. In that speech in 1917, Sahabji Maharaj has defined some objects of the Radhasoami Educational Institute. One of which is that all work and activities here should be based on Satsang principles. Teachers should, therefore, come and work in the college in that very spirit which they have in doing Seva in Satsang. So we must at least keep in mind, the basic principles of Satsang. Never, never forget these principles.

I am confident that your University occupies a unique place in Satsang. There are some outstanding features which those who come from outside notice, they meet the teachers and students, they see the work being done and they are impressed. They are impressed by the very environment of the place. The reason is that Dayalbagh was established by Huzur Sahabji Maharaj. For a long time, He graced Dayalbagh with His presence. Then Param Guru Huzur Mehtaji Maharaj also graced Dayalbagh with His presence for a long time. Dayalbagh grew under their supervision and Dayalbagh therefore, has an aura of its own. There is a particular kind of ethos here. Whosoever comes here is impressed by that ethos and the environment. We have not only to sustain this, but also to augment this. I would request you to pay full attention to this matter. This will ensure your progress. The students who come here should carry with them a hallmark of this place, so that they draw the remark, 'Oh! This boy is from Dayalbagh!' Even from a distance it should be obvious that he is a boy educated in Dayalbagh. You will be considered successful when you are able to create such a condition, otherwise there are a number of institutions, departments and universities in the whole of India."

**4.** In the same strain, Most Revered Dr PS Satsangi Sahab was pleased to observe in His concluding remarks at the Special Lecture Series (Part I) on August 23, 2004 organized by the Advisory Committee on Education in Convocation Hall of DEI:

"Each of us should make it a point to refresh ourselves about the (burning example of the) life of Satsang Values and Education which Gracious Huzur embodied in His 95 years that we had the Great Privilege of being associated with Him in this physical world.

I would only like to pray that all of us continue to follow His Super Ideal of Superman by following His Teachings and Mandates. In one of His Discourses Gracious Huzur reminded us that we should never give up the Innovative System of Education that is the hallmark of values in the educational system of DEI. There are many temptations to follow bigger Universities and take after them but I think all of us would continue to heed the Message given to us, loud and clear, by Gracious Huzur that if we want to succeed in our Mission we have to continue steadfastly on the course laid down by the DEI Education Policy whose Architect was Gracious Huzur Himself."

5. Most Revered Dr PS Satsangi Sahab utilized concepts from Applied Systems Engineering to explain, in detail, the relationship between the Aims and Objects of the Policy, the Educational System put forth in Dayalbagh Educational Institute and the Organization elements that led to the achievement of the Aims and Objects.

In 1992-93, while undertaking the status review of REI Inter College and Prem Vidyalaya in comparison to the other Colleges of Agra, Most Revered Dr PS Satsangi Sahab identified 93 elements from the Policy Document spread over Aims and Objects (30), Educational System (33) and Organization (30). Such a large number of elements and the large number of interactions among the elements make it difficult to comprehend the system in totality. It is well known that an individual or a group can understand the system only when these interactions are well understood. To make the understanding of the system a simpler task, in 1994, Most Revered Dr PS Satsangi Sahab, as the Director of DEI developed a hierarchical structure depicting these elements with the contextual relationship 'leading to' in the form of an Interpretive Structural Model. This model is shown in the figure.

The Mission Objective i.e. the development of a Complete Man is at the top of the structure. The Organization elements Students Participation, Remedial Teaching, Interface for Learning, Access to field experience, Backward Linkage, Training and Motivation of Staff, etc. are shown as the grassroots level in the figure. The Educational System that has been designed to achieve the development of the Complete Man is shown in the middle layer.

Any student who joins the undergraduate class in DEI has to perform not only intellectual activities but also take part in Physical and Social Activities through Foundation Courses, Field Experience, Rural Development, limited specialization etc.

Different educational activities lead to not only Academic Objectives but also inculcate Moral and Spiritual Values and develop Social Sensibilities among the students. High Performance Standards, Fundamentals and Continuous Assessment in Educational System lead to 'Quality'. Integration of all the Aims and Objects in the diagram finally leads to the Mission Objective of developing a well-rounded person or a Complete Man. Thus, the diagram clearly depicts how organization policy elements are put together to create an educational system that leads to the attainment of the Aims and Objects and finally results in the development of a Complete Man.

### 3.3. Concluding Remarks

The DEI Education Policy has been implemented in the Dayalbagh Educational Institute (Deemed University) right from its inception in 1981. The Founding Father, in His unbounded

Grace and Mercy, created this Policy which imparts Education for the time and for all times. The Divine Vision is being increasingly understood as the results are there for all to see.

A crisis is looming large in the educational system of the country. It is now being felt more and more that the University system has neither been successful in producing “educated” personnel nor has it fulfilled the objective of making the recipients of the education self-reliant and capable of acquiring some livelihood. In such a scenario the Dayalbagh Educational Institute offers a study in contrast. It stands apart by emphasizing the development of such qualities in the students that not only make them capable of earning their livelihood but also develops such values in them as stand them in good stead all their lives.

Now steps are being taken to extend the benefits of this Education Policy to the other Institutions in and outside Dayalbagh. Courses on Religion and Culture, General Knowledge etc. are being introduced in various schools. It is, therefore, envisaged that these steps will infuse fresh impetus in the achievement of the Mission Objective, i.e. the evolution of a Complete Man.

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