

## Empowering Students through Value-Based Education in India

**Dr.P.Sharadha<sup>1</sup>**, (DL -English)

**D. Aarthi,<sup>2</sup>** (DL -Commerce)

TTWRDC (W) Mulugu

Article Received: 06/05/2022, Article Accepted: 20/06/2022, Published online: 28/06/2022

DOI:10.36993/RJOE.2022.7.2.61

### Abstract:

Ancient India is known as a land of values and knowledge hub. The eclectic approach has been a way of living in our country. Every grain of knowledge is measured with its essence in terms of the values integrated and the purposefulness of its application to every individual and the whole society. As the purpose of education is “विद्यां ददाति विनयं, विनया ददाति पात्रताम्। पात्रत्वात् स्वनमाप्नोति, स्वर्मततः सुखम्॥”

The education system has played a pivotal role in infusing values and ethics for the welfare of humanity. With the changing times, the Indian education system has seen a change in its structure, leading to the deterioration of its core foundation, i.e., sans ethics, values, morals, and the utility of knowledge. The time has arrived where today India is looking back for 'values in education. As the cause of the education has been distorted and misinterpreted in the society, today, India is known more for corruption, violence, intolerance, crimes against women, and other such evils. The 'Value and Quality Crisis' threatens to destroy the foundations of secularism, harmony, and love on which our ancestors and the holy sages built our society. Lack of respect for human values is the root cause of these evils. The Indian youth lack direction and the life skills to lead a successful and happy life based on ethics. Education can play an essential role in imbibing values and morals in our youth. This paper attempts to find how values can be infused through ancient texts of Indian

culture with a unique and limited focus on Ramayana and Mahabharata so that the youth can be empowered with quality research and technological skills based on solid foundations of moral values and principles to address immoral practices and socio-economic evils while at present and later in future.

**Keywords:** Humanity, Value-Based Education, quality, life skills, ethics, and morals.

After a pandemic, the lives of the people on the globe have come down to the reality of transferring lives from digitalized to humanized living, the concept that the Indian education system and lifestyle have been practicing in ancient times. The term 'humanized' – can be defined as a life with set standards in all spheres of the world called 'Purusharthas' – the values. The four purusharthas: 1. Dharma, 2. Artha. 3. Kaama and 4. Moksha is known to be valuable. However, matters are further divided into different kinds based on the needs and practices.

### Introduction to Value:

The term “value’ is derived from the Latin root word “Valere,” which means "to

be strong and vigorous." At the same time, it has many meanings in Sanskrit Thesaurus; one is नीति: To be of a value is to have a particular value that is the power to be some specific thing. This value is to be found in all spheres of a person's life, specifically personal, professional, social, and spiritual. The values are not inborn qualities but nurtured in the people in their formative years. The grooming, nurturing, and internalizing of these values is maximized through deal-based education.

The value-based education system is an integral part of the human intellectual system. The education system as it is in present-day works on a peripheral mode means the amount of information that is put in the human brain, while the former signifies the importance of "Human values such as trust, respect, honesty, dignity, and courtesy [...], the building blocks of any free, advanced society1." And therefore the value based education is an approach to context-based students' learning emphasizing these core human values. The standard education system is quantified with grades, marks, and opportunities to understand more clearly. The 'value-based education' system is qualitative learning and growing as a human with values and skills imbibed through the teacher- Guru. The guru-shishya parampara is the gem of the approach successfully practiced in the ancient Indian Gurukul system. Old Indian gurukul system, where the Guru - is given a seat next to God, has always focused on creating a disciplined and values-based culture in students. The ancient Indian education system had

Upanishads/Brahmanas/Puranas/Neetishatakas/Holy Scriptures like Ramayana, Mahabharata, Bhagavad-Gita, besides Vedas as the primary learning sources and the Guru from ages has been instrumental in shaping the students. As Rangachar quotes, "The critical aim of [...] value-based education was to make the student fit to become a valuable and pious member of society2. However, in present days, the Guru has been degraded to an aiding tool, i.e., to a gadget or confined to a Google search button. This is invariably reflected in the societal conditions; corruption, dishonesty, crimes against women, and intolerance lead to a disharmonious and vicious circle in the societal world.

This paper attempts to review the Holy Scriptures Ramayana and Mahabharata as –text sources to practice and theorize value-based learning in the classrooms. Today's globalized world, which demands a particular set of life skills like communication skills, leadership skills, empathy, time management, and emotional quotient, is encapsulated as values in the ancient education system in India.

In ancient India, the Vedic education for a student was based on three simple levels: Sravana, Manana, and Niddhyaasana. Sravana - Listening to the teachers' words (of wisdom, knowledge, truth, and experiences) means the proper knowledge is what is heard but not the words in written form. The second form of knowledge gaining is through 'manana'- which is to contemplate and apply senses and brain in understanding the truth of what

is heard. Niddhyaasana – is the ability to comprehend the fundamental knowledge heard from gurus and considered and experienced in their lives, thus transforming into the individuals of higher intellect coupled with values and ethics. The use of epics, Ramayana, and Mahabharata are the best tools to bring back this oral tradition in this modern education system.

#### Values- Life skills through Epics:

Rama and Krishna, the eternal times' role models, are noticed as influential communication experts in various instances /episodes of Ramayana and Mahabharata. Ramayana – the life and journey of Rama, is not only about a man of words but also known for the quality when of abiding and obeying others and keeping silent. The critical quality of communication is 'to know when not to utter a word and still communicate effectively.'

Rama remained silent when Kaikeyi asked him to leave the kingdom for 14 years of exile. He keeps calm and solaces his father, King Dasaratha, with his soothing words to remain strong and peaceful as the ruler and fulfill the promise. The other quality of communication skills is the ability to convince and comfort people; Bharatha was also relaxed and persuaded to return to the kingdom and rule on his behalf as Rama is defined: रामो विग्रहवान् धर्मः by Maaricha while speaking to Ravana- (Aranya Kandam 37-13). This speaks volumes about Rama as a man with righteousness.

In Mahabharata, Krishna is known for his oratory skills and is considered 'the modern communication Guru' by the

management experts of today. The prominent example given to humanity is his communication with Arjuna – Bhagavad-Gita in Kurukshetra – the moment when Arjuna steps back and gives up, realizing the relentlessness of the war with family for power. This is when Lord Krishna, the friend, philosopher, and guide, speaks to Arjuna in the form of 'Geetha,' a popular self-help book for millions to overcome all the challenges of communication, leadership skills, Compassion, and time management.

To write on a sec and mention life skills, Leader - A Leader is someone who inspires and motivates for better reasons in life. Leadership skill is an ability to influence an individual or group of individuals or a race to accomplish their respective goals for the common good. In Rama – leadership skills with values – are evident in various roles of a leader as justice, just ruler, faithful friend, and a person who knows the importance of detachment while sticking to ethics and values in discharging his duties. The power of two essential traits of Rama being, 'Satya and Dharma' is evident in various episodes of Ramayana. The power of Rama's practice of truth is proved when Lakshmana fails to kill Indrajeet, and then he finally vows, "If Rama is the one who fulfills his promise to any extent, let this arrow kill Indrajit." And that surely made Lakshmana hit the target. The other important aspect of leadership is the Practice of Dharma which means the person as a leader always does the right things. Being dharma vratha is enormous as it is already quoted by the member of the enemy, Mareecha. – To

elaborate on this trait, when Lakshmana speaks to Rama about taking the stake in the invaluable wealth of Lanka after the death of Ravana, Rama's disagreement with his opinion is quoted as "अपि स्वर्णमयी लङ्का न मे लक्ष्मण रोचते ।

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ॥ which means even though this Lanka is made of gold, still it does not appeal to me. The Mother who gave birth to me and my motherland is more respected and at a higher level than heaven itself."

Leadership is rightly defined and demonstrated in Mahabharata, which is validated even today. In the case of Kauravas, Duryodhana was always a leader with great superiority, and he remained to behave the same as Bhishma, Kripa acharya, or the Guru Dronacharya. While Pandavas always believed in dynamic leadership, keeping Krishna as the 'heart of happenings'<sup>3</sup>. The other important quality of leadership skills in decision-making. Making the right decision at the right time with no conflict is what makes a leader successful. The decision of choosing aksauhini Sanya (army) by Duryodhana to the Arjuna's choice of the Lord himself made all the difference in Kurukshetra.

Under these life skills, there are many series to observe, discuss, and disseminate among students. But, subjected to the limitations of the review paper, this will be concluded with another significant quality, Compassion - which is required to be possessed and practiced by humans. Compassion is another critical value that will ensure harmony and peace in personal

and social lives. This quality is essential in curbing all the social evils of the present society and makes the country – true heaven with unity in diversity. This Compassion as quality is run through the two epic stories, Ramayana and Mahabharata, enlightening the ordinary minds with love, harmony, and tolerance and making the world a better place to live in. Compassion is the first character described in the first verses of Ramayana by Valmiki. The nature of Rama is described with courage and love by Maharshi Narada in Baala Kanda. Rama's kindness is depicted instinctively in Jatayu's meeting in AranyaKanda, where Rama tears out his heart for the bird out of Compassion and love towards the creature for losing life in the effort to save Sita from Ravana. The vigor of the bird to hold back its breath till Rama's arrival and informing him about the whereabouts of Sita and leaving his last breath in the hands of Rama melts him down to perform the last rites of Jatayu. This stands as an epitome of Compassion displayed for a creature by the creator, Rama, in the creation (world).

In Mahabharata, Compassion is the quality that differentiates Kauravas from Pandavas throughout their lives. The princes are equal in their abilities as great warriors with knowledge and skills but for Compassion and love, which is found in Pandavas. This quality has made them dear to all, including the greatest of the dynasty, Bhishma, Drona, and their closest friend, Sakha Sri Krishna. The Krishna- himself is known to be the embodiment of love and Compassion and has come to the rescue of

the needy and good. They are protecting Dharma – positions the first requirement of Compassion in execution. This is witnessed in various instances, from Govardhanodhdharana to protecting Yamuna River, to fulfill unsaid Sudhama's wish, and saving Draupadi from humiliation while disrobing her in the court.

The learning from both these epics lists constant values, and bringing them into classrooms in the 21st century is one of the greatest revivals that the Indian education system can ever work on. These complex multi-folded sukshma Nyaya, multilayered Dharma, neither are found elaborated in Vedas, Vedanta bhashikas, shastras, Vedangas, or Puranas. Still, these two epics, Ramayana and Mahabharata, are the simplest and best sources of the extended version of values that need to be transferred to the generations down to uplift the humanity among the people.

The common sense of an Indian student will be raised to a samskara ( pure act) in terms of thoughts and deeds, thus making this society corrupt-free, violence-free, and mainly upholding the 'Dharma'- virtue (values) by regarding parents, teachers, elders, women, and the social norms. Therefore, this paper reinforces the idea that value-based education will be a breakthrough step toward realizing the new education policy 2020 of the Indian government.

#### References:

- Markandan. N, 'The value and purpose of education, in Samir Banerjee and Sanjeev George, eds, contributions towards An agenda For India. Shimla: Indian Institute of Advanced Study, 2001: 91-93. Print.
- Rangachar, S. "Early Indian Thought. Mysore: Geetha Book House." 1964: 36-42. Print.

#### How to cite this article?

**Dr.P.Sharadha& D.Aarthi** , “ Empowering Students through Value-Based Education in India”,

Research Journal Of English(RJOE)7 (2), PP: 459-463,2022, DOI: <http://doi.org/10.36993/RJOE.2022.7.2.61>