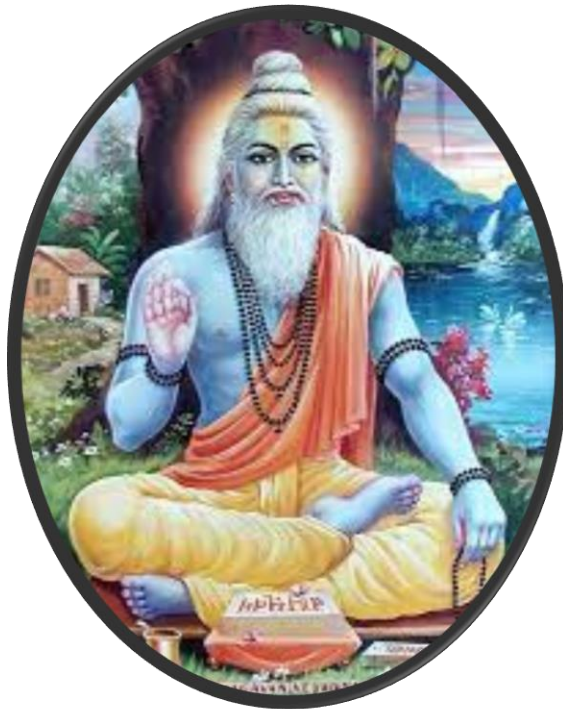


Consciousness Based Value Education



Content

S.No.	Title & Name of the Author	Page No.
1	Consciousness Based Value Education Swami Jagadatmananda Saraswati	
2	Philosophy of Value Education: Swami Jagadatmananda Saraswati	
3	Yoga and Value Education: Swami Jagadatmananda Saraswati	
4	Psychology and Value Education: Dr.Sudha , Assistant Professor ,Psychology	
5	Indian Epics and Value Education Dr.G.Shanthi,Associate Professor,Hindi	
6	Teaching Methodology and ValueEducation: Mrs. Santhoshini K	

Chapter I

Consciousness Based Value Education

We have studied various views of Value Education and now let us understand consciousness-based value education which may be a new concept to be explored. Value education has two major parts in the proposition, one is the theory and another is practice. All theories that we have studied so far are very rich in their content and we teach what to learn

but we lack in inculcating how to adopt. Everybody knows what human values are but, practical adoption becomes difficult as we live in a culturally multifaceted global society. This chapter aims to formulate a strong foundation on the practicality of Value education based on the fundamental true value of Consciousness.

The word “Consciousness” has been explained by science as awareness experienced by the body and mind. But the subject matter of Vedanta is Atman, Brahman which is pure consciousness. Here in this chapter, we use the word consciousness in the Vedanta perspective. It is the consciousness that illuminates the consciousness explained by science. Vedanta being a means of knowledge that is essential for human liberation from ignorance has to be approached systematically with the guidance of a traditional Guru. For which we need to understand the following points

1. Consciousness is apart from your mind and body.
2. Consciousness pervades and illumines the mind and body
3. Consciousness is known through the mind and body
4. Consciousness exists even though there is no reflecting medium
5. Experienced, experience and the one who experiences all are one and the same consciousness only.

- 1. Consciousness is apart from your mind and body**

The Sanskrit word for consciousness is “Chit” or “ Chaitanyam.” Consciousness is the self-evident existence in all experiences of life. Consciousness is the existence, awareness, and bliss, the full and completeness. (Sat, Chit, Ananda).

Fig4.1 Simple Understanding of Sat, Chit, Ananda

According to Upanishads Brahman, the ultimate reality is pure consciousness (prajñānam brahma).[1] Pure consciousness is the one without the second. But due to the experienced empirical world of multiplicity, we are able to perceive only the diversity and not the unity.

Advaita Vedanta says there are four different categories of consciousness. They are absolute consciousness (brahma-caitanya), cosmic consciousness (īśvara-caitanya), individual consciousness (jīva-caitanya), and witnessing consciousness (sākṣi-caitanya). All these levels of consciousness are of course limited as they are bound to adjuncts (upādhis). These are only reflected consciousness whereas the pure consciousness is one and non- dual. The very nature of this substratum (Brahma Chaitanyam) is sat-cit-ānanda absolute existence (sat), pure consciousness (cit), and bliss, full and completeness (ānanda). From the observer’s point of view, this world which is nothing but a name and forms only appears as the truth. You are seeing a pot. Somebody asks you the question is there a pot and your answer will be yes, the pot is. But when the pot is broken you are lost with the name and form and now it is not the pot it is only soil. In the same way when you see a shirt made out of cloth material, what happens when you remove the thread out of which the cloth is made, only thread exists, and further if you cut the threads only an invisible dust particle remains. Science has reached up to quantum energy as the fundamental principle and extends the research for finding the truth of this fundamental principle. But the Vedic knowledge has the profound wisdom of Absolute consciousness as the truth of truth. Sky accommodates everything and what accommodates the infinite sky, is the pure, true, ever-existing, nondual, absolute consciousness.

Vedanta further takes us to understand the self as nothing but the true consciousness. Self is the truth of all truths which exist forever behind all our experiences which are perceived by our sensory perceptions and processed by the mind. Consciousness is apart from the mind which illuminates the mind.

Vedantic schools, which were primarily the products of intuitive understanding of the seers (rishis of yore) were in the non-perceptual paradigm and hence were not easily available for

the measurements and scientific validation that are insisted by present-day science. Science, as it is known today, is primarily based on the perceptual paradigm. Oriental psychologies do not subscribe to the body-mind dichotomy. Instead, these philosophies considered mind and body as the gross and grosser aspect of the underlying unitary reality which is described in Vedantic texts as ‘soul’ or ‘atman’ or ‘brahman’. Here Consciousness is explained in the singular and as the only reality but appearing in its manifestations as plural due to ignorance (Avidya) or false identification as self (Asmitha). According to them the one appearing as many is a perceptual error (‘ekam sat vipra bahudha vadanti’). The Vedanta philosophy has considered the mind as the subtle form of matter where the body and its components are considered the grossest forms. Consciousness, on the other hand, is considered finer than ‘mind matter’ and is considered all-pervasive, omnipresent, and omniscient. The ancient seers (the rishis) claimed that such truths are revealed only by intuitive research by diving deep into the self in the process of absorption (Samadhi).²

When human values are taught involuntarily, it is understood as we understand only the name and form at the surface level. These values are subject to subjectivity and they are lost in changes in situations and time. Once the learner confirms the illusion of dualities he transforms into maturity and overcomes the falsehood. Then a life based on righteousness becomes the way of life and knowledge about the pure consciousness turns out to the view of life.

Bhagavad Gita Chapter 6, Verse 8

jñāna-vijñāna-ṭriptātmā kūṭa-stho vijitendriyaḥ

yukta ityuchyate yogī sama-loṣṭāśhma-kāñchanāḥ

jñāna—knowledge; vijñāna—realized knowledge, wisdom from within; ṭripta ātmā—one fully satisfied; kūṭa-sthaḥ—undisturbed; vijita-indriyaḥ—one who has conquered the senses; yuktaḥ—one who is in constant communion with the Supreme; iti—thus; uchyate—is said; yogī—a yogi; sama—looks equally; loṣṭra—pebbles; āśhma—stone; kāñchanāḥ—gold

² [H. R. Aravinda Prabhu](#) and [P. S. Bhat](#) Mind and consciousness in yoga – Vedanta: A comparative analysis with western psychological concepts.

Meaning

The yogis who are satisfied by knowledge and discrimination, and have conquered their senses, remain undisturbed in all circumstances. They see everything—dirt, stones, and gold—as the same.

How to see everything such as dirt, stones, and gold as the same? There arises the practical question of material life. Unless there is a conviction of certain goals in life this may not be possible. Dharma, Artha, Kama, Moksha are the life goals recommended by Vedas. Dharma is righteousness, Artha is Security, the Kama is desire and Moksha is liberation. The prime principle of lifestyle should be based on righteousness which is the bedrock of human evolution and wealth and desire are to be based on the same. Moksha is the most desirable principle for human life, which is not only available after death but while living. Every human being can live in absolute happiness once this truth is rightly taught and understood. Towards this when human life has directed all calamities, chaos, and mode of destruction will come to an end.

Mind is an attractive topic for psychologists as they consider it as an epiphenomenon of the brain. The brain is considered the abode of the mind. Mind is the outcome of millions and millions of nerves functioning in the Neurobiological system of human anatomy. According to Sigmund Freud, a neurologist the human mind is a multilayered entity consisting of id, ego, and superego. Vedic definition sees the mind in four dimensions as Manas-mind, Buddhi-intelligence, Chit- Memory, and Ahankara- Ego. All these four are the four aspects of mind only and they are not independent entities. True consciousness is superimposed by the mind, body, and sense complex. Consciousness is apart from the mind, body, and sense complex. The theory of Behaviorists and that of consciousness principles can be balanced in such a way of analyzing the social impact on human behavior and critical thinking with the guided theory and practice of consciousness.

2. Consciousness pervades and illumines the mind and body

This consciousness is beyond creation. Therefore it does not need any medium for its existence; whereas all reflecting objects are illumined by this self-illuminating consciousness. Mundakopanishad says, “the uncreated is not created by any action “. Krta means what is made or created. Akrtā means what is not created, something real, the vastu, which exists without being created. The same vastu is presented in other Upanishads as Satya. The Chandogya Upanishad says, “Before creation, this world

existed as only Sat. Since Sat existed before the creation of the world, which includes time, it is outside the scope of time and therefore timeless, eternal. Being already existent, Sat is not produced by any action performed. The Self, atman is equated to this satya and therefore you are Satya.”³

We studied that consciousness is apart from the body and mind. Then there arises a question, is there anything called unconsciousness. Nothing can be called unconsciousness as every existence is verily consciousness only. All falsehood resolves into consciousness. It is true that “as though” existing objects also depend upon the existence only. Consciousness is invariably present in all subjects and objects. It pervades all minds and bodies. Every experience is illuminated by consciousness.

3 Swami Dayananda Saraswati. Teaching Tradition of Advaita Vedanta, AVRPT, Chennai 2009

3. Consciousness is known through the mind and body

When the teacher asks a question to students, one of them says that he does not know the answer. The absence of knowledge is known by him and thereby it is evident that it is supported by consciousness. There is no presence of tangible consciousness which could be perceived by sensory perceptions or mind and intellect. But the knowledge of consciousness is arrived at only through the mind and body. The whole world including the physical body, mind, and senses becomes evident to the knower who is known to him through self-revealing. Therefore he is self-evident and everything else becomes evident to the Self. Any knowledge implies the presence of consciousness. The invariable factor in all forms of knowledge is but this consciousness.²

The methods of knowing and becoming are three. They are:

- Learning- Shravanam
- Removal of doubts- Mananam
- Contemplation- Nididhyasana

as told by Sashtras. The learner under a well-informed master receives the knowledge as words and sentences. Then he understands the meaning and raises doubts. Continuous study removes the doubt and he gains the pure knowledge for contemplation on which he arrives conviction. This is the profound methodology of Vedic times which is very much suitable for the present day also.

4. Consciousness exists even though there is no reflecting medium

According to Pierre Teilhard de Chardin, a French scientist quoted that We are not human beings having a spiritual experience; we are spiritual beings having a human experience. There are two reflecting mediums that reflect pure consciousness. Whereas consciousness exists even though there are no reflecting mediums like the order of the universal creation that includes the human mind, intellect, and body. Taitriyopansihad defines five sheath bodies as koshas. They are Annamaya Kosha, the physical sheath, Pranamaya kosha, the vital sheath, Manaomayakosha, the mental sheath, Vijnanamaya kosha, the intellectual sheath, and Anandamaya kosha, the sheath of blissfulness. Once these five sheaths are understood as the reflecting mediums of consciousness, we can negate them and realize the pure consciousness which exists beyond these sheath bodies.

The subject-object identification and relation is incidental, not intrinsic and born out of ignorance. This dichotomy is temporarily valid till the knowledge is obtained. Consciousness is invariable in all experience while consciousness is free from any attribute.⁴

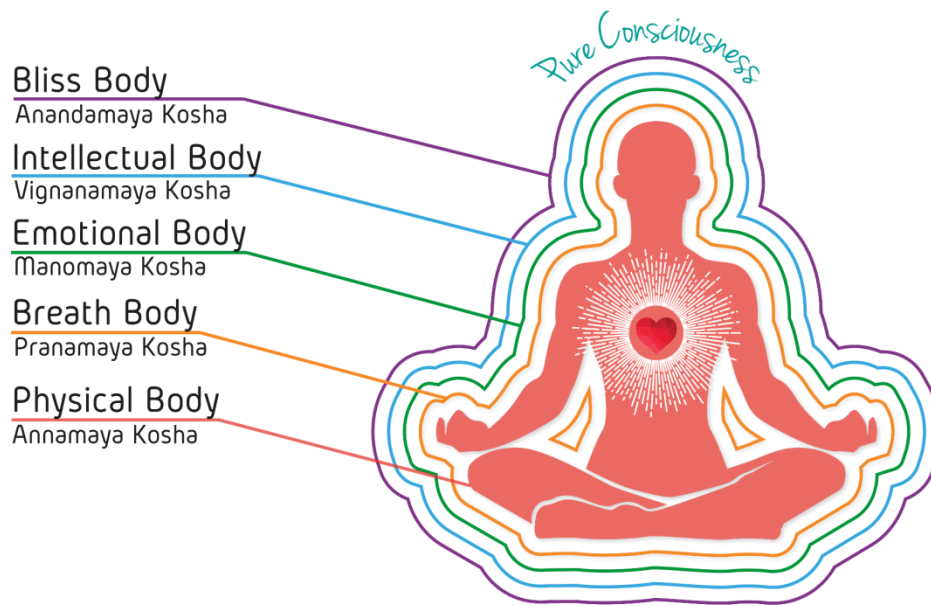


Fig 4.2 Pictorial Representation of Five Koshas

5. Experienced, experience and the one who experiences all are one and the same consciousness only

There is no need to prove the existence of consciousness, but if at all we use a means of knowledge, pramana like Vedanta it is to reveal the oneness of the self. Consciousness is the content of experience, experienced, and the experiencer, and therefore all are one and the same consciousness only. Can it be called nothing or shunya? It is not possible as a knower exists to say that it is nothing. Hence, the knowing, known, and the knower are identical. Consciousness is self-revealing and therefore self-evident while everything is known evidently by the self-evident self. According to Albert Einstein” A human being is a part of the whole called by us universe; a part limited in time and space. He experiences himself, his thoughts, and his feelings as something separate from the rest - a kind of optical delusion of consciousness.”

⁴Swami Dayananda Saraswati, Teaching Tradition of Advaita Vedanta. AVRPT, Chennai 2009, pg 2.

Values of Values

To quote Swami Dayananda Saraswati, “ While no one is ignorant of values, values are seldom properly understood. By common sense, every human being knows what is universally right and wrong. The problem is one’s understanding of the value of values. If one has understood the value of any value, one will not compromise it for anything – money, power, and so on because one knows the enormity of the loss. In fact, for such a person any compromise is a bad bargain. Therefore, a teacher need not preach values but should help the student to discover the value of values. Here again a process of unfolding is involved.” ⁴

In the light of the above guidance, it is important to understand that the whole value education must be based on the knowledge of eternity which is nothing but consciousness as that itself is the value of values.

Difficulty in teaching the Value of Values

When the teacher teaches “ A for apple”, the student visualizes an apple as it is an object, whereas when he listens to the word “consciousness” he may not be able to visualize objectively because consciousness means oneself. The aim is to understand self-knowledge which is not a state of experience. It is the correction of a wrong notion, wrong identification, or erroneous knowledge. Hence, we need to develop a methodology for the discovery of one’s self and that method could never explain consciousness as it is self-evident. It is the teaching about consciousness through recognizing the invariable self as the

⁴ Swami Dayananda Saraswati, Teaching Tradition of Advaita Vedanta. AVRPT, Chennai 2009, pg 2.

truth and basis for all human experiences in life. Any method we design is required only to confirm the depending and reflecting nature of time and space-bound life of uncertainty.

The following three methods are useful in unfolding the meaning of the word consciousness

1. Cause and effect
2. Analysis of experience

3. Knowledge about the permanent and impermanent

1. Cause and effect

Always we experience the material world which is intellectually well designed and made out of five elements. The unsolved question about the creator has been attempted by humanity in many ways. We see only the effect in this world but we have no evidence about the cause. If you see a pot you assume two things. One is about the material and another is about the pot maker who knows how to make a pot. Therefore we know well that two factors are essential for any creation. One is the material and another is knowledge. The first one is called material cause and another is intelligent cause. As Vedanta says Brahman, the pure consciousness is all knower there cannot be a second other than the first. Hence both are the same only. Everything in the whole universe revolves based on the core intelligence which manifests as the objective world with names and forms. Whatever is the cause should be alike and the same as the effect, whereas here the cause is eternal but the effect is temporal and subject to change. Manifestation is only seen as a relative truth. The intelligent cause appears as the order of the universe. Everything is in order and intelligently put together.

2. Analysis of experience

Any experience involves three things, experiencer, experienced, and experience. For example, knower, known, knowing. In fact, all these three are based on the fundamental principle of consciousness. One who experiences, experiences through his mind, body, and senses. He never experiences the object but he experiences the thought about the object whereas the thought is based on consciousness. Hence even though the three are seen to be different all are the same only. There is no discrimination among those three. Experience is not true, which illuminates that experience is the truth.

3. Knowledge about the permanent and impermanent

The world is experienced as happiness and sorrow. Then how can be the experience proved unreal. Unreality is understood by impermanency. Everything in this world is changing. Change

is inevitable. This is called “*nitya anitya vastu viveka* “ in Vedanta. The world is made up of names and forms. When the name and form is dissolved what remains is only the truth which is nothing but consciousness. Science reaches the level of energy as quantum and further the question “why” could not be answered. But Vedic scriptures prove that all is nothing but consciousness.

Five Human Values

The human values that evolved based on consciousness are the values of Peace, Love, Truth, Right Conduct, and Non-Violence. These five values are the pillars supporting the consciousness-based value education which are declared as Universal values by Bhagawan Sri Sathya Sai Baba a renowned saint of India in the contemporary time. The five human values can be linked to the five fingers, each one playing a valuable role in the unified action of the hand.

Peace as the true nature of the Self

The human value of peace already exists within us. It has to be discovered through proper education. The self-discovery of consciousness leads to peaceful living for every individual. ‘Namasmarana’ (repeating the Name of God) is the safest way to attain peace. Intense love and faith in God have to be developed as the basic nature and then the repetition of the name of God should be performed without any discontinuity. It does not mean mechanical repetition or chanting. Namasmarana has to be performed with breath control, purity of heart, and total surrender. The repeated chanting, in turn, focuses the mind on divinity. Namasmarana eradicates fear and anxiety which are the products of ignorance. Due to the repetition of divine names, our thoughts are dragged to spiritual practice that is the effective and safest way to attain peace.

Peace as Virtue

Peace as the sign of virtuous character is identified in a man as he moves away from the fire of desires by the realization of the Divine.

Man has a bunch of desires and these desires are the beginning of the agitation of the mind. Peace is the normality of the mind and restlessness is an abnormality that is induced by external means. Peace, the priceless possession of man, has to be unearthed by adopting good virtues.

Readiness to Renounce

The karma yoga model recommended by Bhagavan Sri Krishna in Bhagavad Gita is the best method to attain peace. It is acceptance and tolerance. Performing the duty as selfless action and accepting the results as divine grace is the model of karma yoga. When the action is performed selfishly it is karma; when conducted selflessly it is karma yoga. Renouncing is the accepted way of life by sacrificing selfishness, material possessions, sensual pleasures. Renunciation involves great realization based on knowledge of complete understanding of consciousness and discrimination between the real and unreal.

It is the action performed with awareness and consciousness. If a person lives among the earthly treasures with a ready mind to renounce the same, he will enjoy the peacefulness and this knowledge should be inculcated to the students.

Willingness for Service

‘Seva’ is selfless service. It is not meant for any reward or recognition. We derive an experience of pleasure while helping others without any selfish motive. There is a saying “The hands that serve are holier than the lips that pray.” The first reason is that the motiveless service broadens the inner vision. As it gets developed, the oneness of the Universe is realized. The second reason is that it widens awareness. Wherever the word awareness is referred it is to mention the awareness of consciousness. The third reason is that it deepens compassion, which is the most important value needed to achieve peace.

Love as The Basic Value

Love is the basic value that plays a role of paramount importance in the establishment of the other four human values. When our mind is full of pure love, we feel real peace. Love should be realized as selflessness. Desire and selflessness are the causes of all human tragedies.

Man is a social being and he can not survive alone without contact with another man. Love is the bond that connects individual hearts. Initially, it starts with wanting something and exchanging the livelihoods. But God's Love is selfless. The man should realize this concept. True education must teach this Divine Love to the students.

Love eradicates selfishness and leads to forgiveness. It reduces the friction between minds. It promotes the brotherhood of humanity. The love that dwells in the heart of the individual extends to the family and spreads to the whole society. "All men are of one lineage; are of Divine Lineage." To realize this universality, through the expansion of love towards all. Thus, it is understood that Sai Ram aims to inculcate the value of Love to universalize the individual.

Divine Love as an Important Human Value

The key points for this value are given below.

1. The essence of all Dharma sastras
2. The Sadhana of worship
3. The obstacles
4. Man is the embodiment of Love
5. The Supreme Love and the result of experience

The Essence of Dharma Sastras

Love is a much misused or misunderstood word today. Any mutual alteration or feeling of attachment is called love. The attachment between children and parents is known as affection. The response to infatuation between male and female is a passion. The love between kith and kin is also affection. All these forms are expressed with a single term, 'Love'. But, the real value of love is to be realized, as guided in the Shastras.

Love is the essence of all Dharma Sastras. Religious love and truth cannot be taught or acquired from books. They can only be acquired by living them in life. The best way to love God is to love all. The true form of the self is love. Once this is discovered there is no hatred.

Sadhana of Love

The real value of love is embedded in divine love. The present society is full of selfishness, greed, hatred, and violence. If Divine love is developed, unity will also be achieved. The Universal Brotherhood should be expanded through selfless love. The sadhana of love can be practiced through selfless service to humanity.

The Obstacles

There are three obstacles in the way of love towards the divine. They are desire, greed, and anger. These obstacles have to be eliminated by self-discovery.

Desire

Man's thinking process never stops at any time. Thoughts are full of multifarious desires. These longings keep us away from the core of happiness and lead to sorrow. Desires always motivate selfishness which further results in egoistic clashes. Man becomes desolated with only a bundle of desires in his mind. Invasion of desires destruct moral values. There are ten negative attitudes related to desire.

“Man has the under-mentioned inner enemies

‘Kama’ is a desire for riches, property, honor, status, fame, children i.e., attachment to all things of this sensory world, this false, temporary impure world.

‘Krodha’ is the yearning to harm others and bring them down to ruin’.

‘Lobha’ is the determination that no one else should partake of even a small fraction of what one has; also that even in times of distress his possessions should not be diminished by use.

‘Moha’ means swagger that develops when one feels that he has either scholarship or power or riches or fame more than others. It makes man move about without respect for elders, consideration for others, and feelings only for own comfort and security.

‘Matsarya’ makes one feel miserable if others are as happy as yourself.

These inner enemies are to be conquered by consciousness-based value education.

Greed

The present-day world is running through competition. Greed is the reason for unhealthy competition. Greed hides one’s morality and pushes into an unethical way of living. A greedy person destroys himself and he becomes harmful to society.

Anger

Anger is the result of unfulfilled greed.

Bhagavad Gita Chapter 3, Verse 37

śhrī bhagavān uvācha

kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ

mahāśhano mahā-pāpmā viddhyenam iha vairiṇam

śhri-bhagavān uvācha—the Supreme Lord said; kāmaḥ—desire; eṣhaḥ—this; krodhaḥ—wrath; eṣhaḥ—this; rajaḥ-guṇa—the mode of passion; samudbhavaḥ—born of; mahā-aśhanaḥ—all-devouring; mahā-pāpmā—greatly sinful; viddhi—know; enam—this; iha—in the material world; vairiṇam—the enemy

shri bhagavan uvacha

kama esha krodha esha rajo-guna-samudbhavah

mahashano maha-papma viddhyenam iha vairinam

Translation

The Supreme Lord said: It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.

The Vedas use the word *kāma*, or lust, not only for sexual desires but also to include all desires for material enjoyment based on the identification of the self as mere body, mind, and senses.

The only way to conquer anger is the attainment of knowledge and knowledge ends in love. Today, the younger generation is dragged towards violence and extremism. The reasons are social imbalances, inequality, caste, and religious discrimination, unemployment, poverty, and ignorance. They should be approached with love and compassion for reorganization and reformation.

Man is the Embodiment of Love

It has to be resolved by the knowledge of consciousness that man is the embodiment of love. Selfish love turns out to be a controlling factor in love. But true love is unconditional. It is possible when love evolves as one's true nature.

The Supreme Love and the Result of Experiment

The inner link between these five human values can be summarized as Love in approach is Truth, Love in action is Righteousness, Love in Thought is peace, Love in understanding is Non-Violence. Love can be imparted only through love.

Non-Violence

Violence is the outcome of the “illiteracy” of man and illiteracy means the unawareness of the inner truth of consciousness. Violence seems to be a solution but it begins great destruction later for humanity. The best way of following nonviolence is the realization of the fundamental ‘Atmic Unity’ and the oneness of God. If awareness of kinship is persistent no one will knowingly cause pain or distress to another person. It should establish harmony between the

social fractions of caste, creed, and religion. Forbearance and patience subdue violence. The human value of love is the basic ingredient of Non-Violence, as it is for each of the other values, Truth, Peace, and Right Conduct.

The value of Non-Violence is implemented by action through right conduct. It is done by the word, through speech and by thought, and through action. The ideal should be hands dedicated to service and hearts filled with compassion. Swami Vivekananda exhorted students to cultivate compassion. No one should suffer harm or pain through words or deeds. For when another is hurt by us, what really happens is insult and injury to our true nature, as men. Spirituality means the wisdom of eternal and supreme consciousness. Spiritual knowledge encompasses the knowledge of creation or the creator and various pathways to attain the spiritual experience which leads to human excellence by character. Spirituality is nothing but unity in diversity. There are four possibilities of human existence namely, 'animal tendency, demonic, humanness, and divinity'. The animal tendency is extortion and demonic destruction. Humanness emerges through compassion and divinity blossoms by universal love.

A theoretical framework for Consciousness based Value Education

Based on the above views a theoretical framework for Consciousness based Value Education can be formulated:

- 1) Man has springs of joy and peace in his heart, even as a child. Cultivate them, give them the fullest freedom to gush forth and fertilize all fields of activity, that is the real purpose of education.
- 2) Educational Institutions should stand for tradition, loyalty to culture, and have ideas of service to society.
- 3) Education is to promote wisdom. Wisdom can grow, only, where it prevails. It thrives when a man is afraid of vice and sin.
- 4) Students should become strong physically, mentally and spiritually, imbibe as much as possible, the wisdom that has been gathered in the past, cultivate the skills by which they can serve society.
- 5) Education has to do with the goal of life more than the means of living.

- 6) Education should emphasize self-reliance and independent living.
- 7) Education should confer on the students the courage to stand up against injustice, immorality, and falsehood. Students should cultivate in their hearts the spirit and sacrifice and the virtues of charity.
- 8) Unless knowledge of consciousness is transformed into wisdom and wisdom is expressed in character, education is a wasteful process.
- 9) Education must proceed primarily from the individual to collective consciousness.
- 10) Education can claim success only when it results in the student - gaining awareness of the consciousness inherent in him and others.
- 11) Education is intended for transformation.
- 12) Education must result in humility and discipline.
- 13) Unless value education is based on the knowledge of consciousness it becomes baseless.
- 14) Education must result in purifying one's perceptions.
- 15) Education can be both material-oriented and spirit-oriented.
- 16) Education must enable a person to discriminate between light and darkness.
- 17) Education must reward self-confidence, the courage to depend on one's own strength.
- 18) Raising the standard of living must also mean raising ethical, moral, and spiritual standards. Then only can education lead to progress in Human Values and Harmony in social life. Children deserve this Integral Educational System.
- 19) The promotion of human values must become an integral part of the education process.
- 20) True education therefore is that which directs and counsels the mind and intellect of man towards the earning of pure (Satwik) happiness.
- 21) A School is not to be considered as a common place of arrangement designed for teaching and learning. It is the place where the consciousness is aroused and illumined, purified and strengthened, the place where the seeds of discipline, duty, and devotion are planted and fostered into fruition.
- 22) While educating children, great attention has to be paid to the cultivation of good conduct, good speech, and good thoughts.

- 23) Education never ends with school and college and it is throughout life.
- 24) What the Head thinks, should be examined critically by the Heart and the right decision should be carried out by the Hands. This should be the primary product of the educational process.
- 25) The end of knowledge is wisdom, The end of culture is perfection, the end of wisdom is freedom and the end of education is character.

Five Stages of Studenthood in Consciousness Based Value Education:

Stages of studenthood in Consciousness-Based Value Education can be explained by the usage of relevant philosophical terms. The first stage is ‘knowing’ the second ‘believing’ the third ‘judging’, the fourth ‘becoming’ and the fifth ‘being’.

Knowing

The level of ‘knowing’ is the first stage of the students in the age group of 6 to 9 years of childhood. Tempted towards vivid imagination, the child’s concentration lasts for only a shorter period. The child begins to discriminate between the real and the imaginary. It accepts anything that is given and always needs gratification. The process of knowing includes understanding the meaning of words and obeying. At this juncture, Consciousness-Based Value Education promotes noble thoughts, regulates sensual activities, gives affection and happiness, stimulates interest and imagination, which finally results in Right Conduct.

Believing

This is the stage referred to as the age group of students between 9 to 12. The very nature of them will be less self-centered, not always responsible, and enjoy playing with friends. They start understanding and believing facts, placed in front of them. Consciousness-Based Value Education improves concentration and discernment. It promotes noble ideals; as a result, the students attain inner calmness and learn with high intelligence.

Judging

This stage ranges from the age group of 13-16 and above. The nature of the student at his/her adolescent age is complex to understand. He/She feels lonely and fears mentally. Biological developments and sexual instincts are experienced. Consciousness-Based Value Education insists on awe and wonders about creation and the unifying brother/sisterhood of humanity by inculcating the values of love and Non-Violence so as to enable for judging the

world around him. It sharpens the intellect and develops truthful actions. It further develops control over the outer senses and gives inner peace. Unity, social awareness, and responsibility are insisted.

Becoming

At a Higher Secondary level of education, students become the model students Consciousness-Based Value Education. Their behavior is well balanced and decision-making is perfect. They score high marks and prove their academic excellence. Their code of conduct is of higher-order and they participate actively in their academic and non-academic pursuits.

Being

The out-going students attain the level of 'Being'. They become the beacon lights. They observe unity in thought, word, and deed. They shine well at their social entries as "Consciousness-Based Value Education Students". They involve selfless service with awareness, devotion, and self-realization. The fighting nature for human rights turns to uphold human responsibility.

Conclusion

The entire world is passing through a critical stage of declinations of moral, social, and spiritual human values. It has therefore become imperative to find deeper and higher dimensions of human resources for the harmonious and peaceful globe. Consciousness-based value education encompasses ethical, social, and spiritual values within the education system and creates a new generation blossoming into love and service. The system proves the possibility of Integration of science and spirituality for human excellence.

The dimensions of integral possibilities have been successfully explored and an innovative theoretical framework has been formed so as to meet the urgent need of the forthcoming generation. It emphasizes the need as responsibility apart from the rights. Self-knowledge, self-learning, self-control, and self-realization are the Consciousness-based value education. The system is not only a system of rules and regulations but it is a process of exploration in the realm of freedom and happiness. It is the harmonious blend of humanity and divinity. The system answers to the current questions of the material world, not only as collections of information but also as the ultimate goal of life.

Consciousness is our innermost reality and education has to bring out this noble truth. Spirituality or religion is not different from one another. It brings out the divine love latent in man. Consciousness-based value education can be adopted with any regular system of education, as it would coexist with it. It gives practical knowledge as well as spiritual development.

Consciousness based value education insists on a triple partnership of parents, students, and teachers in the successful implementation of Integral Education. Parents and teachers are advised to become role models. Teachers should approach the students with love and care so as to mold their character for the progress and prosperity of humanity.

This is the vision of consciousness-based value education towards the modern world. The fundamental basis of everything is Love, and education has to bring out the divine love latent in man. The consciousness-based value education leads towards a world without conflict and where all would live together happily.

Appendix : I

Five Basic Values and Their Sub - Values

Truth	Righteous Conduct	Peace	Love	Non-Violence
Truthfulness Curiosity Quest for Knowledge Spirit of enquiry Study of oneself Discrimination Secularism Respect for all religions Universal Self-existent, truth	Cleanliness Hygenic living Dignity of Labour Proper utilisation of time Regularity Punctuality Self-help Self-support Obedience Duty and loyalty to duty Simple living Honesty Prudence Respect for others Reverence Self-confidence Self - reliance Initiative Resourcefulness Courage Leadership Faithfulness Justice Team work Team spirit Equality Self-sacrifice	Abstinence Freedom from the six sins Cultivation of six virtues Discipline Purity Endurance Integrity Self-discipline Self-respect Awareness of dignity of individual Concentration Meditation	Sincerity Kindness to animals Sympathy Friendship Patriotism Devotion Tolerance Humanism	Kindness Courtesy Goodmanners Helpfulness Fellow-feeling Gentleness Consideration for others Readiness to Co-operate Appereciation of other's culture Compassion Universal love Awarness of responsibility of Citizenship Common good National awareness National unity National intergrity

Source : Philospky of Value-Oriented Education Theory and Practice, Ed, Kireet Joshi, Indian Council of Philosopical Research, New Delhi, 2002

Chapter II

Philosophical View on Value Education

Since from the time humans are capable of thinking, they are aware of their reality and life in the world next to other creatures but how to live their lives, what content and meaning to give it, and what character or ethos they're going to adopt in their relationships with their natural and human environment - these are not any longer facts, but weighty and challenging questions that compel the individual, day in, day out, to choose and decide.

The attempt to follow the developmental process of human individuals reveals that they are also natural beings, whose development and formation the biological level, for example, the genetic heredity with which an individual is born (and as of now, also dies) plays a most vital role in defining the individual's character. To a great extent, the genes in our body's cells determine our physical appearance, mental potential, temperament, life expectancy, and talents for various human occupations. Moreover, numerous physical attributes have a far-reaching effect on the directions our lives take, our social status, and our self-image. Many opportunities for promotion and success are hospitable to the "the bold and therefore the beautiful" and remain inaccessible to the bulk. This is also true of those who have outstanding talents for sports, music, or scholastic studies. Another example is that the implications that an individual's complexion or gender has on his or her life. It is indubitable that until recently, the fact that people were born dark-skinned doomed them, in many parts of the world, to a life of bondage to the white man; the very fact that a person was born female - a woman - made her part of her husband's - a man's - property, and deprived her of the right to fully develop and realize her human skills.

Man is additionally a social creature and reflects his environment. Like a sapling that grows and develops within the factuality of the encompassing earth and climate, so humans breathe and absorb the landscapes of their culture their maternal language, the religious beliefs prevalent in their culture, their ethnic and national singularity, and their perception of human purpose. When they are very young, citizenry doesn't realize their freedom or make rational and important decisions regarding cultural and social alternatives. During their socialization process, children internalize the culture's values and customs and rapidly become an integral part of it - a product that represents a well-defined and differentiated social culture. Moreover, the social sciences put predictive (at a fairly high level of probability) tools at our disposal for ascertaining the worldview, occupation, and social status of a specific person during his or her adult life. This is based on the cultural and socioeconomic characteristics of the individual while he or she was young (for example, in the case of a group of infants from the communist and atheistic community of the Israeli kibbutzim as compared with infants from the community of the ultra-orthodox Jews of Jerusalem; or black children from New York's Harlem ghetto in comparison with their white counterparts who live ten blocks south on Fifth Avenue).

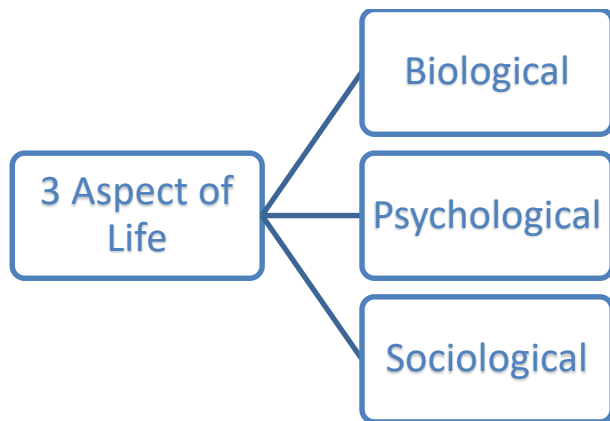


Fig.1 Three aspects of Life

To these three perspectives - biological, psychological, and sociological- we could add various conceptions claiming the existence of a group of rules that dominate human life and affect their content and direction from divine plans and private destiny, through materialistic, historical, or socio-biological determinism. Yet there's nothing in any of them which can invalidate or desensitize our most simple human experience regarding freedom and responsibility for our character and our relationships with our surroundings. Whether we prefer the religious description, "everything is foreseen, yet freedom of choice is given," Nietzsche's philosophical description that "in man-creature and creator are united. Biological description, which claims that man has a very flexible nature and "relatively very few innate or inborn patterns of behavior" - we will arrive at the same conclusion that human beings are to a great extent free vis-a-vis the reality of their lives, and through their self-awareness are capable of perceiving themselves as their very own project. We care an excellent deal about how we and our actions appear; in many and varied moments in our lives we examine and evaluate our personal character or social order through intellectual mirrors (truth and falsehood, correct or erroneous), moral mirrors (good and evil, just or unjust) and esthetical mirrors (beautiful and ugly, refined or coarse) - and are often totally dissatisfied with what we see. At times (particularly during adolescence) we defy our parents and say that we are uninterested in being what they planned us to be, and from now on we are on our own and only we will decide on our way. At times, we point an accusing finger at society's wrongs and demand that they be rectified; sometimes, we modify our religion, become pious or turn our backs on religion; and sometimes, we modify our positions and pave new ways for ourselves.

This possible basic experience of human beings in their relationship to themselves as free and sovereign subjects - as beings who mold their own character and establish their world while being conscious of the reflective, autonomous, critical, moral, and artistic character of their consciousness - doesn't negate the very fact of our existence within the world as natural, historical and social objects. It is rather this consciousness that enables and creates humanistic discourse, at the center of which lies our basic question of how to be a human being. If indeed, in contrast to the shark, dolphin, or any other animal, human beings are to a great extent the thinkers, scriptwriters, directors, actors, and audience of the reality of their lives, then it follows that they shoulder an excellent responsibility for the standard of this drama which is their - and

our - lives. As human history has taught us, this drama is often the source of our dignity and hopes also because of the source of our disgrace and end. Man, whose essence isn't constant and whose nature is open and incomplete, is capable of anything and everything exemplary heights of wisdom, sensitivity, conscience, refinement, and creativity, but who is additionally capable of descending into the heinous abysses of instinctual savagery, evil, ugliness, crudity, and murderousness. In other words, humanness is both the generator and product of the attempts of Man - as an autonomous, rational, worthy, and creative being - to be a human being (in the non-native sense of the term). To attain the true nature of a man and to understand the role, nature, and power of being as humans. In spite of finding thyself is individual for all being, one needs guidance on where to find the answers and true self. Value education plays the role of GPS in the human's life which navigates and makes the process easy.

Value Education

Values are the principles or standards of an individual's behaviour and may help him/her to gauge what's important in their life. They reflect ones' attitudes, choices, decisions, judgments, relationships, dreams, and vision towards their life and surrounding environment. Hence, educating each and each individual about the values, right from their childhood is basically important. An individual learns different values from different sources like family, relatives, friends, community, religion, traditions, customs, books, environment, great personalities, and lots of other sources.

There are two sorts of values: innate and purchased. Innate values are the interior values developed from one own mind and feelings. Examples include love, care, empathy, honesty, hate, etc. Acquired values are the external values developed from one's own experiences or influences by the immediate environment for eg: convenience, status, ambition, power, one's mode of dress, cultural customs, traditions, habits, and tendencies.

There is a significant got to give the "Value Education" to individuals mainly within the place of learning environment, as they spend most of his/ her time and learn many things. Value education is often given or gained anywhere like home or in schools, colleges, universities, jails, voluntary youth organizations, or at many other places. John Dewey (1966) said, "Value education means primarily to prize to esteem to appraise, holding it dear and also the act of passing judgment upon the character and amount of its value as compared with something else".

Value education is a process of teaching and learning about the ideals that society considers to be important (Lovat & Toomey, 2007 and Robb, 2008). Value education can take place in different forms, but the main aim of providing it to students in their educational institutions is to make them understand the importance of good values; use and reflect them in their behavior and attitudes; and eventually contribute to society through their good social responsibility and ethics.

In simpler terms, Value education is defined as the process by which people give moral values to others. It are often seen as an activity taken place in an establishment or organisation during which people are assisted or helped by others, who are elder or have more experience or have an

authority over the people. This activity useful education are going to be wont to make a private better and it's important to assess the results of it so as to ascertain the long-term well-being of an individual and others.

There are two main ways to give value education. They are:

- Teaching or spreading a set of values which come from the society/ religious/ cultural practice and ethics.
- Individuals are gradually educated or made to understand the importance of excellent behaviour for themselves and their society.

Value education is deep rooted and in-built-in Indian philosophy and culture. The Vedas and Upanishads form the source of inspiration for value education. In the Ashram education seen in Vedic period, the Guru used to insist his sishya(s) to follow some values throughout his/ their life. This concept stood as a bases to start out the Gurukul schools within the present days. This tells that the Value Education is being practiced in the educational institutions since the ancient times. In the modern world, educational institutions like schools and colleges play a significant role in the promotion of value education.

Need for Value Education in Educational Institutions

The main objective of the worth education is to instil moral and value-based education in educational institutions which schools, colleges, training institutes etc., and to know the perceptions of scholars regarding the moral values. Following are a number of the points which describe the necessity for Value Education in Educational institutions:

- Students got to have Moral awareness regarding different issues happening within the society and hence they ought to be allowed to face the progress within the society, science and technology by taking the welfare of mankind into their mind.
- Re-discovery of common and shared values has got to be wiped out order to unite citizenry with the declining traditional values.
- Teachers or educators pass values to their students both intentionally and unknowingly through their words, actions and behavior , both in and out of the classroom or institution. Hence, there's a requirement for correct and careful planning for designing a worth education program because it is a crucial thanks to establish a proper learning.
- Students sometimes face with situations where they're required to require complicated and quick decisions and that they may involve the utilization of excellent values to realize an honest result. Hence, in such cases, value education is useful to form good and moral choices in important situations.
- Increase in crime by Juveniles is seen commonly in lately , and this is often hindering their process of private growth. In such situations, value education is really helpful.
- Value Education increases a students' inquisitiveness, overall development, good attitudes and values, and also the capacity to think and judge about his/ her own self.
- Value Education helps in encouraging social and Natural Integration; and helps in differentiation between the right and wrong.

Aims and Objectives of Value Education

Value education should aim at the development of the following values:

- Scientific temper of mind
- Large heartedness
- Co-operation
- Tolerance
- Respect for the culture of other groups

The objectives of Value Education are:

- Full development of child's personality in its physical, mental, emotional and spiritual aspects.
- Inculcation of good manners, responsibility and co-operative social responsibility.
- Creation and development of feelings of respect for individual and society.
- Inducing a spirit of love for the nation and its integration.
- Helping students or children to develop an independent way of thinking and living.

Value Education in Educational Institutions and Role of Teachers in the promoting the concept

- Helping students or children to develop an acceptance towards and understanding of different religious beliefs and faith.
- Helping students to develop a sense of brotherhood irrespective of religion, race, gender, caste etc., at state, national and international levels.
- Helping students or children to have belief in themselves and in an unknowing supernatural power that is supposed to control this universe and human life.
- Helping students or children to make moral decision on the origin of healthy moral principles.

The main objective of the value education is to develop good values in individuals, societies and the entire nation. Different states and institutions adopt different practices to achieve the objectives. For example, the Maharashtra State's Government in India has adopted the following values to be taught among the school and college students. They are secularism, sensitivity, neatness, punctuality, scientific attitude, dignity of labour, sportsmanship, equality, brotherhood, patriotism, cooperation, tolerance, respect for elder, non-violence, national integrity and universal brotherhood.

Indian peoples' minds and souls are deeply rooted with spiritual value system which is followed and passed on from one generation to another, since thousands of years from a common cultural heritage and educational system devoid of cultural values. But in the recent times, a destruction of social and moral values of Indian system are seen due to westernization. Hence,

proper planning has to be done by the government and sound educational policies regarding the value education have to be set up.

Values are always a part of a nation's philosophy and its educational system. An education system of a nation is linked together with its cultural heritage on one hand, and economic and scientific development on the other hand. Hence, the only and important way that can make a country successful is providing the value education required for the future generation in this fast paced and developed 21st century.

Evolution of the 'Value Education' Concept in India

A slow development of the 'Value education' concept is seen in India. Following are the evolution phases of the Value Education concept in India:

- **Ancient India:** Value Education in India from the ancient times has held a prime place of importance. From the Gurukul stage the child not only learnt skills of reading and archery but more the philosophy of life in relation with its temporariness. Hence education in India was born of this vision to achieve one's experience in the absolute as a spark of the divine and in this process practice of one's duty accompanies the acquisition of knowledge.
- In the modern school system value education, was termed moral education or moral science.
- British were absolutely neutral in their policy towards religion and value education.
- The Central Advisory Board of Education (CABE)(1943-46) emphasized spiritual and moral education. It was the responsibility of home and community.
- Committee on Emotional Integration (1961) pointed out that the science students should have at least some background of humanities; it opined that there should be a compulsory paper on India's cultural heritage.
- Education Commission (1964-66) recommended moral, social and spiritual values at all levels.
- UNESCO (1972) felt that the education system should promote values of world peace and international understanding and unity of mankind.
- In the 1980s, the government was more responsive to the needs of Value Education in schools.
- The National Policy on Education (NPE 1986) proposed readjustments in curriculum to make education a forceful tool to inculcate social and moral values; to eliminate obscurantism, fanaticism, superstition, illiteracy and fatalism. This envisages a national system of education based on a National Curricular Framework containing a common core along with other components that are flexible. The common core includes the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, etiquette, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper.

Evolution of the 'Value Education' Concept in India

Examples of Some Value Education Policies Around the World

- **Australia:** The Australian Government currently funds Values education in its schools, with its own publications and funding of school forums on value education at all levels of education.
- **India:** The Indian Government currently promotes Values education in its schools. The Ministry of Human Resource Development has taken strong steps to introduce values among schools and teacher training centres. Also, India is known as the land of introducing values. In India, from the leadership of B. Shaji Kumar and New Golden Education Trust (NGET) value based education is provided throughout the country among schools from first standard to twelve standard class.
- **Japan:** Elementary school and middle school students from first to ninth grades will be taught the importance of life, to listen to others with different opinions, to be fair, respect their country and learn about foreign cultures.
- **Philippines:** For EdukasyonsaPagpapakatao (EsP) (the version of the Values Education in the Philippines) aims to cultivate and develop the ethical character of students. The EsP aims to guide the student to find the meaning of his life, his role in society to share in building the community the operative truth, freedom, justice and love. To demonstrate this, a student must possess five basic skills: understanding, reflection, consultation, decision and action.
- **Singapore:** All the Teacher training institutions in Singapore have a curriculum for learning to teach civics and moral education programmes, but students do not take these as seriously as they should due to lack of assessment. The reason has been said to be the lack of innovative teaching approaches such as the discourse pedagogy.
- **Slovenia:** There is an obligatory school subject that includes the aspect of values education and Citizenship Culture and Ethics. It is taught in 7th or 8th grade of primary school. Besides this there are two elective subjects

Value Education and philosophy are like two sides of a coin. Value education work as GPRS while philosophy acts as an user manual on how to efficiently utilize. So, a brief understanding about philosophy is needed.

PHILOSOPHY

Philosophy wants to understand man in relation to the whole universe—nature and God. Philosophy deals with the nature of human mind and personality, and with the ways in which man and his institutions can be understood. Philosophy seeks to understand whether man is free or within bondage, and whether he can change the course of history. Philosophy endeavours to understand all that comes within the bound of human experience. It aims at fundamental understanding of things—the problem of human conduct, the assumptions that underlie religious or scientific beliefs, the tools and methods of thinking, or any issue that arises in any field of human activity. The philosophy seeks to provide a complete account of the man's world. It is reflective and critical in nature. It is concerned with critical examination of the fundamental

notions and assumptions of any field that falls within human experience. From the above we may conclude that philosophy is a "search for a comprehensive view of nature, an attempt at universal explanation of the nature of things."

The word philosophy means "the love of wisdom". Wisdom is not only knowledge. One may have knowledge, but he may not be wise. Wisdom constitutes knowledge plus its implications in all circumstances. Thus philosophy gives man that wisdom with the help of which he understands the whole universe and the implications of the same in relation to himself and all the people around. It must be noted that philosophy is not any one's belief or point of view concerning purposes or values. On the other hand, "philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems which man has ever faced, not just any one's point of view. Philosophers are men of great intelligence and remarkable insight who have been able to see the significance of the discrete events in human experience and, to use Plato's term, take a synoptic view of them."

FEATURES OF PHILOSOPHY

Philosophy is born out of experiences and circumstances with which it is closely related. But it has an intimate relation with science as well. We discuss below these two special features of philosophy—

1. Philosophy according to Experience and Situation

The first special feature of philosophy is that it comes out of specific experiences, special circumstances and situations. This is the reason why different persons adopted different philosophies of life in accordance with the specific circumstances and conditions wherein they spent their lives. They not only accepted their philosophies as mental beliefs only, but they tried to translate their principles and philosophical beliefs into practice also. As for example, Gautam Buddha pondered over the ways to alleviate human sufferings which he saw with his own eyes. Prophet Mohammad and Christ both prescribed ways of life to alleviate human misery. These ways later came to take the form of religions which they expected to be followed by their followers, and it did happen. Hitler believed in a militant philosophy of courage and dash and so he propounded authoritarianism and despotism. Omar Khayyam believed in the philosophy of pleasure and indulgence and hence he preached pleasure seeking. In our country the cult of Charvakism propagated a philosophy of materialism and advocated individuals to eat, drink and be merry by all means and at all times. On the other hand, Mahatma Gandhi was a believer in spiritual and moral values of life and his philosophy of nonviolence preaches abstinence, pity, kindness, fellow-feeling and piety in all spheres of life. Hence, we can conclude that a certain philosophy is the product of times and circumstances and is born out of human experiences related to those times and conditions of life and society.

2. Philosophy and Science

Philosophy is also closely related to Science. Science deals with realities of nature and life, animal or human. Those realities are integral part of the life of a child. These serve as raw

material for the structuring of experiences for human beings. This interaction and experiences go to form philosophy. In short, realities of life are as essential as thoughts. Both co-operate to give rise to philosophy. A child must study both science and philosophy to know and understand truth and reality of natural and human phenomena. Aims propounded by philosophy and science are the goal of education to pursue and realize in actual human life. Truth is related to circumstances and situations— political, social, economic and spiritual. These circumstances and situations condition our thinking and our view of truth and reality. We shall be propagating these truths and realities of life by various means of education.

Recent years have seen increasing calls for greater public attention to be given to value education. In our pluralist society, however, it is difficult to find agreement on what, exactly, value education requires. *Philosophical Discussion in Value education* develops a detailed philosophical defence of the claim that teachers should engage students in ethical discussions to promote values and strengthen moral character. Careful analyses 'reasonableness' and autonomy as key aims of value education and explores how these and other virtues can be enhanced through classroom dialogue and paying particular attention to the teacher's role. *Philosophical view in Value education* integrates the construction of philosophical accounts of morality and development with empirical evidence from psychology and educational practice. Developing the notion of pedagogic action, he draws on the Philosophy for Children movement in elaborating how value education can be successfully and legitimately carried out in schools. *Philosophical Discussion in Value Education* is written for teachers and educators, policy makers and researchers involved in philosophy of childhood, philosophy of education, the theory of value education, and educational theory and practice.

THE INTERDEPENDENCE OF PHILOSOPHY AND VALUE EDUCATION

A noteworthy feature of the doctrines of the great educators who are also great philosophers, is the emergence, and reflection, of their philosophical views in their educational schemes or in the educational systems of their times. We need only cite Plato's idealism and his cultural scheme of education; Rationalism and Formal Training; Empiricism in Philosophy and Encyclopaedism in education; Rousseau's anti-social philosophy and his negative or natural education; Spencer's Hedonism and his discipline by natural consequences; and American Pragmatism and the Project method in Education. This connection likewise suggests that the benefit may have been mutual, that in the development of the philosophical thought of such writers their educational ideas may have played a not unimportant part.

It is noteworthy that the great educators like Plato, Rousseau, Froebel. Spencer, Dewey and Russell have also been great philosophers. Their philosophical views have emerged from their educational schemes or the educational systems of their day. It appears that their educational ideas have played an important part in the development of the philosophical thought, and at the same time their theory of education, too appeared to have gained much from their philosophy. Fichte in his Sixth Address to the German people says, "The art of education will never attain complete clearness in itself without philosophy." Dewey in "Democracy and Education" maintains that the most penetrating definition of philosophy is that it is the theory of education in its most general phases. Our real study, Rousseau avers, is that of human destiny; and Fichte

goes further and regards education as an investigation of the divine will. The concern, however, is rather with the dependence of education on philosophy, for, as Spencer has said, true education is practicable only to a true philosopher, and Gentile in *The Reform of Education* has warned us that the belief that men may continue to educate without concerning themselves with the subtle problems of philosophy, means a failure to understand the precise nature of education.

Value Education and philosophy are interdependent due to following reasons

(1) Philosophy Determines the Real Destination Towards Which Value Education has to Go—Value Education is a conscious dynamic process which need proper guidance and supervision. Without proper guidance and supervision, it cannot achieve its goal. Philosophy determines the goal of life and also provides suitable and effective guidance and supervision for education to achieve that goal. Without the help of philosopher, education cannot be a successful process of development and achievement. Spencer has rightly remarked—"True education is practicable only by a true philosophy".

(2) Philosophy Determines the Various Aspects of Value Education—Both philosophy and value education are intimately and integrally connected with each other. Separation between the two is not possible on any account. It is the philosophy, we must know, that has been influencing all aspects of education since the very beginning and will go on influencing education for all times to come.

(3) Great Philosophers have taught Great Values Also—History bears eloquent testimony to the fact that great philosophers have been great educationists also of their times. Plato, Socrates, Locke, Comenius, Rousseau, Froebel, Dewey, Gandhi, Tagore, Aurobindo Ghosh and others who were great philosophers of their times have also talked and lived on values. Their philosophical treatises have been important guide books for value educational planning and determination of educational aims for children of the world.

Hence, a thorough understanding on the philosophical views to understand and inculcate the values in daily endeavours.

World Views

The intelligence is not the only agent of learning. Volitional integrity of learning is a process in which intellectual, emotional and physical consciousness are involved. Effective education is successful when the learner is regarded as a person to be respected, nurtured, strengthened and stimulated, rather than treated as animal to be trained. The meaning of the word "integral" is whole, entire, complete or forming a necessary part of a whole pertaining to integration."With this common assumption let us study the multiple world views on education.

Platonic View

The first great attempt to create a philosophically coherent model of education was that of Plato. The Platonic view has been influential, especially in the Western world, during the last 25 centuries. Platonic view of hierarchical pattern. Schooling had been a process of selection and rejection. Students were tested, measured, classified and segregated in accordance with their ability. The studies of ideas and abstractions and at the time practical studies and manual work were given less importance.

Thomistic View

St. Thomas Aquinas, in the 13th century attempted to reconcile the two major streams of western tradition. We perceive his teachings and writings as synthesis of reason and faith, philosophy and theology. The model of education was designed to produce a scholastic man, with the disciplined pursuit of moral excellence and contemplation of Christianity. Of course, Aquinas' theological philosophical doctrine of education was successful in inculcating values.

Lockean View

In the 17th century, John Locke, an English Philosopher was lauded for his views on individual freedom in education. His four cardinal aims of education, were, viz., virtue, wisdom, breeding and learning. Locke outlined the heavily experimental education that would be appropriate for a gentleman. He had contributed his ideas through his two major writings. "Some Thoughts Concerning Education" (1693) and "Conduct of Understanding" (1706).

Naturalistic View

In the 18th Century, Celebrated French Philosopher Rousseau, Jean-Jacques, (1712-78) reacted against the excessive formalism and rationalism in education, Rousseau argued that one should protect the child from the corruption of civilization and carefully nurture his natural spontaneous impulses, which are always healthy. He gave much importance in protecting the child from premature intellectualization of emotions. The child's intellectual power could develop with distortion. Locke was particular that feeling should precede thinking. These ideas were helpful to the modern educators of the world during the 19th and 20th Centuries to maintain their ultimate concern towards the growth of the child which is and whose depth cannot be measured or controlled, in any kind of aspects like intellectual, emotional or spiritual.

Marxist View

Karl Marx and Friedrich Engels were concerned mainly to remove the alienation and dehumanization of man caused by the roots of capitalism. They considered primarily the material dimension of history. According to their views, economic production was considered as the basis of life, while the religious and the educational ideas were seen as being decided by the ruling class. Marxian view of education aimed to create a man with communal accountability and freedom through his social relationship.

The writings of Karl Marx and Engels, “Das Kapital (1867 - 1894) ‘The German ideology’ (London ed., 1938) and the “Communist Manifesto” (1848) have contributed very much for the reformation in the educational field.

Pragmatist View

In the end of 19th century, thinkers like C.S. Peirce, William James and John Dewey created the philosophy of pragmatism in America. As an American Philosophy, pragmatism influenced not only the field of education in the United States but also affected the educational ideas of Europe and Japan. “My Pedagogic Creed” (1897). “How we think” (1910). “Democracy and Education” (1922) are some of his books on education aimed to formulate the growth of child through interaction of natural and social environment. Dewey argued that the education should consist of activities that enables the child to reflect his social environment. Dewey argued that the education should consist of activities that enables the child to reflect his social experiences. But when the learning is unrelated to the social experiences, it becomes useless and meaningless.

Behaviourist View

In the 20th Century, the science has been extended to influence all human affairs. The same has reflected in the fields of Philosophy and Education also. The American Psychologist B.F. Skinner’s ideas in his philosophy of Behaviourism have exerted considerable influence on Western and American education. Skinner introduced his idea of scientific control on educational process. Behaviourists claim that if scientific control is not used in shaping the human behaviour through the education, it will be a failure in responsibility. ‘Walden Two’ (1948), ‘Science and Human Behaviour’ (1953) and ‘Beyond Freedom and Dignity’ 1971 are the works of Skinner in which he has envisaged the use of scientific knowledge towards ‘Behavioural Engineering’ to create a planned man and whose aim will be only the good for himself and society.

Existentialist View

Among the existentialist philosophers, a Jewish philosopher, Martin Buber had played an outstanding role in deepening the contemporary understanding of man on education. The existentialist view opposed the Scientific view of considering man as an object to be categorized, studied objectively or generalized. The important concept of the philosophy of existentialist education is responsibility realized in terms of one's response to another. This dialogue becomes the central focus. Thus, the educated person is not one who merely has his cognitive faculties trained but one whose innermost spirit has been infused in what he has learned.

Bertrand Russell's View

Bertrand Russell (1872 - 1970) developed the idea of education as the combination of the virtues like vitality, courage, sensitivity and intelligence. One of his goals was to prove that mathematics could be derived from self-evident principles. His first attempt to prove this view was written in 'The Principles of Mathematics', published in 1903. Later he wrote, 'Principal Matematica (1910-13), with Alfred North Whitehead and 'Introduction to Mathematical Philosophy' (1919). His book 'Human Knowledge, its Scope and Limits' (1948) reflects the nature of human knowledge.

Dr. Montessori's View

Maria Montessori (1870- 1952), a pioneer in modern education, devised the progressive method that bears her name. An Italian psychiatrist, she introduced the Montessori Method in the early 1900s. She had been involved herself in educating mentally retarded children in the psychiatric clinic of Rome University. She had developed certain educational system for children which had spread all over the world later. According to her, education is nothing but growth. The inherent qualities of the

child should spontaneously come out brightly one by one through education. The incomparable individuality of the child should be respected. In order to develop these qualities, freedom ;to the child must be given. Gifts and punishments should be compulsorily avoided. Senses are gateways of knowledge and sense training should be considered as the basics of primary education. Physical education and self-learning are to be encouraged. Exercises in practical life and social school education are to be included. Dr. Montessori's ideas of education played a major role in influencing the modern education.

Indian Views

India is pioneer of most powerful, intellectual educational techniques which have effective educational traditions. During pre-vedic period (about 3000 BC and 1600 BC) and post - Vedic period (about 500 BC to 200 AD), no formal education and schools were there in India. Learned and enlightened seers and sages imparted education. Religion was the only source for education. According to 'Sanadhana Dharma' or Hinduism, education was equated with the four - fold values, viz., "Dharma" "Artha" "Kama" and "Moksha". Dharma is righteousness and Artha is means of earning. Kama means pleasure and Moksha is salvation. To quote Dr. N. Venkataiah, "With Dharma (right conduct) as the base, Artha and Kama were held as instrumental values to attain Moksha. that is spiritual freedom".

The mode of instruction was 'word of mouth' and there were no written texts starting from the earthly pleasures experienced by the gross body and ending with the progressive realization of the of the ultimate wisdom. "Ananda" the great pleasure was aimed to attain through education. In Sanskrit sloga, education is explained as the one which liberated. "Sa Vidhya Ya Vimuktaye."

In the Indian Culture, education was considered as the life time process for the human being with dharma and truth as two eyes.

Based on the norms of religion, character building was the main aim of education in those days. Ramayana shows Sri Rama as embodiment of truth. He is the role model

for a man who should read Ramayana and learn how a man ought to live morally in this world. Sri Sathya Sai Baba, frequently refers to the life of Rama in his discourses.

Sri Krishna in Bhagavat Gita says that one should perform his duty without expecting any rewards. The entire eighteen chapters of Srimad Bhagwad Gita are nothing but value teaching. Harichandra was the king who never uttered a lie In spite of his severe sufferings. The important factors of Indian culture and education are selflessness, sacrifice and renunciation.

Indian philosophy of education gives more importance to values, Value oriented education was the noble aim of the educational system.

"Taitriya Mantra Kosha" says,

"Acharya poorva rupam

anthevas uthara rupam

vidya sandhi:

pravachanugm santanam

idh adhi vidyam”

The Vedic method of learning was ‘*Gurukul*’ which means living with the master till the completion of education.

Guru Gita explains

“Gurur Brahma Gurur Vishnu

Gurur Devo Maheshwara

Guru Sakshat Para Brahma

Tasmai Sri Gurave Nama:”

The meaning of the above sloka is that the master is the creator and the embodiment of wisdom. He is the protector and the form of wealth and he is the destroyer of ego. He is actually the manifestation of the Universe.

Vedas are the embodiments of knowledge. The classification of knowledge is as follows

1. *Siksha* - The methodology of teaching
2. *Vyakarna* - The Grammar
3. *Chandhas* - The poetic form
4. *Nirukta* - The etymology
5. *Jyotisha* - Astronomy and Astrology
6. *Kalpa* - The methods of performing rituals

The other studies are Ayurveda (Medicine) Danurveda (Army) etc.,

While the ancient system of education in India is praised for its significant aspects, the negative part of it should also be underlined. Education in those days was reserved only for the small population of the supreme class. It was denied to women and the ‘*Shudras*’ the working class.

The Gandhian Perspective on Education

Gandhiji had a holistic view of life and education. He considered education as a tool of character development and habit formation. He treated education as source or nourishment to hand, heart and head. He dreamt that the proper education should be an instrument of transformation which would usher in non-violent and non-explosive social order. What he means by education is an all-round drawing the best out of the child. Literacy is not the end of education nor even the beginning. Child's education should be started with teaching of handicraft for promoting the production. He opined that the highest development of the mind and soul is possible under such a system of education. Every handicraft has to be taught not merely mechanically as it is done today, but scientifically. The child should understand the practicality of every process.

By defining the goal of education Mahatma Gandhiji considered virtues of education. Gandhiji introduced a new concept of education called. 'Nai Talim' in sharp contrast to Macaulay's concept. He called it *Jivana Sikshana* or basic education. The object of basic education is the integral development of physical, intellectual and moral aspects. He believes that human values can be instilled in a person only through continuous practice and in children unless it is woven in their educational process, it will be of no use. He insisted that truth, non-violence, democracy, equality, simplicity, self-help, self-realization, self-discipline, cleanliness and purity of end and means to be included in the techniques of education.

Swami Vivekananda's View

Swami Vivekananda is of the view that the only duty of the teacher is to remove all obstructions of ignorance. He Confirms that, "The education is the manifestation of the perfection already in man."

Religion is the manifestation of the Divinity already in man. He condemns the present systems of education for producing men like lumps of clay and as lifeless machine. To quote Swami Vivekananda, "What is education? Is it book learning? Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education. Now consider, is that education as a result of which the will, being continuously choked by force through generations, is well - nigh killed out; is that education under whose sway, even the old ideas, let alone the new ones, are disappearing one by

one; is that education even to go wrong impelled by one's free will and intelligence that to be good as an automation. Again, can that be called society which is formed by and aggregate of men who are like lumps of clay, like lifeless machines, like heaped up pebbles? How can such society fare well? Were good possible, then, instead of being slaves for hundreds of years, we should have been the greatest nation on earth, and this soil of India, instead of being a mine of stupidity, would have been the eternal fountain - head of learning.

Sri Aurobindo's View

Sri Aurobindo and The Mother developed a new system of Integral Education. It was based on the external truths of man's aspiration for projection and progress. Sri Aurobindo's method was psychological and spiritual approach to education. Sri Aurobindo says "Formerly, education was merely mechanical forcing of the child's nature into arbitrator's grooves of training and knowledge in which his individual subjectivity was last thing considered, and his family upbringing was a constant repression and compulsory shaping of his habits, his thoughts, his character into the mould fixed for them by the conventional ideas or individual in rests and ideals of the teachers and parents."

He further adds, "The discovery that education must be a bringing out of the child's own intellectual and moral capabilities to their highest possible value, that it must be based on the psychology of the child nature was step forward towards a more healthy and subjective system; but it still felt short, because it still regarded him as an object to be handled and moulded by the teacher, to be educated".

Sri Aurobindo and the Mother tried to bring out the development of soul consciousness in their educational process. Besides the understanding of the intellectual and physical nature, the student is enabled to realize the soul. Hence this view includes certain subtle aspects of spirituality and superamental attitudes.

J. Krishnamurthi's View

J. Krishnamurthi who is one of the greatest thinkers of modern India declares that his only concern is to set men absolutely and unconditionally free. J. Krishnamurthi's philosophy of

education is based on five major aims. viz., the developments of “Scientific temper, creative thinking, global thinking, freedom of mind and right relationship”.

Consciousness Based Value Education:

We have studied various views of Value Education and now let us understand about consciousness based value education which may be a new concept to be explored. The word “Consciousness” has been explained by science as awareness experienced by the body and mind. But later it is understood that there is a Global consciousness. For which we need to understand three points as follows:

1. Consciousness is apart from your mind and body.
2. It is apart but it pervades and illumines the mind and body
3. Consciousness is known through the mind and body
4. Consciousness exists even though there is no reflecting medium
5. Experienced, experience and the one who experience all are one and the same consciousness only.

The Sanskrit word for consciousness is “Chit” or “ Chaitanyam.”

Chapter III

Yoga and Value Education

The value system in the education is highly given important in Indian education, they emphasis more on physical, mental, intellectual, and spiritual etc, and the yoga system is the systematic science to inbuilt value and also practically realize the higher value by practicing it in the life. Indian system we emphasis more on the disciplining the whole personality of human by the system of yoga.

Yoga is mention in Bhagavad-Gita and several scripture but sage Patanjali contribution is one of the famous in the modern time. The definition of yoga according to Patanjali is “yogah chitta vritti nirodah” the word vritti refer to a circle and chitta is the combination of four function oscillating (manas), discriminating (intellect), recollecting (memory), identity (ahankara), it is also called as antahkarana (inner instrument) the stopping of the movement being with the self is called as yoga. It doesn't mean the all the function of inner instrument should be stopped whenever it is needed it should be utilized meaning we should have the mastery over the lower self.

This to be developed we should follow the discipline of astanga yoga which is mention by Patanjali in the sadhana pada and there are also several other scripture also give important to this aspect but as we deal with the topic yoga for value education sage patanjali is most relevant because he mostly emphasis on the value system and the practical applicability in our day to day life which is very useful at present because the value system and the evolving of personality is day by day declining so this book will mostly deal with the development of value base education at the modern time and also its practical applicability.

1. Practicality of moral value in yoga.



The indian system of moral values is not limited to one religion, it is universally applicable we normally realize that our problem is are due to human apathy, non- cooperation, selfishness, hatred, anger, intolerance etc to solve this we have cultivate the value which is mention by the vedic seer and also it is universally applicable.

The vedic seer have emphasis on the Purushartha (dharma, artha, kama, moksha) and also other value like non-violence, truthfulness, etc so that in our life we may not face much problem but we forgot the essence of our vedic teaching so this book will bring light on the values and the vedic teaching of our sage in the ancient time which is now also applicable and it is universal in nature.

The patanjali maharishi given important to astanga yoga it is dealt in sadhana pada of pantanjali yoga sutra,Ashtanga is made up of two words in which the first word “Ashta” means eight and the second part is the word “Anga“. Ashtanga Yoga is based on the Yoga philosophy of Maharishi Patanjali. All yoga asanas and pranayama are based on the Yoga Sutras of Patanjali. The Yoga Sutras of Patanjali require eight limbs for complete well-being and physical, mental, and spiritual purification.

- The first is yama that are

Ahimsa (non-violence),

Satya (truthfulness),

Asteya (non-stealing),

Brahmacharya (right use of energy), and

Aparigraha (non-greed or non-hoarding).

Ahimsa: non-violence or non-harming of all creatures, including ourselves. Physical, mental and emotional violence are all to be avoided and, as such, ahimsa is often considered to guide yogis to practice compassion and non-judgment as a tool for cultivating nonviolence.

Satya: truthfulness or honesty in words and actions. It is important that this is practiced alongside the first yama of nonviolence as the need to speak the truth must be balanced with the need to not harm another.

Asteya: non-stealing of other's property or time. This means not taking anything which has not been freely and willingly given, and includes not committing or being complicit in theft, exploitation or oppression.

Brahmacharya: chastity, which can also be interpreted as sexual restraint or marital fidelity. This can also be considered as continence or moderation in all of the yogi's impulses, not just sexual ones. Brahmacharya is believed to help the yogi become healthier, wiser and stronger, as it is said that it will conserve energy, which can then be better employed to achieve higher spiritual aims.

Aparigraha: non-coveting. This is a practice of letting go of all that is not needed and only possessing what is completely necessary. It is said that this helps the yogi to see the one thing he/she truly has, *Atman* (true Self), without the distraction of clinging to possessions.

The five niyamas which are to be followed are

saucha

The first niyama, shaucha, means “purification; cleanliness.” It includes a number of techniques for cleansing the body as well as the mind, and it has even been called the aim of the entire system of yoga. The sages say that shaucha is not only the foundation for bodily health, it is also the doorway to deeper and more tranquil states of meditation.

CONTENTMENT (SANTOSHA)

The word santosha means “contentment” as well as “delight, happiness, joy.” It comes from an experience of acceptance—of life, of ourselves, and of whatever life has brought us. When we are content, we are happy. Thus—and here is the key to this niyama—through the power of contentment, happiness becomes our choice.

. SELF-DISCIPLINE (TAPAS)

The literal definition of tapas is “heat,” in this case the heat that builds during periods of determined effort. Tapas accompanies any discipline that is willingly and gladly accepted in order to bring about a change of some kind—whether it be improved health, a new habit, better concentration, or a different direction in life. Tapas focuses energy, creates fervor, and increases strength and confidence. The practice of asanas is a form of tapas for the body; meditation is a tapas that purifies and focuses the mind.

. SELF-STUDY (SVADHYAYA)

Svadhyaya means, literally, “to recollect (to remember, to contemplate, to meditate on) the Self.” It is the effort to know the Self that shines as the innermost core of your being.

. SELF-SURRENDER (ISHVARA PRANIDHANA)

Ishvara refers to all-pervading consciousness; pranidhana means “to surrender.” Together, these words may be translated as “trustful surrender to God,” the last and most important of the niyamas, and perhaps the most difficult for students to embrace. This niyama is not a process of defeat or of mindlessly submitting to another’s will. It is the act of giving ourselves to a higher purpose.

This are the moral value in yoga if we cultivate this in our personality we can reach our spiritual and also our material goal and we can develop the energetic human so that it will contribute to our nation development and also individual development in the nation as well as universe.

2. Benefit of practicing asana



Asana is outlined In Patanjali’s Yoga Sutras, a collection of discourses compiled by the sage Patanjali around 400 C.E. This was the first text to codify the practices of yoga, and is considered to be the basis of classical yoga philosophy.

Sutra 2.46 outlines the qualities required in order to practice asana: “Sthira Sukham Asanam”. In Sanskrit, *sthira* means strong, steady or stable, whilst *sukha* means comfortable, relaxed or at ease. As such, asana is described as a balance between stability and ease.

Whilst the Yoga Sutras only refer to the posture used for seated meditation, this description of asana remains appropriate for all modern forms of the practice. Regardless of the style of yoga, practitioners are generally encouraged to seek a position that is both steady and comfortable.

According to Patanjali, the primary focus of asana is to maintain a long and upright spine in order for energy to flow freely during meditation. Although modern asana alignment cues are not limited to seated postures, teachers similarly tend to focus on the direction and free flow of energy within the body.

Now I will show some asana picture for practice purpose

YOGA ASANAS



3.Science of *Pranayama*

In prashnopanisad prana is defined as that basic entity from which the whole universe is made. Matter is the grossest manifestation, whereas the mind is the subtle one and the higher state of consciousness are the subtler manifestation of prana.

Pranayama means disciplining of prana for the betterment of health. Prana is not just only breath because it is a gross manifestation of prana there are five type of prana and it function the five division of are Prana, apana, udhana, samana, vyana, the function of and it location are prana is situavated in the head region (thinking ability), udhana is from throat to forehead and it function is (sneezing,vomiting,), samana is located below throat to abdomal and it function (heart and digestion), apana is from pelvic and it function (reproduction and excreteratary). This are the different function of prana .

In this level there are different pranayama practice are given in hatha yoga, gherenda samhita, etc so we are basically referring hatha yoga if we daily practice our health will be stable. So usually we adopt kumbaka (retention) in all pranayama but for the beginner we need not recommend retention of breath, So the pranayama will be done without retention the basic pranayama we are going to deal for a maintaining a healthy life are

1 kapalabhathi

2 bhastrika

3 nadishubdhi

Both the bhastrika and kapalabhathi are vitalizing pranayama the overall effects of both are as follows -:

1. cleansing, activating, and revitalizing of different systems.
2. moving from tamas to rajas
3. great freshness, revitalizing effect can be felt by practicing both kapalabhathi and bhastrika
4. it relieve the toxin from the body and also clear sinus and headace problem

And there are some precaution also for those who should not practice this both pranayama that are hypertension, heart attack patient should avoid this practice.

Kapalabhathi and bhastrika procedure are in kapalabhathi we do only active exhalation and inhalation automatically happen. But in bhastrika we should do deep and forceful inhalation as well as exhalation

Nadi subdhi

In the human system there are 72,000 nadis spring from basic three nadis that are ida(left), pingala(right),sushmana(middle path),the word “Nadi “ does not mean nerve it is pathways or channels of prana in the system.

In the practice of nadi subdhi we adapt nasika mudra close the right nostril with the right thumb and exhale completely through left nostril and inhale slowly and deeply through left nostril and exhale through right and inhale through right and exhale through left this one nadi sudhi this can be practice minimum nine round.

Benefit

It purify the 72000 nadi in the body .

It balance the left and right hemisphere.

It relieves tension and stress.

This is the benefit of pranayama there are more benefit when we practice daily you can understand on your own with this chapter is end

How to develop cultivate concentration

In astanga yoga there is a concept called Prathyahara mean withdrawing of sense like a tortoise so here at the first stage, so here we should be aware of all the impression that we gather from day to day basis for example if daily we get sensory input from television the most we have to reduce it that energy should be withdrawn from that and use it for some other productive work.

The second stage of prathyahara is totally withdrawing and making the mind still it can be said in other way if you eat 20 chocolate a day it should be gradual reduced and stopped at last this is how prathyahara is practice.

It is very useful for all to develop the concentration so that in life whatever field you are the concentration is the key essence to success and this prathyahara will be the first step for the success.

Antaranga yoga

In antaranga yoga (internal) they are three dharana, dhyana, Samadhi. This is a very difficult subject to understand whatever value or the achievement we have to cultivate in this life we need the three thing.

Now a day in our education system they only emphasis on concentration this will lead to great disaster because concentration will create in our psychological system a stimulus and stress and it is needed for our evolvment but at the same time we need relaxation otherwise it will lead to so many modern ailment like hypertension, diabetic, cancer etc so in our modern education system we forget to teach our student both concentration and relaxation is needed equally.

In the yogic system of education we develop concentration by the mean of dharana it mean we are putting effort to gather the knowledge about the the particular subject but in dhyanam we effortlessly be aware of that object and inj Samadhi we are one with the object forgetting the individuality.

Now the question is on what to concentrate that's why our ancient master have said that they are two development material and spiritual life so in material life we should follow the purushartha (dharma, artha, kama, moksha) in this all spiritual and material prosper is their but to follow the value we need concentration and that can be achieved through yoga so this book will be very helpful for you to cultivate it .

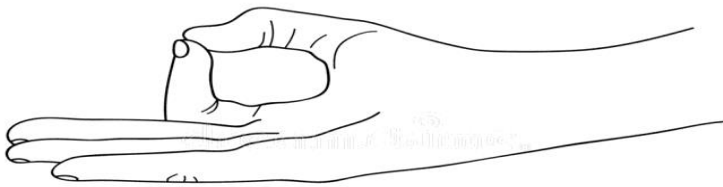
Now I will be giving an example in this so that we all may apply practically

We can take a example of student preparing for an exam let us take he is preparing for business he collect all the information with full concentration regarding the subject and he try to remember it with an effort after that he takes rest for a while he tries to remember so efferlessly he remember the subject so the first one is dharana(effort) and second one is dhyanam (effortlessly remember) and the last is Samadhi it comes spontaneously in him this is how the values also should be cultivated.

Yoga Mudra for health life.

- Mudras have been used for thousands of years to restore and maintain health.
- Originally mudras were used by the Rishis for rituals, relaxation and deep meditation.
- Most of idols and pictures of the Hindu Gods and Goddesses have some form of mudras.
- Lord Shri Krishna was in Gyan mudra when he delivered the knowledge of Gita to Arjuna during Mahabharata.
- Lord Gautam Buddha was in Gyan mudra when he received enlightenment. Great spiritual masters such as Guru Nanak, Christ, Buddha and Mahavir are all often depicted with Gyan and other Mudras now I will show some of the Mudra to practice with it benefit

Now I will show some of the Mudra to practice with it benefit



Chin Mudra

- Increases energy and stamina
- Relieves stress and tension of the mind and body
- Helps with insomnia
- Improve concentration and memory power
- Relaxes the mind and control mood swing

Chinmaya Mudra



Benefit

- Chinmaya mudra is useful in balancing the air elements in the body.
- This mudra increases blood flow and circulation.
- It balances the energy in the body. Whether in the pelvic or chest area.
- It stimulates the organs by reducing the tiredness of the body.
- This mudra also helps in dealing with stomach-related complaints.
- This mudra will reduce stress and calm you down as well as release negative energy.

Adi Mudra



- Adi mudra increases breathing as well as lung capacity, thus increasing oxygen flow throughout the body.
- It increases mental activeness and improve your motor skills, which is related to the crown (Sahasrara) **chakra**.
- Improves the flow of oxygen to the head and throat.
- It is beneficial in balancing and healing the sense organs.
- The Adi mudra is also thought to stimulate the calms and soothes the nervous system.
- This also helps to reduce **snoring**.
- Also helps incontrol musculoskeletal system.
- Moreover, it stimulates to endocrine gland and strengthens respiratory muscles

.Conclusion

The yogic system will make us to understand the important and practically adapting the value like non-violence, truthfulness, etc and also it make us to understand the indian sages contribution toward the individual development and also it teaches important of social order so this book will make you all to understand how important the system of value and it practical applicability in individual as well as universal.

Chapter IV

Psychology and Value Education

Education is a lifelong process of development of an individual's personality, which starts at birth and goes on till the time the individual is open to learning. All Education involves learning, that is, in other words, all learning involves change. Change occurs when there is physical development, emotional development, social development or moral development. All forms of Education include teaching of values, beliefs, constructing positive attitudes, and developing a growth perspective. Values are internalized cognitive structures that guide choices by evoking a sense of basic principles of right and wrong (e.g., moral values), a sense of priorities (e.g., personal achievement vs. group good), and create a willingness to make meaning and see patterns (e.g., trust vs. distrust). (Oyserman 2015).

Values are hence internal monitors of morality within the individual. It brings with it a sense of priorities that is, what is to be done now, and what can be postponed and what needs to be ignored. Values develop within an individual a need to look at the larger good, while doing things. A person with a high value system often thinks before acting, is not impulsive in behaviour. Values when well developed often steer behaviour towards positive or negative depending on the type of values inculcated. It is important to understand that though individuals inherit a predisposition to his/her unique value system, it is more or less developed through the individuals interaction with the environment. There are some unique features and characteristics to Values. They are:

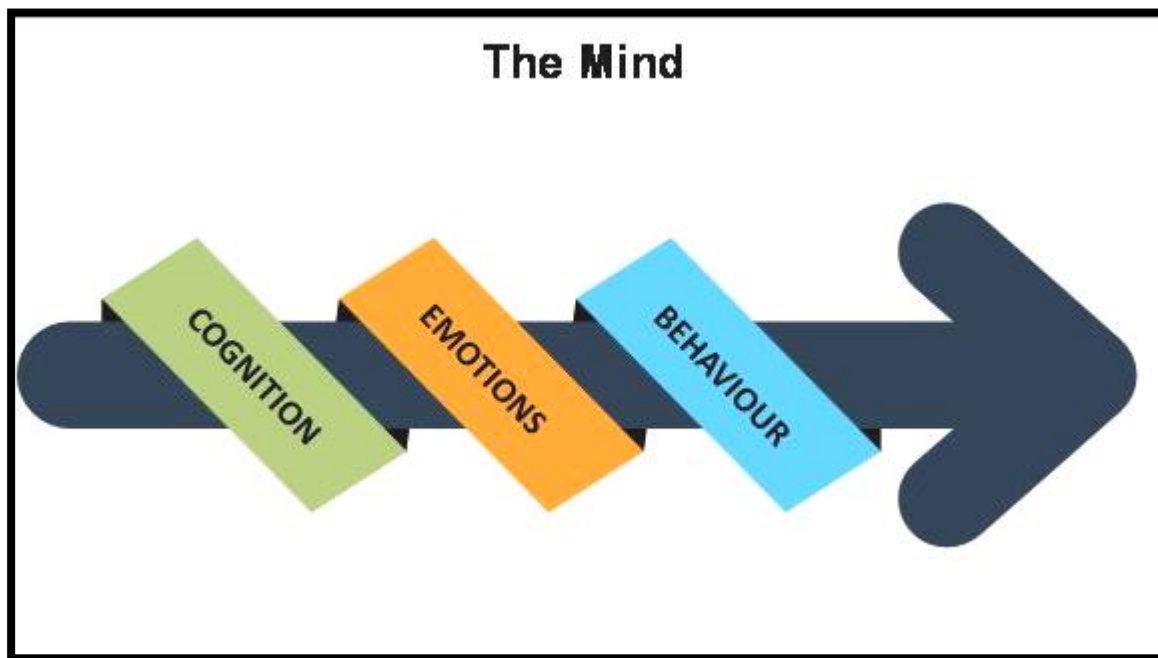
- Values are developed through the individual's interaction with their environment.
- Values are unique to each individual.
- The composition of Values that an individual holds is the sum total of observation and experience.
- Values have a great effect on the attitudes, beliefs and principles an individual holds in his/her life.
- Values can be imparted through modeling good behaviour and also imparted through traditional teaching-learning process.

Nelson Mandela said, "Education is the most powerful weapon through which you can change the world". Through imparting values through education, we can aim to create better citizens of the world. Values imparted through education are a very powerful medium as they have the power to change minds and ignite young minds unto emerging from the darkness of arrogance, impatience, injustice and lack of care towards the brightness of positive values such as optimism, love, hope, justice, peace and global well being. When the values reach the minds of the learner, they create positive and enduring change for the better. The youth is one population that has a healthy mix of knowledge and belief. This mix when motivated has the

ability to lead individuals, societies, communities and the nation on to the path of growth and development.

The Mind

The Mind encompasses all cognitive capabilities of the brain. It includes “all intellectual and psychological phenomena of an organism, encompassing motivational, affective, behavioral, perceptual, and cognitive systems; that is, the organized totality of an organism’s mental and psychic processes and the structural and functional cognitive components on which they depend.” (The American Psychiatric Association Dictionary). According to this definition, Mind is an entity that contains both the intellectual concepts such as thinking, perceiving, reasoning, logic, as well as the psychological components such as emotions, feelings and moods, both these concepts together influencing and motivating the behaviour of the individual.



Education becomes value oriented when education is integrated with awakening minds. Self realization of Minds has to be the focus of value education. The aim of all education is taking us deep within and awakening our innermost potentials. Such inward journeys take an individual to great heights. Dr. A.P. J. Abdul Kalam, in his book, “The Ignited Minds” says, *“Spirituality must be integrated with education. Self-realization is the focus. Each one of us must become aware of our higher self. We are links of a great past to a grand future. We should ignite our dormant inner energy and let it guide our lives. The radiance of such minds embarked on constructive endeavour will bring peace, prosperity and bliss to this nation.”*

As Dr. Kalam says, awakening of our inner self and being aware of our higher selves is the important objective of Value Education. Our Minds have great power. The Mind is capable of travelling beyond the realms of reality and raising above the negative energies that pull an individual down.

Awaken the Mind: Is it that the mind sleeps while we are awake? Why should we awaken the mind? What is the meaning of awakening the Mind? Such may be the questions that plague the reader. Many of us go through the daily grind, do all our routine tasks without involvement. We have a matter of fact approach to doing our daily chores. How much attention do we give to our daily walk to our school/college/workplace? How much attention do we give to what we eat at breakfast? Most of us forget, what dish we had for breakfast after a couple of hours. We do not pay attention to mundane chores but just do them. This is where the Mind sleeps. The Mind is not involved in many tasks that we do daily. It may be surprising to know that most of us do more than 60 percent of our daily tasks mindlessly, that is without paying attention or involvement.

But imagine a life when we are involved in all the tasks that we do? If we are paying full attention and drawing out the maximum of all activities that we do, we are mindful. We observe each and every nuance of our life as it passes by and squeeze every bit of pleasure from life at the moment. Here the mind is fully awake to the present. The Mind when awake draws out the best of an individual's potentials and takes them on a course to success. The mind has the ability to change perspectives. For example, a class is assigned a difficult assignment by the teacher that he/she has to submit the next day. If the student "A" has an awakened mind, then the student looks at the task as a challenge, and collects information about the task at hand, devices a plan of action after considering the alternatives, sets to work on the selected plan and then undertakes self monitoring as well. But consider, if student, "B" is very casual and is not willing to work hard, but thinks of the task as an added burden, then student, "B", spends the time worrying, ruminating and feeling sad and sorry for self. This only wastes precious time and the student does not finish the said task. Many of us are somewhere between the contrary perspectives of student "A" and student, "B". But what student "A" has is a winning combination of critical thinking, rising to the challenge, problem solving ability and ability to prioritize, concentrate and work hard. Such abilities are the end result of the practice of applying the mind to observing and concentrating.

The Illuminated Mind: A very interesting element of the awakened mind is its ability to generate positive emotions. When the Mind is observant, it is able to catch hold of those fleeting moments of joy and savor them for long. Positive emotions such as hope, satisfaction, contentment, gratitude, joy, passion, compassion are all helpful in further awakening the mind. Negative emotions only close down the mind and hence shortsighted. But the presence of positive emotions helps to open the mind to possibilities and is thus far sighted. This concept has also been scientifically proven. Researchers find that presence of positive emotions strengthens

the prefrontal cortex of the brain. The frontal cortex of the brain is significant for many cognitive tasks, tasks such as decision making, problem solving, logic and reasoning ability. So it can be concluded that an open mind is a fertile ground for positive emotions, and positive emotions pave the way for performance success. Oswald, Proto, and Sgroi, (2015) in a research on work place productivity, conformed that low happiness leads to low productivity, whereas better human well being leads to better performance. Try the activity given below.

Activity 1

Sit in a comfortable position. Think about an event or activity that gives your immense joy. Imagine that the event is happening now right in front of you and you are observing it. Fill your mind with the joy that the event brings. Relish and enjoy the joy thoroughly. Open your eyes after a couple of minutes. You will feel fresh and energized. Your mind has been cleansed of all the negative thoughts and is awakened.

When the mind is fresh, it generates new ideas for unsolvable problems. This brings a “Eureka” moment of insight and it becomes easy to cope with even insurmountable issues. An awakened mind is hence an illuminated mind. Such an illuminated mind wakes up to new levels of reality, higher than what was there before. The illuminated mind reveals new truths that are only now emerging, new revelations, new understandings and new beginnings. The Illuminated Mind is not an end, but only a beginning.

Cognition

Cognition, according to the APA (American Psychiatric Association) Dictionary of Psychology,” includes all forms of knowing and awareness, such as perceiving, conceiving, remembering, reasoning, judging, imagining, and problem solving” and along with ‘Affect’(the feeling) and “Connation”(action/behaviour) constitutes one of the three components of the mind. Cognitive Psychology involves the mental processes involved in activities such as thinking, reasoning, attention, memory, and many complex mental processes like decision making or problem solving. Cognitive Psychology conducts experiments and research studies to elucidate how we perceive and interpret the information that we receive through sense organs and how we respond to it. In short, it involves incoming information, information processing and the output.

Cognitive Psychology gave a foundation to the researches into memory, intelligence and even artificial intelligence and computer simulation.

The Cognitive Approach makes assumptions such as

- There is a possibility of empirical scientific study involved in the way our mind processes information that comes from our sense organs.
- There are complex mental processes involved in the explanation of even seemingly simple stimulus- response connections.
- Human Brain works similar to a computer as an information processing system.
- Processing of information involves such steps and processes that can be studied and explained such as encoding, storage and retrieval.

Cognitive Processes include processes such as Attention, Perception, Memory, Learning, and even Meta cognition. Thinking is a mental process that involves accumulation and processing of knowledge. Thinking is the human process of using knowledge and information to make plans, interpret and model the world, and constructively interact with and make predictions about the world in general. Thinking is the foundation of all cognitive processes and is totally unique to human beings. It involves perception, manipulation and analysis of information received from the environment.

For example, while seeing a painting or sculpture, you are not simply focusing on the colour of the painting or the lines and strokes, or the structure in the sculpture, rather you are going beyond the given superficiality and are interpreting its meaning and you are trying to relate the information to your existing knowledge. Understanding of the art form involves creation of new meaning that is added to your knowledge.

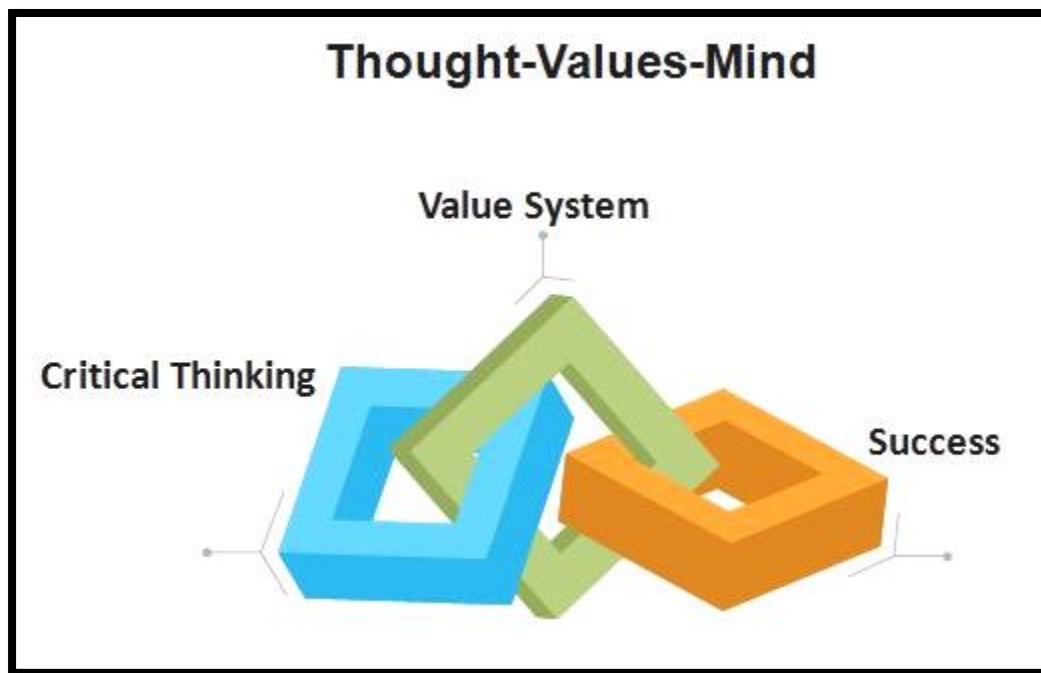
Thinking, therefore, is a higher mental process through which we manipulate and analyze the acquired or existing information. Such manipulation and analysis occur by means of reasoning, imagining, abstracting, induction and deduction, problem solving, judging, and decision-making. Thinking is mostly organized and goal directed. All day-to-day activities, ranging from cooking to solving a math problem have an objective. An individual desires to reach the goal by planning, recalling the steps that he/she has already followed in the past if the task is familiar or inferring strategies if the task is new. Thinking is an internal mental process, which can be inferred from overt behaviour.

The more we think, the more the internalization of the thought process. This internalized thought process is the pathway for awakening and illuminating the mind. Values imparted are only imbibed if the individual enlists his thoughts to the values that are taught. If the positive values such as peace, love, justice, courage, gratitude, compassion etc are imbibed and processed by the individual in his/her thinking process, the values get internalized and realize their true

worth. Only a thinking individual can internalize the positive values and enhance their worth through complimentary behaviour and actions.

Research has been conducted from the middle of the twentieth century on the contribution of the thinking process to physical and mental well being. Psycho-Neuro-Immunology and Psycho-Neuro-Cardiology are newer fields of research that study the lasting effects of the thinking process on immunity and cardiac health.

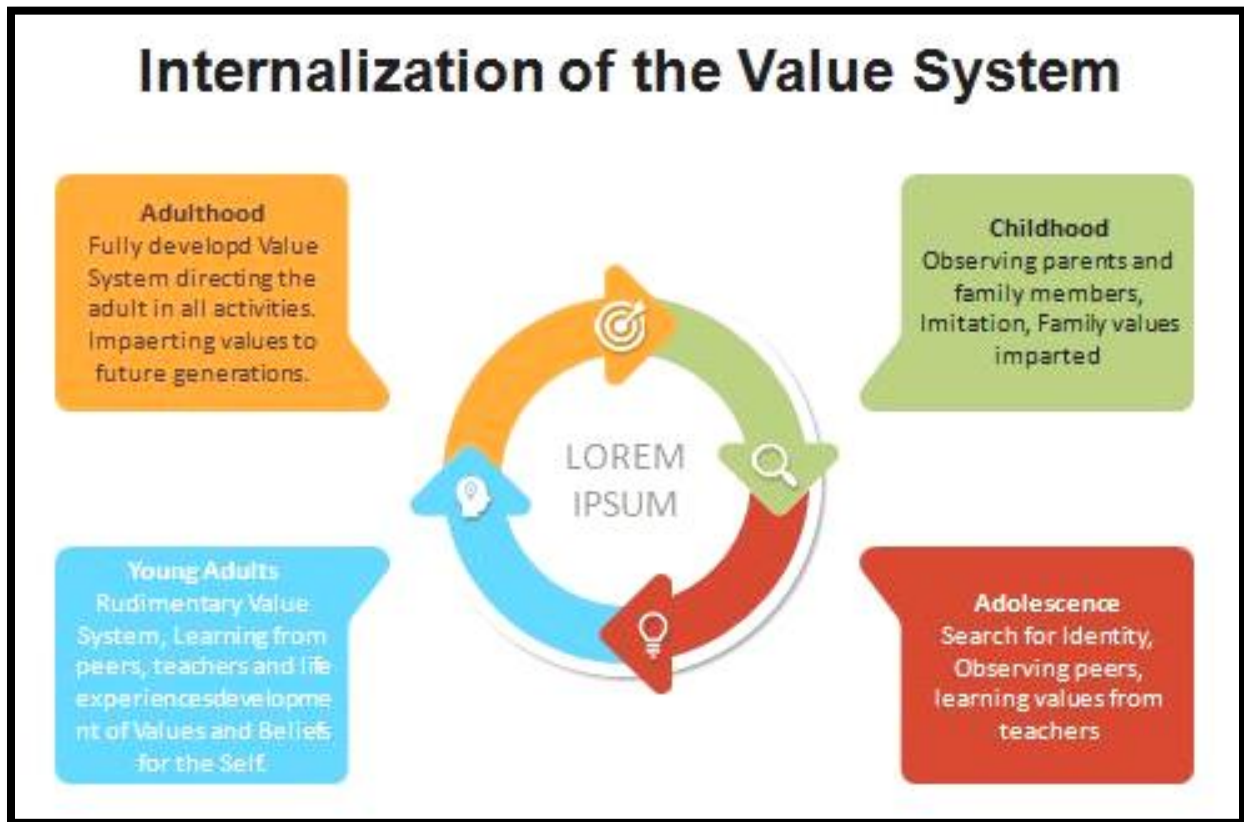
Imparting and imbibing positive value systems through education is one way to create a new generation of thinking youth who wield the power to change the trajectory of the nation. A thinking, awakened mind is a prerequisite for transformation of all types. The process of change requires the catalyst of positive value systems.



As seen in the figure above, Value systems are a catalyst that lead the individual in the right pathway. Without the effect of the proper value systems, thinking can go haywire and can even turn destructive. So the development of proper value systems are the rudder steering the boat of life in the correct pathway, helping to stay away from temptations and distractions and leading to higher thinking and awakening.

Stages of Value Internalization: Values are not internalized all together but are imbibed by ages and stages. The process of Value imbibing starts at Childhood, where children learn the family values by observing and imitating their parents. As they grow into Adolescence, the

Value systems undergo changes according to the adolescent's search for identity. Peers play a very important role in the development of attitudes towards values. In the next stage of Young Adulthood, Values, beliefs and principles are tested for their benefits and changed accordingly. The experiences in young adulthood help in developing a clear value system. In Adulthood an individual gets success or failure depending on his/her value systems and critical thinking styles. The adult then passes on the values to the next generation thus beginning a cycle of value development.



Value systems and its development are the main steps for real transformation. Transformation can be from injustice to justice, apathy to gratitude, transform relationships to better or from cruelty to compassion. At the same time, an awakened mind has the insight to appreciate reality and creatively find better alternatives and resolve all problems.

Activity 2

What are the values you had as a child? Think Back. Now think of any new values that you have included in the list as you have grown up.

Attitudinal Change

Attitudes refer to a mental and neural set of readiness, organized through experience exerting a directing or dynamic influence upon the individual's response to all objects and situations with which it is related. (Gordon Allport) . An attitude is a readiness to respond in such a way that behaviour is given a certain direction. In social psychology, attitudes are defined as beliefs and feelings related to a person or an event (Eagly & Chaiken, 2005). Thus, a person may have a negative attitude toward coffee, a neutral attitude toward the French, and a positive attitude toward the next-door neighbor.

“All that we are is the result of what we have thought.” —Buddha, Dhamma-Pada, 563 b.c.–483 b.c.

Nature of Attitudes: The study of attitudes is central to the field of social psychology because attitudes are capable of coloring virtually every aspect of our experience. In addition, attitudes can influence our thoughts, even if they are not always reflected in our overt behavior. Attitudes can be Explicit or Implicit.

- **Explicit attitudes:** Consciously accessible attitudes that are controllable and easy to report.
- **Implicit attitudes:** Unconscious associations between objects and evaluative responses.

Attitudes generally have three components, namely the Cognitive Component (where thought process is involved), the Affective Component (where feelings and emotions are involved) and the Behavioural Component (where the held attitudes affect how we act or behave). Research has been held in Social psychology as to why and how attitudes develop. We generally acquire and hold attitudes through:

- Observation of other people's behaviour
- Rewards or reinforcements for holding a particular behaviour
- To get acceptance in a social group
- For popularity
- To avoid a negative or unpleasant situation
- From past experience or future expectations

For example, a student may hold a favorable attitude towards a particular film actor, because all her friends are the actors fans and to get their social approval, she also forms a positive attitude towards that film actor. Similarly, another student may hold revolutionary ideas as it

makes her stand out and be popular. She enjoys the attention her attitude gets her. Still another student may confirm with the strict rules of her school or college to avoid punishments or reprimands from parents and teachers. Past experience may have taught one student the value of time management as she was late for the last exams and hence lost a lot of marks. She learns this lesson and manages her time better and has a positive attitude to being punctual. Many times, we see the young population wear constrictive and uncomfortable but trendy clothing just to be part of the gang.

Activity 3

Think about any attitude you hold so that you will be included in the peer group. You may personally have a positive or negative attitude towards that particular thing. But you go with your peers attitude just so that you get acceptance among them. Is there any such attitude you hold?

The most important thing to remember about attitude formation is that it is **learned**. Family, friends, experiences and co-workers, are involved in attitude formation.

Attitude Strength: Strong attitudes are ones we are committed to, and we typically have moral values to support them. For this reason, they are more likely to be accessible at the time we take action and are particularly likely to influence behavior. Attitude strength subsumes several factors: extremity, certainty, and degree of personal experience. Those attitudes that are more extreme, certain (both in terms of clarity and perceived correctness), and based on personal experience or important values are more likely to be accessible and guide behavior than are less extreme, unclear, and indirectly formed attitudes. The extent to which an individual feels strongly—in one direction or the other— about an issue is called as Attitude Extremity. One of the key determinants of this is what social psychologists term **vested interest**—the extent to which the attitude is relevant to the concerns of the individual who holds it. This typically amounts to whether the object or issue might have important consequences for this person. Not only do people with a vested interest behave in a way that supports their cause, they are likely to elaborate on arguments that favor their position. By doing so, attitude-consistent thoughts come to mind when an issue is made salient. For example, Haugtvedt and Wegener (1994) found that when participants were asked to consider a nuclear power plant being built in their own state (**high personal relevance**) they developed more counterarguments against the plan than when the power plant might be potentially built in a distant state (**low personal relevance**). **Thus,**

attitudes based on vested interest are more likely to be thought about carefully, be resistant to change, and be an accessible guide for behavior.

Attitude Certainty is how clear and certain we are about having a particular attitude. Generally the more the Attitude Certainty, the more its Strength. Research has identified two important components of attitude certainty:

- **Attitude clarity**— being clear about what one’s attitude is (lack of ambivalence and confusion)—and
- **Attitude correctness**—feeling one’s attitude is the valid or the proper one to hold.

Attitudes are also swayed by emotion. If we feel strongly about a particular person, object or event, we are likely to hold strong attitudes about it. For example, if a girl has experienced racist comments in the past, she may develop a clear and strong attitude against racial discrimination. Another point to consider is that each strong value that an individual holds has a strong value background. If there is a strong attitude, for example “Nonviolence is the key to Global Peace”. Such a strong Attitude has a value that a person holds close to heart, that of “Peace”. So it is important to understand the values that form the background for thoughts and hence attitudes to develop. This process is definitely influenced by the society, the people that we see and are influenced by.

Activity 4

Are there any Attitudes that you hold strongly and feel strongly about, say for example, gender discrimination, anti pollution, environmental protection, safety of women..... Think and make a list of all those strong attitudes that you hold and the values they represent to you.

Changing Attitudes: the fine art of Persuasion

Attitudes are often open to persuasion. Persuasion is the effort to change our attitudes through the use of various kinds of messages. Studies of social psychologists yielded insights into the cognitive process that play a role in persuasion. For attitude change persuasive communication plays a vital role. **Persuasive communication** is such a skill which is employed

by a person to persuade other person or persons. Persuasion can be through dialogue, written ideas, television or film Through these media, the messages sent might bring changes in our view point. Some persuasive appeal do not succeed in attitude change. Example : Some advertisements fail to sell the goods advertised; while others are successful. The various ingredients of persuasion are:

- The communicator, communication, process of communication,
- These elements include, 'Who says what , to whom''

For example, if a person holds a wrong value that is detrimental to society, a change of attitude and hence values are necessary. So for a change of attitudes to happen, the communication of persuasive dialogue should be carried out by a communicator who can reach out to the target population or person. The communicators should be effective, have valid points for argument, and the benefits should be attractive enough for the change to happen. Credibility of the persuasion is of utmost importance. Given below is a message given on the billboards persuading people and nations to arise to the dangers of climate change.



Source: Baron and Branscombe (2012) Social Psychology

The above poster brings an element of fear as a factor of persuasion. This can be used to change an individual's value system too. But the truly enduring change in attitudes is caused by an inner realization. A realization that is the awakening of the mind to knowledge and an

alternative path, which not only leads one to spiritual enlightenment and liberation but is a symbol of the wisdom, knowledge, awareness and responsiveness to the problems of life.

The objective of all attempts at attitudinal change is to create a cognitive dissonance in the minds of the target. Cognitive dissonance (Festinger 1957) is an unpleasant internal state that results when individuals notice inconsistency between two or more of their attitudes or between their attitudes and their behavior. When the value system within the individual is contrary to the behaviour and attitude, then cognitive dissonance occurs. Dissonance can be removed or reduced, if the behaviour and attitude of the individual changes in accordance to the positive value systems that the individual has learnt through the years and internalized.

Among children, when such cognitive dissonance occurs, the changes can be brought forward by the teachers. The teaching community has a huge responsibility towards evolving good citizens for the country. Full development of the value system and an equally conducive behaviour and attitude can be only brought forward by Value Education given by teachers. Such strong value based education can give direction for positive strong attitudes to develop, which further shape positive behaviour in students.

Activity 5

Think of a time when you changed an attitude because a parent or teacher persuaded you to change your attitude for better through their imparting value education. What was the value that you so changed? What motivated you to change?

Attitudinal change cannot and will not happen forcibly. If fear is a motivating factor for attitudinal change, the effects are transient. But if intrinsic motivation, that is the internal desire to change is the motivating factor for change, then the effects are more enduring and long lasting. In other words, Coercion does not work in attitudinal change but only a true desire to change can work wonders in the internal value system of the students.

Social Psychology

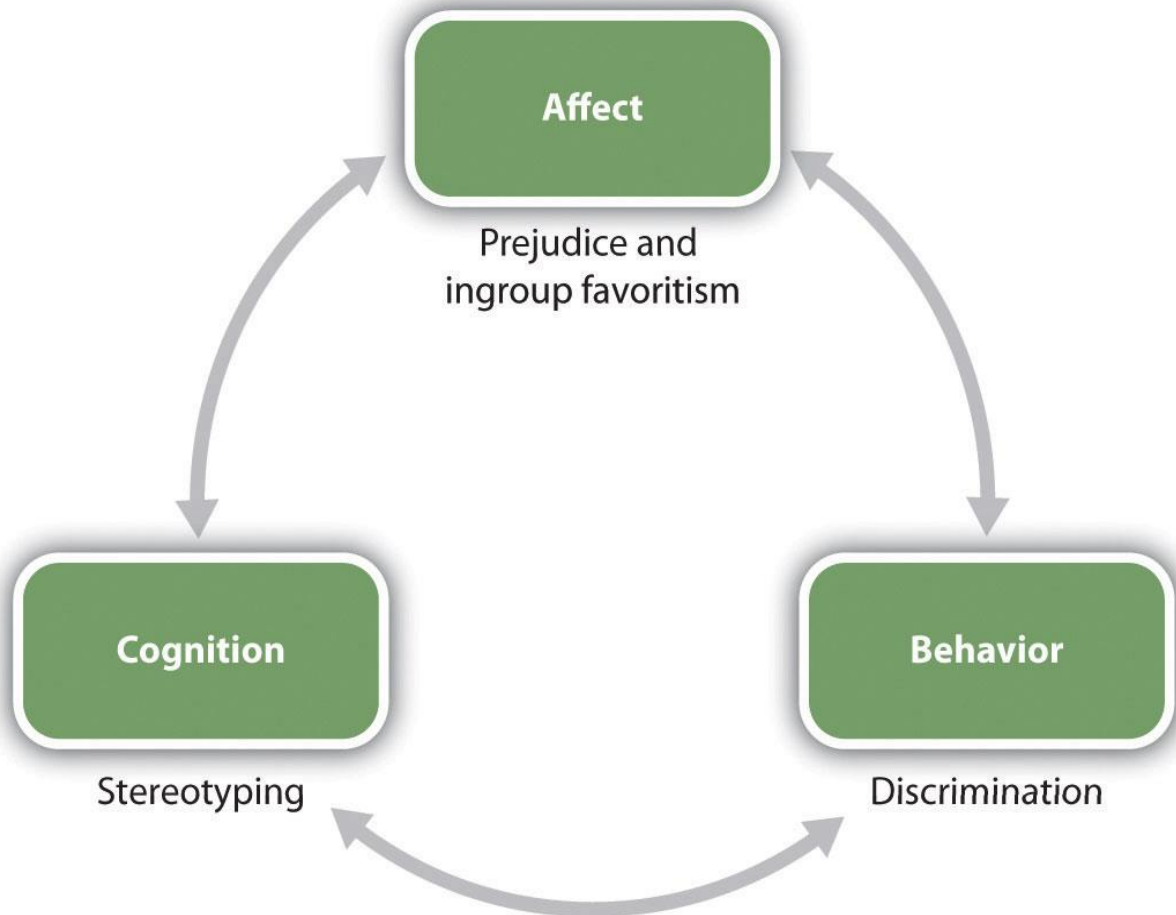
Social Psychology is defined as the scientific field that seeks to understand the nature and causes of individual behavior, feelings, and thought in social situations. (Baron and Branscombe 2012). Social Psychology investigates the ways in which our thoughts, feelings, and actions are influenced by the social environments in which we live—by other people or our thoughts about

them (e.g., we imagine how they would react to actions we might perform). Social psychology answers a great variety of questions regarding the social influence on behaviour. For example, would an individual be compassionate to a beggar if there are people viewing and judging him/her by their behaviour. Does our behaviour change in the presence of an observer? For example, is a mother very sweet and patient to her toddler who is throwing a tantrum just because she is in a public place? Would her behaviour be different if there was nobody to observe her? Such questions are very relevant to further an understanding of society and its influence on an individual's behaviour.

Social Psychology is also a study of the effects of family and parents on a child, the effect of child on parents, the effect of relatives on a family etc. From the micro system of the family, social psychology also talks about the macro effect of the societal and cultural influences on development of values, attitudes and hence behaviour. The world has seen many wide spread social movements that create and manipulate public opinion and aim for controlling the attitudes, values and beliefs of an individual. Starting from education, to the political system, the religious leaders, the government all aim to mould the values, attitudes, beliefs and hence behaviour of individuals according to certain societal and cultural norms. For example, consider the value of patriotism, a child viewing a movie based on a war is impressed by the larger than life heroism of the film and it is deeply rooted within the child's value system that it is ok to destroy the nation's enemies. Though patriotism is an essential value that needs to be inculcated, the movie has also planted the seeds of violence as the pathway to establish patriotism. Such factors can cause dissonance later in life and the attitudes and behaviours need to change according to the underlying value system, of patriotism but the way to establish patriotism should be through peaceful means and not violent means.

Social psychology also includes the various prejudices, discrimination and stereotype that exist in the society and influences individual attitudes. Values are considered in social psychology as the motivating factor behind developing such attitudes. Many personality traits are also considered to develop from values. Stereotypes are positive, negative or neutral beliefs about people based on their membership in a particular group. Stereotypes are many times based on gender, ethnicity, or occupation are common in many societies. Stereotypes distort reality as are based on preconceived notions about a particular individual or group of individuals. Many times there are prejudices that exist in the society. Such prejudices are an unfavorable attitude towards a particular individual or group and can be expressed as dislike, hate, anger or even fear. Based on the presence of many stereotypes and prejudices, individuals tend to discriminate against any individual, group or society. Such stereotypes and prejudices are a result of faulty values system inculcated and as a result gives rise to unfavorable attitude and discriminatory behaviour. The aim of value education is hence, to remove such discriminatory practices by targeting the prejudices and replacing them with healthy, positive value systems.

For example if there is a culture of crime and corruption in today's youth, value education can generate a moral and spiritual atmosphere and thus negate the influences of the ill sought values. In their place, a fresh set of positive values can be placed, which would lead the youth to become truly responsible citizens of this world.



Activity 6

Identify a stereotype within your mind, for example, Girls cannot laugh loudly. Identify and change the particular stereotype and write down the positive attitude that can be developed.

Our sense of social reality is what we construct from our various experiences and our observation of the world around us. All these experiences are of crucial importance in changing and modifying our attitudes and values to suit our personal perception of social reality. We manipulate and perceive only those truths that fit into our own system of social reality and negate the other concepts. So it is important to develop and inculcate a value system that is not dissonant and positive to help shape our attitudes, beliefs and behaviour in the right pathway. This journey in the right pathway gives us more positive values and enriches our lives and makes the whole experience of living better.

Behaviour Modification

Behaviour Modification is a therapeutic approach in psychology that has the objective to maintain desirable behaviour and reduce the occurrence of undesirable behaviour through an intricate system of reinforcements. B. F. Skinner, the proponent of Operant Conditioning or Instrumental Conditioning is one of the pioneers of this approach. Here the focus is on Reinforcements and scheduling the reinforcements in such a way that the individual learns positive behaviours. The corner stone of Operant Conditioning states that to get a reward from the environment, an individual has to operate on the environment, hence the name operant. For example, a student has to work hard to get good marks. This theory of Behaviorism focuses on the consequences of any behaviour. The ABA (Applied Behaviour Analysis) system in Behaviorism, talks about analysis of behaviour in relation to its causal factors and its consequential factors. Reinforcement is a consequence applied to any behaviour which will maintain it, increase the chances of its occurrence or strengthen the said behaviour. It can be positive or negative.

Behaviour Modification also focuses on “Shaping” behaviour by applying effective reinforcements. For example, if we need to teach a child to wish “Good Morning” to the teacher, the teacher can first teach the child to pronounce the words and give specific instructions to repeat at certain time periods. Each time the child utters, “Good Morning”, the teacher could pause and praise the child, smile at the child, or reward the child with any suitable reward that she seems fit. Each time the reward or reinforcement is received, the behaviour is strengthened and occurs frequently. After habituation, the reinforcement can be gradually faded.

Behaviour Modification thus alters behaviour patterns to create more desirable behaviour by alternating between positive and negative reinforcements. Positive reinforcement works by *presenting* a motivating/reinforcing stimulus to the person after the desired behavior is exhibited, making the behavior more likely to happen in the future. For eg. A mother gives her son praise (reinforcing stimulus) for doing homework (behavior). Another example, an adolescent gets praise from his peers for being just and standing up against bullying. Negative reinforcement occurs when a certain stimulus (usually an aversive stimulus) is removed after a particular behavior is exhibited. The likelihood of the particular behavior occurring again in the future is increased because of removing/avoiding the negative consequence. Negative

reinforcement should not be thought of as a punishment procedure. With negative reinforcement, you are increasing a behavior, whereas with punishment, you are decreasing a behavior. Some examples of negative reinforcements are: Seema washes the dishes (behavior) in order to stop her mother's nagging (aversive stimulus). Or Nancy can get up from the dinner table (aversive stimulus) when she eats 2 bites of her vegetable (behavior). Even that I press a button (behavior) that turns off a loud alarm (aversive stimulus).

Punishment is a process by which a consequence immediately follows a behavior which decreases the future frequency of that behavior. Like reinforcement, a stimulus can be added (positive punishment) or removed (negative punishment). Positive punishment works by *presenting* an aversive consequence after an undesired behavior is exhibited, making the behavior less likely to happen in the future. The following are some examples of positive punishment:

- A child picks his nose during class (behavior) and the teacher reprimands him (aversive stimulus) in front of his classmates.
- A child touches a hot stove (behavior) and feels pain (aversive stimulus).
- A person eats spoiled food (behavior) and gets a bad taste in his/her mouth (aversive stimulus).

Negative punishment happens when a certain reinforcing stimulus is *removed* after a particular undesired behavior is exhibited, resulting in the behavior happening less often in the future. For example, A child kicks a peer (behavior), and is removed from his/her favorite activity (reinforcing stimulus removed). Another example is that a child yells out in class (behavior), loses a token for good behavior on his/her token board (reinforcing stimulus removed) that could have later be cashed in for a prize. Also a child fights with her brother (behavior) and has her favorite toy taken away (reinforcing stimulus removed).

	REINFORCEMENT (Increases/ maintains behaviour)	PUNISHMENT (Decreases Behaviour)
POSITIVE (Add Stimulus)	Add Pleasant Stimulus to increase or maintain Behaviour	Add Aversive Stimulus to Decrease Behaviour
NEGATIVE (Remove Stimulus)	Remove Aversive Stimulus to increase or maintain Behaviour	Remove Pleasant Stimulus to Decrease Behaviour

A word of caution, Education, especially, Value Education should refrain from Punishments to impart values to students. The use of appropriate reinforcements is definitely sufficient to imparting positive values to students. Research has shown that use of social reinforcers such as Praise, responsibilities, badges, honor, attention, approval, and status based rewards work best and the results brought forward by such reinforcers are more lasting. Such reinforcers are more effective even with children who are in their adolescence. Smaller children however, may respond to materialistic rewards. Values such as good behaviour, respect to fellowmen, patience, love, gratitude, compassion, courage, truth, justice etc can be taught by using appropriate reinforcers.

Modeling: Modeling is another technique that comes under the preview of Social Learning Theory given by Albert Bandura. In the technique of Modeling, the student can learn a behaviour by imitating a model behaviour. This is the concept followed by socially relevant advertising, where popular figures are seen modeling ideal behaviour. Modeling follows a behaviorist paradigm, where the model has to be influential enough to bring about a desire to model one's behaviour upon that of the ideal. Here the student observes and is motivated to imitate the behaviour expressed by the teacher or model. Social contracts are yet another simple and easy technique to imparting values. Here the student and teacher enter into a behavioral contract that gives the student a set target behaviour and is highly objective and measurable. Social and Cultural values can be easily taught by Modeling technique. Value based education when taught using psychological models can improve the student's Self-Esteem, Optimistic thinking, Commitment, Social Responsibility and Ethical Judgment. Engaging psychological techniques in imparting values to students creates an opportunity for internal growth and awakening.

Activity 7: Group Discussion and Role Play

Imagine that there are a group of students who are constantly teasing one student about her dark skin colour and stammering speech. You are the class monitor and so inform the class teacher about the incident. The teacher entrusts you the responsibility to conduct a Group Discussion activity on "Social Inclusion".

Write down an imaginary Group Discussion in the classroom. After this activity, plan and write the dialogues to stage a Role Play on "Social Inclusion". The Role Play should have two acts. In the first act, the scenario is the same as the happening in class, where there is teasing behavior and bullying of one student by a group. In the second act, an alternative solution is shown as people include this student and are friendly and encouraging so that the student gets confidence and overcomes the stammering behaviour.

The above is an activity on Behaviorist principles, where Modeling and Role Play is used to modify undesirable behavior and the value taught through the process is “Inclusion”.

As seen in the above activity, Peer involvement is very important to bring about a change in attitudes of students. Young Adults respond better when positive values are modeled by their own age group. The teaching of values should therefore involve participatory learning and full involvement of the learners. Learning of values should not be confined to text books but include real life examples for the young adults to imbibe and follow. For this purpose, it is essential to understand the stressors and tensions in the life of the young adults and teach values that are relevant to their lives. So value education should be structured as per the unique requirements of the cultural and social group involved. The values taught in the Western Countries may not be totally suitable or sufficient for the youth in our country. Our Country has a rich cultural heritage and strong and deep rooted spirituality. Hence, Value Education for our youth should be tailor made to suit the varied needs of our culture. Spirituality has an inevitable part in value education for our youth. The spirituality in our lessons should strive for realization of the potentials of the youth and awaken their minds to raise above the ordinary and strive for greatness, thus building a strong and powerful Nation.

Key Points to Remember

- Values are internalized systems in the minds of the individuals.
- Values when internalized find expression in Thinking, Attitudes, Beliefs and hence expressed as Behaviour.
- A change in Attitudes is brought forward employing the principles of Social Psychology and Behaviour Modification.

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Chapter V

Indian Epics and Value Education

Man is a gregarious animal. His virtues blossom in a social context. Therefore human virtues intensify his consciousness and extend his real of awareness to living beings and non- living objects around him. Without a moral and a spiritual basis, the individual's relationship with the society will degenerate into meaningless intimacy, sentimentality, cult loyalty and sectarianism. As man evolved more and more intellectually he started understanding more and more the nature and the play of life around him. He started to recognize that, in spite of the ugliness around, there was an undercurrent of beauty and melody and a serene composure joyously gurgling. The more he recognized the harmony in the society, the more his religion evolved; and thus, there is a blending between the progress of mankind and the progress of religion. The march of man cannot be stopped by anything. Philosophy and religion must come to serve mankind .

All moral values derive their validity from spiritual values. According to Swami Vivekananda, those values are called moral, which helps an individual in realising his indwelling divinity. Man is the centre of all culture. With him at the centre, of all the living beings, man alone is capable of taking up his life in his hands and grow in the desired direction. This growth, evolution, will culminate in man being placed in God's heaven.

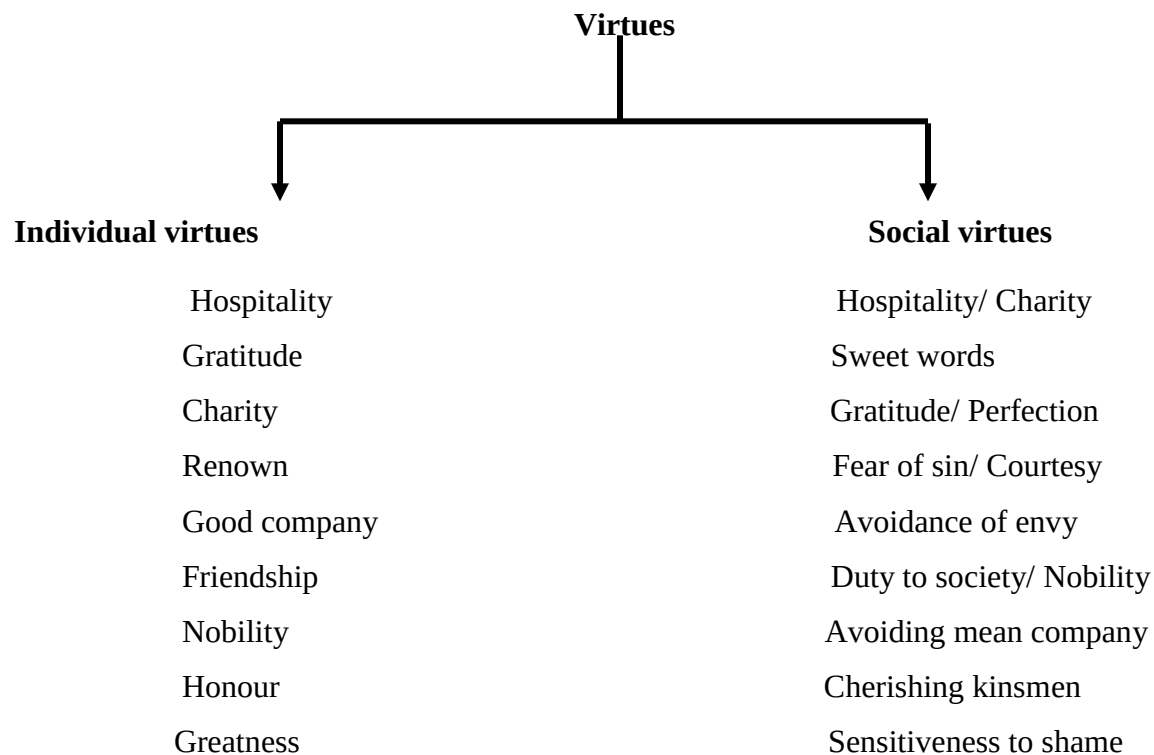
He has to grow vertically in stature with a healthy body, great mind, discriminating intellect and a free spirit or spiritual wisdom. He has to grow horizontally with a family allegiances, social consciousness, patriotic fervour, and an awareness in attunement with the entire creation. These two dimensions, spiritual and social, depth and latitude are inalienably intertwined.

Indian social thought seeks to subject all pleasures and all material wealth sought in human life to the norms of dharma. Dharma brings continually and constancy in an ever changing and unstable life. In India Dharma is variously interpreted as right, duty, ethics, law, religion, opinion, usage, nature, swarupa, goal morality etc.

According to Manu (II.1), dharma is that which is observed by learned men, and heartily approved by those who are honest and free from hate and attachment. Dharma, in its wider sense, comprehends all rules and regulations pertaining to all the walks of life, domestic, social and political. The sources of dharma, according to Manu (II.12), are Veda, smṛti, sadacara (the conduct of the wise) and svasyapriyam (atma-tustih or self-satisfaction)

In the Indian cultural tradition love, truth, non-stealing, sense control, non-covetous behaviour, purity, satisfaction, austerity, surrendering to god and study of scriptures are recommended as the basic qualities that contribute to a person's spiritual growth. This view of Patanjali is applicable to all men, irrespective of caste, place and time. These qualities bestow on the individuals undiminishing bliss.

The Dharma-sutras were the earliest works of PracinaSmrti. As time rolled on, the society expanded, population increased, and the complexities of life multiplied. The necessity was felt for rules and regulations relating to the different spheres of life- domestic, social and political. The contents of dharmasastra or virtues can be broadly divided under the following heads.



Ethical values are the values that deal with the problem of good and evil. Good may be considered as ethical values. The moral and ethical values are held uniformly common and important across the country.

The law of Karma is another vital concept in India's religious and religio-psychic life. In Indian philosophy the theory of Karma has had wide spread influence on the Indian society. The cultural richness of a society is judged by the quantitative and qualitative measures of creativity.

The number of creative personalities in a social system alone is not a second criterion of creativity. It should be judged also by the quality of the work of these creative persons. The man reaps as he sows. All his good actions fetch him good beneficial results and evil actions brings him harm. These are called punya (merit) and papa (demerit). This history of karma motivates a man to lead a morally correct life. The Indian cultural tradition, so ably represented by the ancient epics helps man to lead a life of moral excellence, avoiding pit-falls that he is likely to encounter on his path to perfection.

In India the system of values is based upon a religious and spiritual outlook which cares little for all practical and utilitarian. In the purushartha system of values, moksha gets the highest priority. Indian culture is religion dominated, which is an important characteristics of Indian culture. As far as Vedas, Upanishads and Gita are concerned, cannot possibly contain anything wrong. It is also claimed that what is not in the epics Ramayana and Mahabharata is nowhere. The central message of the Upanishads is to give up desires and to know that all happiness comes from within.

The most important and central problem of the modern philosophy is the theory of value because every human action is the reflection of an individual value and every human institution an outgrowth of a social value. Human civilization today, is suffering from stagnation and gradual decay. This poses the problem of the change of methods. Values have their prior existence and human beings are continually valuing things and their lives. Some eminent scholars have defined 'value system' in the following ...

1. "To state one's aim of education is to state his educational values."
- J.S Brubacher
2. "Values are emotional judgments. They are generated by feeling not cognitions; they are emotional, not intellectual judgment."
- Ralph Borsodi
3. "Value is that which satisfies human desire."

- Urban

In value theory, that which has moral value is good, moral good is based upon absolute good. Absolute good gives complete satisfaction to a rational being, although it is extremely difficult to possess it. Values relate to the aims of human life. These values aim at perfection, self-realization, satisfaction, development, integrity and cohesion etc.

Indian Epics and Value Education

Value plays a significant role in the life of every human. Through it one is able to lead his personal and social life successfully. The sources of values are cultural, religious, spiritual and constitutional. Values can contribute the followings advantages for individual and social life:



Cultural values

Utilization of leisure

It is not an exaggeration if we say that Ramayana and the Mahabharata are the treasures of India and torch bearer to the universe. They are worth studying, reading and sharing simply because they are a magnificent window to the views, philosophies and beliefs of the past, of past cultures, traditions and our strong value system.

In today's materialistic world where disputes between siblings are commonplace, stories like these need to be extolled and repeated, again and again. We need to encourage our younger generation to not only spend time with their siblings, but also stand up for each other, and be there for each other when required. Such deep affection can be cultivated only when we encourage such growth, and keep emphasizing the importance of love amongst siblings.

Now we will see the values for life skills in three ancient granthas.

Ramayan

Mahabharat

Bhagvad Gita

1. Ramayan

The Ramayana supplies the rich melody that modulates the heart and moulds the muscles of the Indian culture. Spiritual glory, mystical quiet, moral splendour, and physical valour are the essential stamp of Hindu life. All these were at once generated, nourished, and kept blazing in the Indian character, through the constant study of this world-famous epic.

Sage Valmiki, who wrote Ramachandra as the perfect always in need of an ideal. have a higher goal in their improve and bring out the one's ideal is low or if one

to, one only drifts along in life and gets carried away by whatever whims and fancies are in his mind or in the society around him.



the Ramayan, presented person because society is It is a fact that when people lives, they strive hard to best in themselves. But if has no higher goal to aspire

Sri Rama's life was the embodiment of dharma, righteousness and Ramayan is also considered to be a dharma Sastra. As a dharma sastra, the Ramayan is considered to be "mitravakya" (friendly advice). Even though we find Rama weeping at times for his father, for Sita, for Lakshmana, or for Bharata, if we look closely at his life, we can see that what he loved most of all was dharma. For the sake of dharma he was ready to give up everything, as he himself said in a famous sloka:

"As a king, the people are my deity, my altar of worship; and for their sake I will renounce whatever is demanded of me- my affection, compassion, happiness, or even Sita."

In Ramayan Hanuman is portrayed as the supporter of Dharma, the vehicle carrying the very Lord Rama and Lakshmana on his shoulders. Though he performed great tasks, he never thought that the achievements were his own. He is a character of complete self-effacement, a total surrender to the cause of his actions.

Ramayan, the mythological Hindu cult that defines the code of conduct (Dharma) is the tale that defines the ideal models of various relationships. In present era, if younger generation are taught about this epic, they can learn and inherit all the good lessons in life. However, due to

mechanical life and nuclear family system , it has become a rare thing where you find a family reciting Ramayan to their kids. The stories of Ramayan may sound dramatic to newest generations as they are more interested in practical life and technology but there are many things that we can learn from Ramayan to lead a good positive and fruitful life.

Ethical Values and Ramayan

Ramayan is a text of ideal behaviour. Even when there were painful twists in the story of Rama's life, there was a lesson to learn. Ramayan as an epic is an eternal source of guidance to mankind about how to live life in a manner such that it benefits society and commits no acts that one lives to regret later. Lord Rama is not the only one whose actions leave an indelible mark on our minds. If one were to observe closely, the Ramayan gives us a number of lessons in ethics.



1. Truth Triumphs:

The basic teaching of Ramayan is that no matter how powerful evil is, it will always be defeated by Good. Truth always wins, no matter how vicious or poisonous lie is because even a bitter truth oozes with positivity and the sweetest lie has the darkest agenda behind it. The win of good over evil is a universal fate. A person should always have a noble heart and good values. That is how Lord Rama defeated the most knowledgeable person Ravana.

2. Unity :

Unity can overcome any difficulty in life. Dashratha has three wives and four sons, all of them loved each other immensely and when life put them through tough times, their hearts were united even when they were apart physically. You should always stand by your family because when together a family can win over any difficulty. The fruits of togetherness give the power to sail the ship when the tide seems higher than the sky.

3. Value of Relationship:

The relationship between Rama, Laxman, and Bharat is the perfect example why you should always value your relationships. Every relationship should be above than greed, anger or treachery. When Lord Rama was sent to forest for fourteen years, Laxman accompanied him and supported him in good and bad. Bharat, who was given the Kingdom, never considered himself as a king instead he played an acting king till Lord Rama returned home and handed over the Kingdom to Rama. Their love for each other was greater than money or property and that made them exemplary in history. If we hold love higher above anything else in a relationship, the value and respect increases and your soul stays pure.

4. Equality:

Lord Rama treated everyone equally and that's how he earned the love and respect among everyone. No matter if a person was younger or elder, poor or rich, he was same for everyone. Even when Sabri (the sage's daughter) offered him the already tasted berry fruits he ate them without giving a second thought. He was always kind and humble to people. We should always treat everyone with equality and should not discriminate on the basis of status, sex, age, or cast. We should treat animals equally as the true human being is the one who knows that everyone deserves an equal treatment. Sri Ram's bridge across the sea was built by monkeys and very little human effort. In fact, a squirrel is said to scurry to the construction with whatever amount of dust she could muster on her back. She added her two ounces of effort to the mammoth bridge. Ram is said to have been impressed and caressed her back - giving her the stripes.

5. Good Company:

It is said that your company shapes you into a person you are. We have been told to keep good company since childhood and Ramayana too emphasize the relevance of good company. Queen Kaikeyi, the third wife of Dashratha loved Rama more than her own son but her handmaiden, Manthara poisoned her thoughts with negative feed, in result Kaikeyi asked for Rama's fourteen years of exile. A negative person can brainwash all the good inside you that is why we should always keep a healthy circle so that we become better with time.

6. Forgiveness :

Forgiveness is greater than revenge. When Ravana learned that Laxman has insulted his sister Supnakha, he went to seek vengeance and abducted Sita. Now he was lured into his own trap of anger and ultimately he signed his death warrant. He was well-versed and knowledgeable but the feeling of revenge cost him his life, therefore, we should always keep a forgiving nature because vengeance and revenge do not bring any good. They bring a downfall in our life. Keeping an attitude of forgiveness brings peace and harmony.

7. Respect your enemy:

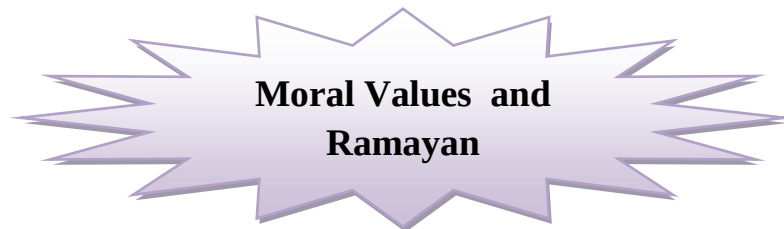
With Ravana's death at his hands imminent, Ram had no animosity left for him. The war was for the rescue of Sita - the wife of Rama - whom Ravana had abducted. Despite diplomatic approaches, Ravana had not relented and hence the war. In death, Ram honoured his enemy as another human. He was given a proper funeral. Ram had even asked Lakshmana to learn statecraft and spirituality from Ravana,.

8. Be careful of temptations & follow instructions :

In exile, Ram, Sita, and Laxman were living a peaceful existence, in harmony with nature. When Lankan king Ravana arrived with his uncle Marich whom he asked to pose as a golden deer, that changed everything. Sita was completely charmed by the golden deer and asked Lord Ram to catch it for her to befriend. Lord Ram went after it and disaster struck soon after. The lesson here is to not run after sudden allurements, to value what you have instead of leaping into the unknown.

When Rama went after Maricha the Golden deer, he clearly instructed Laxman to watch over the wellbeing of Sita. He warned him to not leave Sita alone even for a moment, come what may. But soon Marich and Ravana played another card. The Golden deer was actually the demon Marich - uncle of Ravana - who as per the plan, screamed in Rama's voice "Save me Laxmana". Sita and Laxman heard that but Laxman was not ready to move. Sita cried and asked him to go save her husband. Laxman left but drew a Laxman Rekha - an electrification kind of line beyond which no one can go to her. Sita was told to not overstep that line for whatever the cause. Laxman left to know Rama's fate. Here Ravana, dressed as an old sage arrived and beckoned Sita

to step across and give him charity. Sita felt compassion for the old man seeking alms. She stepped across the line and was abducted by the able Ravana.



Moral Values and Ramayan

1. **Avoid bad association:** It was a known fact in Ayodhya that Kaikeyi loved Lord Rama more than his own son Bharat, then how could she become so evil. It is by her bad association with Mantara.
2. **Attachment to service:** Lord Rama was willing to become the king as a service to maharaj Dasarath and He was also willing to go to the forest as a service to His father.
3. **Mission of Life:** It should be to vanquish the demoniac tendencies in our heart. Lord Rama's purpose to kill the demons was fulfilled by His banishment to the forest.
4. **Please the Lord:** For Bharat, he wanted to stay in the forest which was easier than to return and rule the Kingdom but he did it to please Lord Ram. Citizens of Ayodhya wanted to go with Lord Ram to forest and leave behind all the comforts of the City Ayodhya
5. **Lord is the Proprietor:** Bharata was ruling the kingdom on behalf of Lord Rama by keeping his Paduka's on the throne. We are only caretakers, He is the real proprietor, He can give and take away. The Caretaker acts according to the will of the owner.
6. **Bhakti (Sita) cannot be achieved by Deception:** Ravana wanted to kidnap Sitadevi by deception, but he gets Maya-Sita at the end. Greed and lust are never satiated, they lead to arrogance and envy.
7. **Attachments creates traps and make us suffer:** Marichi takes up the form of a golden deer. Seeing which Sitadevi developed deep attachment to have it and thus trapped Sitadevi.
8. **Maya:** Maya can make our strength into weaknesses and take us away from the circle of instructions of great souls.
9. **Always stand by the Right:** Jatayu's integrity. real success is to please the Lord. Jatayu lost his life fighting for Lord Rama, but achieved the purpose of life to please the Lord. It is better to lose & win than to win & lose.

10. **Patience, Determination & Enthusiasm:** Example of Shabari. long time ago, guru had asked her to wait for lord Rama, while all other disciples and guru himself went back to Godhead. She showed her enthusiasm by working hard everyday to clean the place, plucking flowers & fruits for the lord. She had full faith in the words of guru and patiently waited with determination. The Lord reveals only when He wants.
11. **Obstacles :** The demons came to stop Hanuman during his jumping across the ocean. There will be temptations to seek comfort before achieving our real purpose. While striving for Bhakti, people will chastise, criticize and misunderstand us, we must tolerate and be patience. Several obstacles may occur on the path of Bhakti to stop our progress. By devotional service only we have to overcome and achieve our goal.
12. **Arrogance:** The world is a mirror of our own consciousness. Ravana was thinking Mandodari was envious of Sita, but actually he was envious of Lord Rama. Ravana was thinking Vibhishana was disloyal and taking the side of Lord Rama, but he was disloyal to Kubera, his cousin brother. Often people think that they know everything and not willing to listen to good counsel. Such arrogant people cannot understand wellwishers advice.
13. **Nama Japa:**Whoever may be can swim the ocean of Samsara by chanting Lord Rama's holy name. Big or Small, all the stones floated by writing Lord Rama's name, while building the Rama Setu.
14. **Pride or Attachment:** Even when all his stalwart warriors including Kumbakarna and Indrajit died but Ravana still didn't give up his Pride or Attachment. Pride or Attachment always leads to loss of intelligence.
15. **Righteousness:** Vibhishana comes to take shelter of Lord Rama, all the monkeys were against, except Hanumanji. Vibhishana was willing to be misunderstood or even chastised to surrender to the Lord.
16. **Guru:**The role of a guru is very very important in our life. Eventhough Rama was lord he needed the grace and blessings of Guru to kill demons. Agastya Maharishi gave a divine arrow to Lord Rama. That arrow was used by Rama to kill Ravana by piercing his heart. Guru's blessings and support is essential to get progress in a materialistic life or spiritual life.

2. Mahabharat



The Mahabharata is Veda”, where the the four vedas was for the ready average spiritual the revelations by profound that it is understand what they how the supreme becomes apparently individual can reach

glory. This profundity of the Vedas is pictured and provided for the ordinary man on the huge canvas of the Epic story which is called the Mahabharata. Veda Vyasa himself declared that what is found in Mahabharata might be found elsewhere, but what is not found therein could not be found anywhere.

called the “Panchama esoteric message of dressed and cooked consumption of an seeker. The Vedas, God Himself, are so difficult for anyone to mean. They declare alone is, how it the world and how the back his own pristine

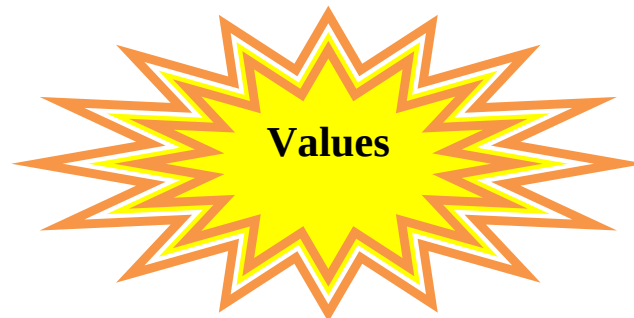
The main story depicts the state of a rajasic, tamasic and sattwic man. It is the rajasic man who has the higher vision with lower temptations that needs the guidance and help.

A rajasic man has a fine vision but, it is often covered up and veiled by his own selfish low cravings. At that time his intellect is like the blind Dhritarashtra. The mind that is guided by the intellect also consequently becomes blind, like Gandhari. Born to these two blind ones are the hundred and one evil qualities, the Kauravas.

Mahabharata had been written ages ago. Yet the legendary tale continues to find prominence in every form of art, and continues to overwhelm us even today. The fact that the epic is still revered is not only because of its poetic grandeur, the stories that almost all of us have grown up with which hold relevance even during present times. The deep philosophical ideas that perpetuate throughout the epic have a lot to teach us about the art of living.

The Mahabharata, the biggest epic ever, unfolds beautiful treasures for its readers, giving them not just the solutions to various problems, but a thousand reasons to smile as well. Though comprehending the secrets that hide inside the eighteen chapters of the book might seem a big task, but one who has understood them, has known the real ways to happiness. Besides being a battle between the Kaurava and the Pandava brothers, simultaneously occurs a battle inside the heart of the Arjuna, who was a follower of righteousness. This battle inside the heart relates to all of us, while we deal with the personal and other problems in life.

Many times in our lives, we seek motivation from various sources. Here are some moral values from the epic Mahabharata, which will inspire a reader for life, besides the required knowledge. Mahabharata is a treasure trove of wisdom and leadership lessons for all walks of life. Given below are some important characters and lessons which we can learn from their ideals, actions and circumstances they went through.



Revengeful Instinct	Dharma	Friendship
Half knowledge	Never Give up on Yourself	Wrong Thinking
Right Knowledge	Selflessness	Connect to Higher Consciousness
Renounce the ego	Live what you learn	Attach to Divine

**Lifestyle that
matches your vision**

Union with God

1. Revengeful Instinct : A revengeful instinct can only lead to one's doom. Even though the major reason behind the destruction of all was not revenge, Kauravas lost everything to their blinded desire to ruin the Pandavas. The war did not even spare their children.

2. Dharma (duty): Stand by what's right and fight for it. Arjuna was initially hesitant to fight against his kin. But Krishna reminded him that one has to stand by Dharma (duty), even if it meant going against one's own family. Therefore, Arjuna had to fulfill his responsibility as a great warrior of Dharma.

3. Friendship: The friendship between Krishna and Arjuna is something all of us look up to. It is perhaps because of Krishna's unconditional support and motivation that the Pandavas managed to survive the war. The friendship between Karna and Duryodhan, on the other hand, is no less inspiring.

4. Half knowledge : Half knowledge is dangerous. Arjuna's son Abhimanyu teaches us how half-knowledge can have an adverse impact. While Abhimanyu knew how to enter the Chakravyuh, he did not know the way out.

5. Never Give up on: Right from his birth, the 'suta-putra' struggled his way throughout life, fighting discrimination and disgrace at every stage. He almost became a puppet in the hands of fate. But no obstacle could ever deter him from pursuing his goal. And his devotion towards his mother knew no bounds, to the extent that he even gave up his kavaj&kundal (his life-saving power) on her demand. When Guru Dronacharya denied to accept him as a student, Eklavya did not lose the spirit and the desire to learn archery. He took the soil from the traces of footsteps of Guru Dronacharya, made a symbolic teacher out of that and practised the skill of archery all by himself, and thus excelled in it. This teaches us to never give up on ourselves. The real aim of every man is Dharma, righteousness. Without giving up on the self, one should keep walking on the path of righteousness.

6. Wrong Thinking : Wrong thinking is the Only Problem in life, Krishna saved Draupadi while she was being humiliated in the court of Dhritarashtra. When she met him after the incident, the first question she asked was, why she was chosen by nature as the victim of the incident. She questioned if it was because of some poor karmas or misdeeds she might have done in her past life. To this Krishna replied that it is not the victim, but the victimizer who should be credited with bad karmic records in past life. Therefore, he said that it was the misdeeds of Yudhishtira

that she became a part of such a sinful act. Thus, though Draupadi suffered, God came to save her and was there by her side all the time. But believing that it was her past mistake for which she was being punished by nature, was a wrong way of thinking. Such thoughts would have just undermined her faith in herself as well as God.

7.Right Knowledge:Right Knowledge Is the Ultimate Solution for our problems. Shishupal was the cousin of Krishna. The family priest had predicted at the time of Shishupal's birth that he would be killed by Lord Krishna. But Shishupal's mother tried hard to convince Krishna not to kill her son. She took a promise from Lord Krishna that he should forgive his first hundred mistakes. Shishupal was a spoilt man and he abused Krishna ninety-nine times. When Krishna gave him a final warning not to make one more mistake, Shishupal just ignored that too and abused Krishna once more, making it the hundredth sin of his life. Thus Krishna chopped off his head with the Sudarshana Chakra. If Shishupal's mother had convinced her son instead of convincing Krishna, she would have saved his life. Shishupal's wrong knowledge put him in trouble.

8.Selflessness :There was a sage named Barbarik who wanted to support the weaker in the war. Barbarik was so powerful that he could have become the reason for the victory of the Kauravas. Only Krishna knew that the Kauravas would be the weaker team. So he, already knowing about Barbarik met him on his way to the battlefield. Krishna, disguised as a Brahmin asked Barbarik to give away his head as a donation to him, and Barbarik, who never let go a Brahmin empty-handed, fulfilled his wish. Pleased by his selflessness, Krishna gave a boon to Barbarik that he would be known by the name of Shyam and will be worshipped as another form of Lord Krishna. Thus, selflessness helped him progress from being a warrior to a deity.

9. Connect to Higher Consciousness:Meditation is the way we can connect to the higher consciousness every day. This helps us to introspect our inner self and analyse our own actions. We need to realize every day where we have come from and where we are heading onto. It is after connecting with the higher consciousness that we shall be able to realise the bigger motives of nature. Whatever we say and we do, if it is inspired by a thought of blessing, it can work as a prayer. Rather than cursing a man for his sins, what is needed is blessings which can help him overcome his ignorance and limited knowledge. Krishna says that when we see the outer world as a part of our own body, we can feel people's pain, and thus bless them and pray for them.

10.Renounce ego : Krishna tells us to believe that we are a part of a higher being, the ultimate power, from whom all the lives and the soul have come. When we know that the body we possess is mortal but the soul is real and immortal, only then can we rejoice. Trapped in the selfish desires we forget to trust what God does. People often repel changes. Krishna himself has said in the Mahabharata that change is the law of nature. Lord Krishna himself had to see drastic changes all throughout his life. This change is evident in the life of the Pandavas. While at one

point of time, they were the lords of palaces, at others they had to wander in the forests, hiding their true identities, all for the bigger goal of Dharma.

11.Live what you learn: Real progress happens when we can apply all that we learn into our lives. Krishna revealed the truths of life through Gita to Arjuna, but he could benefit from these truths only when he adhered to them.

12.Attach to Divine: See divinity everywhere. Seeing divinity all around means respecting everything as a creation of nature and believing that things are under the control of ultimate reality. As Krishna says in the Mahabharata, he is there in every particle. Believing there is divinity in everything, makes us respect it. When Krishna played the flute, the smile on his face would prove that when the heart and the mind are absorbed in something pure, it gives immense pleasure. Similarly, absorbing the heart in some eternal power, known as God, gives peace to the mind. It is just like enjoying the melodious notes of Krishna's flute.

13. vision: A mismatch between the lifestyle and vision brings confusions. Even the princes had to live in forests without the luxurious life when they had to gain knowledge from the most prominent Gurus.

14. Union with God: When you have to choose between two things, decide what a divine being would have done in your place. Whatever may be the troubles, confusions, sadness or happiness in life when you trace the footsteps of the God, you will lead on to the right path only (dharma). The only love that will go along and the only relationship which can give permanent happiness is the oneness with God. Everything else is temporary. Hence, our ultimate goal should be union with God.

3. Bhagvad Gita

The is the Holy and it consists that help us to happily and Bhagavad Gita where all the the world and are defined. Gita is a between Lord Arjuna. Lord Krishana before the



Bhagavad Gita Book of Hindus of ritual values live our life stress-free. The is the book possibilities of the values of life The Bhagavad discourse Krishna and Arjuna chose for his guidance Kurukshetra

War. In the TretaYug, Lord Krishna taught many lessons to Arjuna that is a full package of perspectives and rituals about Life. Arjuna followed every path and guidance of Lord Krishna and that lead him to win the Kurukshetra War.

Eventhough Gita is a century-old book but the logic and knowledge inside it is inherent. Gita's every word make it the timeless guide for life. However, understanding the ageless guidance, principles, and perspectives of Bhagavad Gita can help us to gain deep insight. It tells us about the biggest question of our life that why are you and what are you?

Values in Gita

Dharma

**Work for
Welfare**

Equality

**Self-
Knowledge**

Stay Calm

**Disciplined
Action**

**Nothing is
Permanent**

**Be
Fearless**

**Manage
your
Emotions.**

**Positive
Thinking**

**Tolerance
and
Forgiveness**

1 . Dharma (“Sacred Duty”): Bhagavad Gita focuses on the importance of doing your duty rather than on the goal. When you focus on the rewards, you become prone to worries in case of failure. You also get depressed if the result is not positive. So it is always advisable to concentrate on the target. You can get more rewards after attaining the goal.

2. Work for Welfare: Actions performed by most of us merely are for our own benefit. We rarely worry about other people . When our actions affect them we don’t care about it. On the other hand, Selflessness teaches us all the people or surrounding with us is unite and is a family. We all know the famous quote “VasudhaivaKutumbakam” which means the universe is a family. Whatever actions we may take, it should be such that it make the world a better place and helps to bond with people around us.

3. Equality :After facing many challenges in life, you tend to see all living and non-living beings as equal.

4. Self-Knowledge: A mind full of calmness helps to control our impulses, to stay unperturbed and become hopeful through good times and bad times. The knowledge that changes inevitably plays a big role in our life to stay calm and stress-free.As a human being, we are prone to getting desires. We should neither suppress a desire nor allow it to take control of your life and mind. Getting caught in the chains of desire will always end in harm, stress and the result – rebirth. You will be taking none of the wealth nor any other material possessions to your grave.

5. Stay CalmL: Meditation is the best form of non-physical activity to achieve “Inner Peace” and “Sadhana.” The quote says that,a human mind hell-bent only on attaining money cannot focus on meditation nor indulge in the “Inner Self.”Have positive thoughts. That will help to achieve a balanced perspective and self confidence. It helps to overcome negative notions.

6. Disciplined Action: The activities that are happening at present are also for a Good Cause. The happenings in the future, are also for a Good Future. It is foolish to pay attention to the past. Remember you can design a GREAT FUTURE if you concentrate on the PRESENT.If something is went wrong then something is going to be good, wait for your turn and do your work regardlessly.

7. Nothing is Permanent: Permanence is never in a human life. When you accept change as a part of life, you can handle all the tough situations in a calm manner. To be successful in life one

should adopt the situations, innovate it then come up with new solutions and explore new opportunities. So, Whenever you are enjoying the experiences of a familiar surrounding you should have to be ready for the new challenges and new change.

8. Be Fearless: The Bhagavad Gita says fear is the primordial emotion present in every living being. The achievement will be nil if you have the fear factor in the mind. Fear, in other words, means doubts in your ability. It will not only make you forget the goal out of fear but will make you worthless.

9. Manage your Emotions: The unpleasant emotion of a human being experiences to give rise to negative thoughts and push towards committing unpleasant, unfavorable and destructive acts. It also leads to harm to anybody subsequently. Extreme craving for sex will turn a human into a sex maniac. Anger – people will think you are dominating them and you lose friendships/relationships. Greed – you are always restless. The body becomes host to problems such as high blood pressure and jealousy.

10. Positive Thinking: Your thoughts define and design your life. If you think to be happy even in times of failure, you will be happy. If you let revenge take over the mind even in times of success, you harbor negative impressions. But when you become the Master of your own mind, you will never again feel the agony of pain or sorrow. Be grateful, meditation, reading positive literature and giving back perspective are some techniques that can help you to foster positive thoughts. It helps to overcome negative notions.

11. Tolerance and Forgiveness: Tolerance teaches us to face the hardships in life. Forgiveness leads to pardon, justice and helps to overcome the feelings of revulsion. It helps to develop feelings of love and empathy, and also leads to overcome from divisive thoughts.

If we incorporate these values in our life, we will be in a world of peace and happy. Our ancient texts are filled with such lessons, that will help us find the right path of Dharma and Karma. The most important and practical ones that we can apply in our daily lives.



4. Niti Sara

Su means, "Good" and “Bhāṣita” means, "Saying." Hence, in Sanskrit Subhāṣita means, "Good saying." These are the eye or ear catching sayings which are told by greats of times and which when read or heard, can change the life of a person. These are short and highly motivational. These sayings are also called as Sukti, Sunrtāvāka, Vagbhusana etc. Here we have given the English translation of some Sanskrit slokas (Subhāṣita) from Ramayan, Mahabharat, DharmaSastra, Niti Sastra etc

- ✚ Truth shines amidst kings
- ✚ Enmity with friends is a grave losing concern
- ✚ Good persons retain only the benevolent deeds
- ✚ Greed is the highest sin personified. It instantly brings about abnormal aberration and is exceptionally irreligious and brings about consequently a series of sins
- ✚ She is real wife who is expert in performing domestic duties, begets progeny and also devoted to her husband and faithful to him

- ✚ Anger is the destroyer of men and at the same time it elevates.
- ✚ The positive ruling of Dharma is that, actions bear fruit in this world
- ✚ Dignified conduct is the highest Dharma
- ✚ No one except it is the doer who reaps the results of his action
- ✚ Men of excellent conduct will be respectful and be protected by men following him. He should tolerate the harsh words of low people always. The virtuous conduct of the grandiose should be prized as ideal.
- ✚ Men of forgiving nature have mastery in this world and hereafter also
- ✚ Do not act without examining the situation carefully. One ought to act only after scrutinizing the situation carefully. Otherwise one will have to grieve,
- ✚ There is no official coronation ceremony held to declare that lion is the king of jungle. He becomes king by his own attributes and heroism
- ✚ When it catches fire in the forest, wind is there to assist it. Same wind destroys a small lamp. If one does not have power/wealth, he doesn't have friends. Become a mighty and powerful nation in the world.
- ✚ A crooked man's knowledge is used by him only for the arguments, his wealth results in him becoming an egoistic person and his power is used just to trouble others. The opposite is true for a good . His knowledge is used for good purposes, his wealth is used to donate others and his power/might is used to protect the weak.
- ✚ Man is bound to experience the fruits of his good and bad actions. The karma does not diminish even after billions of days of Brahma unless one experiences fruits of karma.
- ✚ The parents who do not educate a child are his enemies since he is humiliated in an assembly of learned men like a crane among swans.
- ✚ A student acquires quarter of knowledge from the teacher, a quarter from self study, a quarter from class mates and the final quarter in course of time.
- ✚ A scorpion has poison in its tail. A bee has poison in its head. A snake has poison in its teeth. An evil person has poison in all his limbs.
- ✚ Win the whole world by truth, sorrow by charity, elders by service and the enemies by archery.
- ✚ He who gives birth, takes one to the Guru, imparts knowledge, gives food and protects one from fear – these five are equal to father.
- ✚ The wives of teacher, king and elder brother, the mother-in-law and the mother who gave birth – these five are mothers.
- ✚ Longevity, deeds, prosperity, knowledge and death of a person are decided even while he is in the mother's womb.
- ✚ Clothing is the prime requisite for decorations, ghee is the foremost requisite for food, virtue is the foremost requisite for women and knowledge is the chief requisite of scholars.
- ✚ Truth is my mother, knowledge is my father, righteousness is my brother, compassion is my friend, peace is my wife and patience is my son. These six are my kith and kin.
- ✚ He who renovates or helps to regain the glory of fallen family, abandoned well or lake, dethroned king, refugee, cows, temples and wise men, attains fourfold merit.

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Chapter VI

Teaching Methodology and Value Education

India is the land of values. Every individual is diversified based on culture, religion, caste, creed, color, and much more yet united in the base of values. From the past chapters, we could understand the depth and value of values. So, now comes the most difficult part which battling between following the values and excuses to avoid them. One who wins the battle decides the destiny of their lives. Life is a journey. Even though one is aware of the destination or goals of their life, the turns and decisions change their path and sometimes even the goal. This is where values come as a lifesaver. Values are like our parents sometimes it is easy, many times it's hard to understand but will never leave us down.

So, to win the battle one should understand the basics of the battlefield, weaknesses, and cautionary points. Here, in following the consciousness-based value system, one will come across many doubts, fear factors, myths, and confusions. This chapter is structured based on psychological facts, one learns much deeper when he/ she has to teach the concept rather than learning for oneself therefore it can be utilized as a user manual for life, as it focuses on understanding the myths behind following values, accumulating values in their daily lifestyle, understand the missing block. So, this can make any individual teach the core of values irrespective of their professional fields chosen.

1. Mythologies of Values, and rules of life and the reasons behind

The term mythologies according to oxford university states that mythologies- plural noun of the term “ Myths” which means a widely held but false belief or idea. These mythologies were started as a talk and later has become the rules of life. Some common myths faced in practicing values systems are:

- **Values do not lead to the road to success**

Following values sometimes may not give immediate success but will definitely give success and most importantly peace of mind, confidence, and contentedness of living the life in a righteous way.

- **Values are for others and not for me**

There is a famous saying “ We are very good lawyers for our own mistakes, but very good judges for the mistakes of others.”The same can be applicable to the values we learned. One uses values when the society or people walks against the values and that gives pain or trouble to him but conveniently forgets when he/ she has to follow the same. A simple that can define this value point is “ Public transport travel experience”. While we are standing in a bus and when someone hits/ or stamps us by mistake, doesn’t give the seat to an elderly people we will scold them or at least give a good angry stare. At the same time if we stamp or hit a person by mistake we would simply ignore by justifying ourselves with urgency to either get in or get down. Top-notch is the moment we sat and an elderly person gets in the bus we pretend as slept/ or our full attention will be on the mobile screen. Simple but intense right? A simple way to identify

and correct these activities is the moment you find an excuse to make your action right because righteous action doesn't need any explanation.

- **Values are religion-based**

As Swami Jagadatmananda Saraswati quoted” It's the religion that needs the values as a base to stand and not the Values. As values are self-sustainable”. Any individual who wishes for a hassle-free life can follow the value system irrespective of religion. Value system torches the dark path of handling reality.

- **Understanding the value at surface level**

Every human has the biggest hurdle of understanding the concepts, relationships, people at a surface level and starts to react, judge, and decide based on that level of understanding. This surface-level understanding is the greatest danger as it many times hides the truest reality. The simple solution to overcome this is to wait patiently till the commencement of understanding. The value system and the value classes are taken so lightly because of this surface-level understanding. Once the seriousness is understood the changes start from individuals, then pass on to the society, and the entire country will be at peace and harmony.

- **It's more philosophical than practical**

Value education is often taught in classrooms and is focused on just as a subject and not as virtues of an individual's life. Every other subject has Labs and practical sessions to learn, understand and explore much more than theories learned from books. But we all forget an important concept that values learned as theories do have labs which are our day-to-day lifestyle. When a doubt from other

subjects is seen as the growth of learning whereas the doubts arise while following the values are often ignored because of the fear of shame, guilt, and being bullied by our mates. Hence, these doubts grew strong which paves the way to accept the above myths and proceed with pain throughout life.

There are more and more misconceptions. It's just a tip of an iceberg. These common 4 myths are so popular that any individual who has a lesser understanding of values will definitely quote them at any point of their lifetime. This could be easily overcome if one decides to follow the value system as their daily part and parcel of lifestyle.

2. Breaking the abnormal patterns and understanding the core

According to Bloom's taxonomy, the pattern followed by an individual is remembering from previous learned to understand the new concepts then moving on to more complex learning skills like applying and analyzing what has been learned, later evaluates the level of understanding and create a pattern of habit from that. Here thinking and thought- play a vital role in a person's life as this sets the boundaries and limits.

Thinking is the subjective process one uses to determine connections and patterns of society. When one thinks, develops the information to form ideas, engage in problem-solving, understanding, and arrive at decisions. **Thought** can be defined as the act of thinking that generates thoughts, which emerge as opinions, thoughts, tones, or even emotions.

Some common abnormal patterns which create the belief of negativeness in understanding the values can be classified as “*I am ...*,” “*People are ...*,” and “*The world is ...*” statements.

- I am the only person following the values. Following the values has always ended up in so much trouble and failure in life.
- People are valueless and selfish and they don’t follow any values which as result gives more trouble and pain to the people who follow values.
- Finally, the world is not a safe place for people who follow values. Often world sees the people who follow values as a weaker section in life.

The main reasons for this abnormal pattern are as follows:

- Helplessness
- Worthlessness
- Unlovability

The negatives in understanding the values that fall under the helplessness category are related to personal inability, vulnerability, less will-powered in following the values, and inferiority. Worthlessness is due to a wrong understanding that we are insignificant and a burden to others. Unlovability includes the fear of not being likable and incapable of being accepted as part of the group.

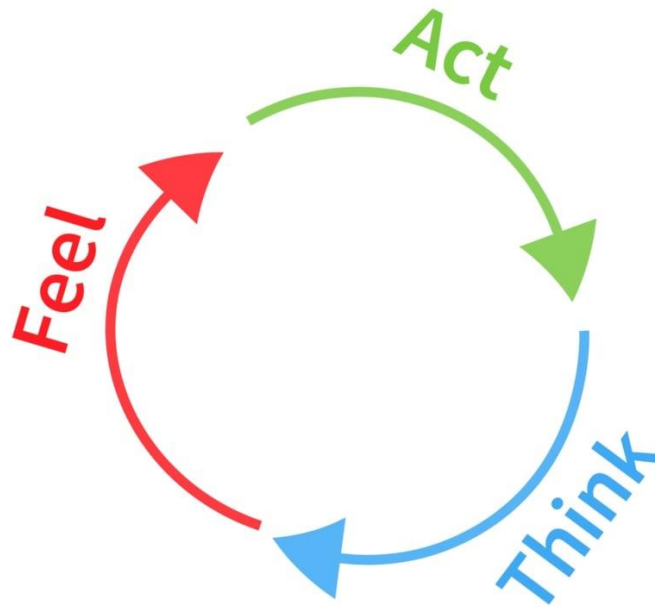
Understanding the Core

The patterns are always breakable with the hammer of strong willpower and patience. Here are some of the abnormal patterns, ways to overcome and understand the core of implementing the values in daily life and making it a habit.

1. Motivated by negative emotions.
2. Get trapped by thinking fallacies.
3. Expecting Immediate result .
4. Neglecting the process and focusing on results.
5. Trying to change too much within a short duration.
6. No commitment and consistency in following Values.

Breaking the pattern

First, let's understand what the human behavioral patterns. According to the American Psychological Association “ a complex arrangement of two or more responses that occur in a prescribed order. Behavior patterns are also referred to as **chains of behavior**, highlighting their nature as a complex linking of simpler segments of behavior. They may be formed via the operant conditioning of various segments presented in the appropriate order. Also called the **behavioral pattern**.”



According to human psychology, once the defect in the pattern is understood, and fixed in the mind as wrong, it starts creating anticipatory thoughts which give anxiety and increase the fear that paves the way to break the abnormal pattern cycle.

Use 5 R's

Remember – Resist – Recline – Replan – Restart

- **Remember:** Recognizing that you are not following values. This is a critical first step in learning to implement values in life.
- **Resist:** You must refuse to allow the negative thoughts/ actions to pursue. Gain strength by doing something to rattle the negative image and/or thoughts.
- **Recline:** Controlled breathing will help the body to relax during this thought chain. Count to five as you take a slow, deep breath, then release it in a

slower, controlled exhalation to the count of ten and repeat this for several cycles till you feel the situation is powerless and that is no more controlling you or your thoughts. This will help if you are breathing fast or holding your breath. Also, this makes you think about the values you learned, following and the places you were about to miss.

- **Replan:** This part helps you in understanding the missing pieces in following the values from learning to action. Journaling is one of the best approaches to master values as a habit, organize oneself, keep track of the thought process, additionally keeping one's mind peaceful and healthy. In this one can use **Affirmations, Thought Switching, Imagery, and the Mood States.**
- **Restart:** Finally, remember about what you are like when you think and perform with values and amplify your self-confidence by exercising these values when your thought chains attempt to hinder you.

Remember, this is a long process and will definitely take time, patience, and most importantly lots of confidence and acceptance. So, utilize the following games and techniques to strengthen the bond between the individual and within yourself to acquire the goal.

3. Some Methods-

Storytelling, role play, group discussion, Group activity, games (Stickers of appreciation, thankfulness multiplies happiness, Teamwork always wins, See the pics and Say the Values and Devalues) and quotes based on NCERT values.

- **Storytelling**

In an exemplary endeavor to make learning values fun and effective, storytelling based values are a great fun-filled creative technique. It is a unique, year-long programme that builds values like kindness, respect, and honesty in students using Indian stories. Explaining the reasons for taking on this innovative teaching model "We underestimate the power of stories and their impact on our minds. The message or moral of an interesting story creates a far greater impression on us than the usual preaching ever does. Storytelling is a beautiful tool that simultaneously engages various parts of the mind like the cognitive, the creative and the emotional. It allows us to explore different cultural roots, experience diverse thoughts and enables us to empathise with unfamiliar people, places or situations. Stories teach us about life, about ourselves and about others. Storytelling is a unique way for students to develop an understanding, respect and appreciation for other cultures, and can promote a positive attitude to people from different lands, races and religions.

Benefits

- Enable us to traverse their cultural roots
- Assist in enduring diverse cultures.
- Allow us to understand with unfamiliar people/places/situations
- Provides insight into diverse traditions and values
- Supports us understand how wisdom is common to all peoples/all cultures
- Strive shrewdness into universal life experiences

- Help us contemplate new ideas
- Expose differences and commonalities of cultures around the world

Other benefits of using storytelling in the classroom

Stories can...

- Develop a feeling of happiness and recreation
- Improves individual willingness to express thoughts and feelings
- Boosts active participation
- Improves verbal proficiency
- Inspire practice of imagination and creativity
- Strengthens cooperation between individuals
- Intensifies listening skills

Digital Storytelling

Digital storytelling is a marvelous way to improve creativity and imagination. This method combines story narration with relevant multimedia to support and make the story more interesting. Since multimedia is a powerful tool to grab the attention of any audience, learning values will be much stronger. Also, it's a great platform to understand the usage of values in day-to-day life.

Roleplay

Roleplay has come to possess increasing relevance in learning over the last decade. There are multiple studies on the importance of role plays in aiding learning. Role-plays can increase student interest in the material being addressed within the classroom. It also can improve student engagement levels. Students transform from being passive recipients to active actors within the classroom.

It helps them understand different perspectives and enables them to look at things from another's viewpoint. As a facilitator, modeling good behaviour and rewarding such behaviour is usually far more effective than punishing negative acts. For instance, a task play on bullying in class will help students experience the role of the bully, the victim, the bystander, etc. This may help students experience the emotions of the various stakeholders. It will also make it clear to them what's expected to do in such scenarios. Such exercises are found to be extremely useful in removing negative practices in class. Students can take up each role in epics and can create a different storyline by following opposite values of that epic character to understand the depth of values.

Roleplay and game-based learning have played a crucial role in recent years in converting classrooms from rote spaces to more active, engaged spaces. This has also shifted classrooms from being teacher-led to teacher moderated, where the teacher becomes an enabler of learning and not the driving force of it. At its advanced levels, students will take ownership of their learning, learning skills that will enable them to become lifelong learners.

At the end of a role-play session, it is important to sit down with all students to facilitate a reflection exercise. This will provide an opportunity to capture the learnings of all students and will provide everyone with an opportunity to express how each one felt in their particular role. This will help close out the activity in a

manner that synthesizes the learnings from the exercise while leaving students thinking deeply about their experiences.

Group Discussion

Group discussion plays a vital role in understanding the topic. Discussing values with classmates helps in learning the values with a deeper understanding and lesser time. Group discussion involves sharing of learning by students which equally benefits all the students. Every student has a different approach to learn things. Different students may adopt different methods of learning. Each method has its pros and cons. Hence, when many students discuss a value that has already been experienced by them; it helps them to come across the learning gained by various methods of approach.

Group discussion has its ethics such that the students need to be cordial and polite during

the discussion so that the discussion can lead to productive exchange of knowledge as well

as to healthy criticism and benefit the students. The important benefits of group discussion

are as follows:

- It helps in learning more values
- generating more ideas about practicing the values.

- Understanding the problems in following values and ways to overcome them.
- Understand one's own mistakes and weaknesses.
- Build's up self-confidence.
- Enhances communication skills.
- A deeper understanding of values and possible ways to stick around in daily routine
- Learn to respect and value other person's opinions.
- Strong bonding
- Improves the listening skill

Group Activities

Sticker of Appreciation

Establish a chart that recognizes the acts of values an individual performs. List all the students in the class, on the chart. Next, create a column next to their names, and provide each student with a packet of stickers. The stickers can be balloons, hearts, angels or even flowers. Each time any student notices another student doing a good or kind deed, let them place a sticker in their column. At the end of each week, award a prize, such as an appreciation handwritten letter from the class members to the winner. According to psychological facts, the more an individual is appreciated the more he/ she performs well.

Thankfulness multiplies Happiness

Each student has to write a list of all the things she/ he would like for their next birthday or after any occasion or vacation. After everyone is finished, ask them to count how many items they wrote down and write the total number at the top of their page. Now, multiply the total number by three. Every individual should write down the total value of gratitude they are thankful for. This game teaches students to remember to be grateful for the things they have because they can visualize that those items far outweigh the others.

Teamwork always wins

Students are provided with puzzles and informed that the first student to complete wins the prize. The students can choose to work on one puzzle as a team or try and complete an individual puzzle. If they work as a team, they must split the prize; else can keep the prize for themselves. The duration to finish will be five minutes. The students will understand that working together, they are much more likely to gain some of the reward instead of none at all. To ensure students understand this objective, educators can also do the game in two rounds; one where the students work alone, another with a classmate.

See the picture and say the values

In this method, one can bring out the past hidden feelings, traumas and understand what values one misses in their life. Any image or painting or drawing can be randomly shown to students and story has to be narrated immediately by a student without any time for thinking. From the story narrated students can form two groups one listing the values and other listing devalues. Later, from the list of devalues another student should continue the story which was previously ended in such a way those devalues were changed and following values. In this way, each student will clearly understand how to face and handle the devalues.



From the above picture, narrate a story and point out values and devalues in it.

NCERT Values

National Council for Educational Research and Training (NCERT), New Delhi has mentioned in documents about 83 values in education on social, moral and spiritual values. These are —

(1) Appreciation to the values of other culture (2) Anti untouchability (3) Citizenship (4) Worry for others (5) Care for others (6) Co-operation (7) Kindness (8) Democratic decisions.

(9) Greatness of person. (10) Respect of physical work (11) Friendly nature (12) Good behavior. (13) National assessment. (14) Obey (15) Utilization of Time (16) Search of Knowledge.

(17) Patient. (18) Mercy (19) General Objectives. (20) Manners. (21) Devotion. (22) Healthy life. (23) Unity. (24) Purity. (25) No cheating. (26) Self Control. (27) Resource prosperity.

(28) Consistency. (29) Respect for others. (30) Respect of old aged. (31) Simple life. (32) Social Justice. (33) Self discipline. (34) Self-help. (35) Self-respect. (36) Self-confidence.

(37) Self-support. (38) Self Education (39) Self-dependence. (40) Meditation. (41) Social service. (42) Unity for Human being. (43) Difference between right and wrong. (44) Feeling of social responsibility. (45) Cleanliness. (46) Curiosity (47) Daring. (48) Religion. (49) Discipline.

(50) Tolerance. (51) Equality. (52) Friendship. (53) Loyalty. (54) Freedom. (55) Far slighness.

(56) Gentleness. (57) Thankful. (58) Honesty (59) Helpful. (60) Humanity. (61) Justice.

(62) Endurance. (63) Truth. (64) Universal truth. (65) Universal love. (66) Importance of national and public property. (67) Initiatives (68) Mercy. (69) Mercy toward species. (70) Piety

(71) Leadership. (72) National Unity. (73) National awaking. (74) Non-violence. (75) Peace.

(76) Patriotism. (77) Socialism (78) Sympathy. (79) Culture. (80) Good influence. (81) Team spirit (82) Punctuality. (83) Team management.

After observing the above specifications we can divide values into the following groups—

1. Personal Value — The principles and ideologies that a person follows in personal life. Cleanliness, consistency, punctuality, the search for knowledge and simple life, etc. are of this category. 2. Universal Value — Principles that all people across the planet are expected to adhere to. 3. Human Value — Principles and ideologies that are basic to human nature to make them smooth and happy. 4. Religious Value — Persons believe in a particular thought which is a guide for reasoning between good and happy. 5. Civic Value — Principles, which guide in the dos and dont's of the citizens. 6. Moral Value/Character Value — Principles and directives, which enable us to follow the correct and right path. Good conduct/character, mercy, sympathy, kindness, endurance etc. are the values called character values. Their objective is made the person eminent from the point of view of character. 7. Spiritual Values — Principles, which give directives to follow a faith in some philosophical thoughts. 8. National Value/ political value — Principle, which encourage a person to imbibe the feelings of patriotism and natural integration. Patriotism, national unity, national awaking etc. are the values

categorized in political values. Their aim is to make the person an able citizen, so that they can be aware of their rights and duties. 9. Social Value — Principles and ideologies, which encourage us to live together. In these values respect of elders (old age), social service, protection of culture etc. are included. These are the value because of which a person thinks about welfare of society. 10. Educational Value — Growth of mind, curiosity, meditation etc. are the values which are under educational values. Aim of education is to develop mental ability (knowledge) of child, it also makes the child self dependent. 3 11. Aesthetic Values — Love for nature, appreciation to beauty, forest protection etc. are aesthetic values. Here the person is expected to love beautiful things and make clean to the land on which he/she lives. 12. Scientific Value — Principles and directives which force us to test, analyze, verify inquire, etc.

The role of a Teacher

In educating and instilling values, the teachers possess a prominent position to perform. The following positions are vital:

- A teacher has to perform as an intermediary who spurs, motivates, acquaints, and sharpens the learners concerning value situations in life.
- By connecting the learners actively in discussion, games and practical activities, the teacher should execute them conceive and shine on values.
- The teacher should also feature the students to practices see and develop art, beauty in nature, human relationships, acts of moral worth, and develop their moral sensibilities.

- Should support in building an atmosphere of love, trust, cooperation, and security in the learning environment favorable to the growth of great goals and values.
- Should keep on acquiring and updating knowledge, modesty, and fairness to admit bewilderment.
- They must carry out their professional responsibilities following the highest standards and principles of the teaching service.
- They should develop a nationalistic spirit amidst learners.
- Create consciousness about the problems of the future especially those related to the non-follower of values, consequences to be faced.

Conclusion

The main aim of this chapter is to learn, understand and implement values as a daily habit. Values though seem to make the path very challenging to follow, it's actually the simplest and easiest route to work on. Many myths and illusionary challenges have given a false idea about following the values. Values are like the backbone of an individual's character. Its always never late to start a new beginning in your life. Good luck.

Reference

- McGregor, J. (1993). Effectiveness of role-playing and anti-racist teaching in reducing student prejudice. *Journal of Educational Research*, 86(4), 215-226.
- Value Education. Rakhi. ISBN: 9381427941.
- Value-Oriented Education. Neelkamal. ISBN: 8183161790.

Certificate Course in Value Education

Semester - IV

Hours of instruction /

week: 3

No. of Credits: 3

Objectives:

1. Understand the importance and role of values in human life.
2. To create and develop the feelings of respect for individual and society
3. To inculcate good manners, responsibility and co-operative social responsibility.
4. Help students to develop an independent way of thinking and living.

Unit I: Philosophy of Value Education

8hrs.

Nature, scope, definition of value education- Western thoughts, Indian thoughts- Vedic thoughts, values recommended by NCERT, Personal Values, Social Values and Universal Values.

Unit II: Yoga and Value Education

8hrs.

Pathanjali Yoga Sutra (adi, vyadi, panchakosha viveka) - food habits and Asanas - Meditation, relaxation techniques

Unit III: Psychology and Value Education

7 hrs.

Mind, Cognitive thinking - Attitudinal change- Social psychology- Behavioural modification.

Unit IV: Indian Epics and Value Education

8 hrs.

Concept of Consciousness in Ramayana, Mahabharata and Bhagavad Gita and Upanishads- Consciousness and righteousness based way of Life- Practical application – Challenges in Value education: cultural, social, personnel and Intellectual challenges.

Unit V: Teaching Methodology and Value Education

9hrs.

Mythologies of values- breaking the abnormal patterns - understanding the core Values. Methodology for teaching human Values – storytelling, role play, group discussion, group activity, games (Cards, Weight on Negativity, See the pictures and tell the values and de-values) quiz programs and quotes based on NCERT listed Values.

Total Hours: 40

Course Outcomes:

- To make students understand the concept of values at different levels: Individual, national and Global
- Enable the students to identify the personal, professional and social values and integrate them in their personality.
- To enhance the ability of students to create a balance between their individual freedom and social responsibilities.
- To develop positive habits of thought and conduct and work cohesively with fellow beings and to handle diverse type of personalities.
- To facilitate students to develop a method for making ethically sound decisions for themselves

Text Book:

1. Swami Dayananda Saraswati, “Value of Values”, Sri Gangadareswar Trust, Rishikesh 1985
2. Venkataiah. N, “Value Education”, A.P.H. Publishing Corporation, New Delhi
3. Norman C.Dowsett, “Yoga and Education”, Sri Aurobindo Society, Pondichery

Reference Book:

1. Venkataiah.N, “Educational Technology”, A.P.H. Publishing Corporation, New Delhi.
2. “The Man Making Message of Swami Vivekananda”, Ramakrishna Tapovanam, Tiruparaiturai.
3. Barbara Kelly, “Frameworks for Practice Educational Psychology”.

Assessment Pattern: Total - 100

1. Project - 30 Marks (Mini Project focusing on Value Education with the page limit of 50)
2. Assignment - 20 Marks
3. Theory Test- 25 Marks
4. Theory Test- 25 Marks