

# Value Education

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## **Definition of Value**

Value is commonly regarded as an economic conception. An object is said to have value, if it satisfies a human want or desire. All things that satisfy human desires are good or have value. Food is good; it has value because it satisfies hunger. Shelter is good because it saves us from inclement weather and wild animals. But this definition does not go deep enough.

It is generally recognized that there is relation between the satisfaction of desire and the preservation & furtherance of life. Value in this sense is essentially survival value. It is adjustment to the environment.

But such a conception of value is still inadequate in complex human civilization. Men's wants today are much more complex and numerous and goal of life is much more comprehensive.

Man is not a mere animal or a bundle of desires. Man is not only a body -mind complex but a person, a Self, a spirit. So what satisfies his personality or contributes to his self-realization is ultimately valuable to him. His wants & desires must themselves in turn be valued in terms of their relation to his fulfillment in self realization. Man must go beyond organic method of satisfaction of desire to reach the concept of what is intrinsically valuable. There are absolute or intrinsic values cherished by all persons beyond all differences due to time and place.

## **Values & their Orientation**

Life is a journey with Freedom and Bliss as its destination. A child born in a family brings its own *karma sanskārās* and evolves on its own line of development. Man being a social animal has to adjust between his personal development and social needs. Higher needs separate human world from that of animals. Values are the higher normative needs of humanity which individuals experience as inner moral, cognitive, aesthetic, social and spiritual imperatives, leading to bliss and absolute freedom. The more such enlightened citizens the better the society.

Since we live in a predominantly democratic way of life where individual goal of Freedom and Bliss has to be interwoven with Social equality, fraternity and justice, Enlightened Citizenship is our goal for personality development of students.

i) In short we want to make a student:

- a) attractive in appearance
- b) friendly in behaviour
- c) strong in character
- d) dynamic in action
- e) inspiring in interaction

What is Enlightened Citizenship

Five hundred years before the birth of Christ, Prince Siddhartha of Kapilavastu, protected in his royal palace from ground realities of life in the world, was not happy. In a secret outing of his city kingdom he came across an old man tottering on his stick, a Leper in advance stage of his disease, a dead body being carried on the shoulders towards burning ghat, a Sannyasin bright & happy walking alone and Prince decided to give up his palace, wife and new borne baby in search of happiness. After much efforts he acquired enlightenment setting a new wave of Dharma which gave all importance to removal of misery of man. His way of life based on, Upanishadic thought without quoting them, was followed by rich & poor alike.

The democratic set up that most of the people live today has evolved from the Greek experiments of western nations. The art of living together in a polity, regulating their life & work, so that each member of the polity can achieve his or her maximum life-fulfillment framing laws levieing taxes was evolved by western nations.

The very concept of Democratic citizenship presupposes that we are aware of the fact that we live in a society along with others' and everyone is intrinsically important.

Hence from individuality which connotes freedom without responsibility a person has to strive for enlightenment through development of personality desiring to achieve the welfare of the people at large. From genetically conditioned individuality we have to transform into a spiritually expansive personality.

In our age, when Swami Vivekananda asked to remain immersed in Nirvikalpa Samadhi Sri Ramakrishna chastised him asking him to become like a Banyan Tree sheltering many, helping helpless towards fulfillment & freedom. In Swami Vivekanandas life & teachings we find gems of value orientation for personality development towards enlightened citizenship, highest spiritual bliss synergized with most common concern for welfare of an ordinary person in modern age.

### Value orientation

<b>Enlightened Citizenship ( Goal)</b>				
<b>EXISTENCE, KNOWLEDGE, BLISS ( Intrinsic values)</b>				
<u>Spiritual</u>	<u>M2W</u>	<u>Aesthetic</u>	<u>Cognitive</u>	<u>Social</u> (Instrumental values)
* Brahmacharya	* Honesty	* Pursuit of art	* Concentration	*Empathy
* Shraddha	* Non violence	(music, singing, painting etc.)	* Independent thinking	*Service to poor
* Unselfishness	* Cleanliness	* Appreciation of nature	* Scientific temper	*Respect for all religions
* Philosophical Outlook	* Contentment	* Martial arts	* Objectivity	*Justice
* Devotion to God	* Austerity	* Creativity	* Dignity of Labour	*Work-in-group
* Truth	* Self Study	* Communication Skills (manners, speech)	* Self Respect	* Patriotism
* Fearlessness	* Simplicity		* Perfection	*Punctuality
* Strength	* Self Control		* Perseverance	*Obedience

**Table 1**

a) **Intrinsic Values:** According to highest Indian thought, Vedanta, self realisation is the goal of human life and intrinsic values are those which are inherent in the self eternally.

No human being wants to die, even those on deathbed continue to hanker after life & continuity. This shows the nature of the self to be immortality or eternal existence while body mind complex is mortal.

Even an idiot does not like to be called so because the very nature of self is consciousness or knowledge of the eternal existence though we know that the more we know the less we know we do not like to be called ignorant as the SELF is all knowing or KNOWLEDGE.

All around us we see play of pain & pleasure, more pain than pleasure, but we want to be happy in this world. We want pleasure minus the pain and we know seeking that, is our very nature. One who seeks pain in this world like *Pāndavā's* mother *Kunti*, is doing so for constant remembrance of something beyond both, the creator. The very nature of SELF is *ananda* or BLISS.

Vedanta says the SELF knows that it is eternal existence and is happy about it. It is below human potentiality to live in the opposites of birth & death, knowledge and ignorance, pain & pleasure.

**b) Instrumental values:**

- **Spiritual :** Reality orientation is a must where the Atman = Brahman concept is brought home. Atman as the constant behind the changing body-mind complex and Brahman the constant behind the changing natural phenomena are one and the same, and goal of human life is to realize this unity. For this preservation & channelisation of all energy in human body and nature around is absolutely necessary. Knowledge of immortality of Atman and its presence in all beings will bring in shraddhā or faith in oneself & all. A person learns to utilize the energy given by the cosmos for perpetuating welfare of human & natural resources, feels humble in heart due to understanding its insignificance in the magnanimous cosmic play around, at the same time feel worshipful for the Creator of such creation.
- **Moral :** Honesty cannot be the best policy but the only policy because even a liar does not want to hear lies from others and a thief does not want other thieves to steal in his own house. We cheat only because we are weak, so strength of body mind complex is moral. When you fear, you are a nobody and it is fearlessness which is the ornament of personality. Non-violence is not for the weak but for the strong who are not jealous of anyone. Such strength is increased with self control on the speech and action. One has to employ self study to be strong in body, mind, muscles and intellect, nerves and emotions through regular exercise physical and mental. Yogāsāniis and meditation, aerobics and prayers. Cleanliness personal and that of surroundings increases self confidence and contentment for what we get from nature & other humans, enhances a cheerful personality always happy in life.
- **Aesthetic:** What can't be said in thousand words can be brought home in a line of song, what can't be expressed by thousand words can be said by drawing a line. Artistic talents like singing, playing musical instruments, drawing, painting, dancing, martial arts blooms a personality. Keeping the eyes open to the intrinsic beauty of nature around, like the creativity at a rose flower coming on a plant in dirt shows, and a respectful attitude to environment helps individual & society. What you possess needs expression through speech in commanding language and manners in commanding gestures postures and need careful nurturing.
- **Cognitive:** Knowledge is power when relevant and applied. For enlightened citizenship emotions developed through moral & aesthetic values need to be supplemented with intelligence to develop emotional intelligence. Independent thinking, analytical scientific temper, objectivity in decision making, self respect in taking responsibility for actions taken with firm belief in law of *karma*, trying hard for logical perfection in all actions taken, perseverance in following till end any decision taken and dignity of labour of doing any aspect of work involved, are cognitive values. Above all, concentration of high degree useful in any endeavour makes difference between person and person.
- **Social:** Since humans live in family, society, country and the world which is interconnected and interdependent social values like empathy, teamwork, justice, patriotism, respect for all religions and service to the poor forms an important aspect of personality development. The preamble of the constitution of India adopted on 26th Nov. 1949 we have solemnly resolved to secure to all its citizens social, economic and political justice while more than one fourth of our population is illiterate and poor.

## Methodology

The various modes adopted for imparting value education in Ramakrishna Mission Schools are as categorised below:

### a) Instructive Method:

- **Conceptual Technique:**  
In this method a value, viz truth, non-violence, courage, friendship, self-control, punctuality, cleanliness, integrity, will power, service, charity, faith etc., may be selected as a topic of discussion.
  
- **Incidental Technique:**  
Whenever a teacher notices an incident which has a value implication, he has the opportunity to use it for giving right value precept.
  
- **Implications of history & other branches of humanities:**  
History and other branches of humanities have tremendous potentiality to help the students to distinguish between right & wrong, good & bad, facts & fancies.
  
- **Biographical Technique:**  
Study of biography or autobiography of a person who attained greatness & excellence in life by living for certain values and standing for certain principles.
  
- **Through stories and parables:**  
It enables children to imbibe values through entertainment. It also enables the pupil to develop the faculties of imagination and memory. It has been observed that a pupil gets a clear picture of a value laden situation by means of his own narration of the situation. Hence a student should be encouraged to narrate stories which have value oriented implications.
  
- **Religious Studies:**
  - Views of various prophets and saints, viz, Sri Ramakrishna, Swami Vivekananda, Buddha, Jesus, Mohammed and others.
  - Salient features and recommendations of various religions: Hinduism, Buddhism, Jainism, Christianity, Islam etc.
  - A study of selections from the scriptures of major religions.

### b) Interactive Method:

- **Group Discussion :**  
To be conducted to chalk out strategies to be followed while encountering various moral situations and dilemmas in life, especially in context to existing social evils.
- **Seminars, Extempore or Declamation on:**
  - Social Evils: Awareness about them and their remedies.
  - Various aspects of character & the hindrances one has to face in cultivating them.

An experienced teacher or some resource person may summarise the students' opinions by giving valuable suggestions.

- **Quiz:** On life and teachings of a great spiritual or national personality.
- **Debate** on certain value dilemma.

### **c) Activity centred approaches:**

- For developing Social Awareness through activities like Shramdan (gardening, campus cleaning etc.) & Social Services (visiting slums, literacy programmes, visiting hospitals, etc.)
- For developing mental and spiritual awareness through Prayer, Chanting, Group Singing, Guided Meditation, Ceremonial Oath Taking, etc.
- For developing Hygienic awareness through Yogasanas, Games & Recreations, Mass Drill, Proper Diet, Physical Cleanliness, etc.

### **d) Through Celebrations & Cultural Programmes :**

- Observing birthdays of great spiritual & national leaders.
- Observing Independence Day, Republic Day, National Youth Day, etc.
- Dramatisation of value laden situations, remarkable incidences in the life of great persons, etc.

### **e) Through Audio-visual aid :**

- Through CD display on various themes, viz, Personality Development, Biographical studies, etc.
- Through posters of great persons labelled with some of their inspiring quotations.
- Through web-sites which have value implications.

## **Teacher as Role Model**

### **Preamble**

In Indian tradition a teacher is called acharya. He is expected to teach his students by his acharya (i.e. behaviour). After father and mother a child is influenced by its teacher. So "Teacher making" is a precondition to "man-making education". Due to diversity of our country as well as nature of our schools great flexibility is required in synergising existing traditions and new ideas for teachers to "Catch the fire of Swamiji" in accepting teaching as a profession as well as a mission. Needless to say teaching learning is an on going process and methodologies will continue to be modified in future. So following scheme is proposed as a systematic, self evolving mechanism for developing teacher as a role model for students.

### **1. Relationship**

#### **a) With Students**

- i) Teacher has to command respect by his character and love for students.
- ii) He has to have faith in students while knowing weaknesses and strength as also their sociocultural background of everyone of them.
- iii) He has to allow freedom of thinking, critical enquiry and decision making to his students.
- iv) Knowledge is sacred and its implementation brings power this has to be understood and imparted by a teacher.
- v) He has to maintain basic human dignity of students while maintaining discipline.
- vi) He has to be thoroughly prepared for the lessons to be taught and be punctual in his behaviour.
- vii) He should not divulge confidential information about students except to legitimate enquirer.
- viii) He should not incite students against other students, teachers or administration.

ix) He should not indulge in private tuition for extra remuneration. This lowers the dignity of teacher in the eyes of children.

x) He has to practice what he preaches in setting a standard of appearance, behaviour, character, dynamism and inspiration. It may be that his own child is amongst his students or in some other school where he expects the same from its teachers.

#### **b) With parents**

i) The effectiveness of teaching learning process depends on cooperation of parents hence a friendly relation is necessary.

ii) The respect towards basic responsibility of parents for their children has to be shown so as to develop children's confidence in parents.

iii) Regular confidential exchange of information serving best interest of children has to be maintained.

iv) Parents have to be informed about progress of children in terms of schools objectives on their total personality development.

#### **c) With other teachers**

i) Deal with other teachers in the same way he himself wishes to be treated.

ii) Speak constructively of other teachers but report honestly to authorities in matters involving welfare of students, school system and the profession.

iii) Participate in all faculty activities meant towards growth of the school and bear his responsibility fully.

iv) Stand by other teachers who have acted on his behalf, at his request and are dutiful in their attitude.

v) Maintain active membership in teachers' professional organisations.

vi) Strive for continuous professional growth by study, research, travel, attending conferences etc.

vii) Refrain from malicious gossip, public criticism of the school system and disclosing public confidences.

viii) Always be sympathetic and helpful in contact with other teachers and avoid jealousy.

ix) Teaching is a sacred duty involving joyful sacrifice, attractive in ideal and practices and through a life of a teacher sincere and able young people should want to enter teaching profession.

#### **d) With Administration**

i) A democratic administration operates on the principle that everyone can and should play a part in shaping the policies that will affect him. So an administrator is more like a coordinator facilitator creating channels for suggestions, discussions, solutions and implementations and teacher has to cooperate in this process by his constructive participation.

ii) A teacher has to maintain loyalty to the employing institution in offering his professional service.

iii) It always helps to see the situation from other persons' point of view especially when that person has an overall view of the administration of the institution and has to be answerable for implementation of policies and procedures of the school authorities. A teacher should cooperate in the development of institutional policies and assume his professional obligations.

iv) A teacher should refrain from discussing confidential and official information with unauthorised persons.

**e) With Community**

- i) A teacher is respected by community so he has to maintain that faith by sound character and behaviour.
- ii) He has to be loyal to school, community, state and nation.
- iii) He has to perform duties of citizenship remembering duties and rights are the two sides of the same coin.
- iv) He has to avoid partisanship by not mixing his political views with his obligations to his students, and community.
- v) He has to work for the strengthening of community's moral, intellectual and spiritual life for this. He has to exult service above personal gains.