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ROLE OF VALUE ORIENTED EDUCATION FOR PEACE AND HARMONY IN OUR SOCIETY: PERSPECTIVES OF UPANISADIC THOUGHT

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Abstract: India is a very large country. We have the second leading population in the planet. In India value based education is the actual need. As we see how the society is diminishing in case of value day by day. To days Indian youths are little bit confused because of the great dealing with the new technological devices, information explosion, and violent news by the press and media. Hence value based education must be imparted in today's institution. Peace and Value education have the important input to maintain national integration and communal harmony in the society. In this paper the role of value to maintain the peace and harmony is discussed in brief with the point of view of the *Upaniṣad*.

Index Terms - Upaniṣad, Harmony, Integration, Value, Peace, Society, Humanity, Education

I. INTRODUCTION

Education has been recognized as a central element in development. It is considered as a vital impute in modernization. It is not possible for a society to stay energetic and vigorous without education. Education is important in all country as well as every society, because it promotes the knowledge, skills, habits, harmony, values, attitudes and understanding of the people. It is also considered as the backbone of the development of society. It helps people to become a helpful member of the society and to build up an positive reception of their cultural tradition and live more pleasing human lives. In India value based education is the real need. As we see how the society is diminishing in case of value day by day. To days Indian youths are little bit confused because of the great dealing with the new technological devices, information explosion, and violent news by the press and media. To indoctrinate the value system in their puzzled mind and make them value oriented commanding leaders, educational institutions should take the initiatives to impart value based divine knowledge to this new generations self self-reliance. Value education would help students earn a significant place in society and contribution to maintain national integration, peace, communal harmony in our society. Education without value is like a blossom without smell. We should realize that character building is equally important as career building and success should be based on values. Hence value based education must be imparted in today's institution. National integration is crucial for any inhabitants with socio-cultural, religious, linguistic and geographical diversities. And for a country like ours, it is

still more necessary. Peace and Value education have the major contribution to keep up national integration and communal harmony in our civilization.

Value and utility of Value based education: The word value comes from the Latin word *valere* and in French it is called *valeur* from which it takes the form. It implies the feeling of desiring or wanting something strongly. It conveys the concern for the need of human heart. The term value is also employed as a philosophical equivalent to goodness, excellence, desirability etc. Which are attributed to certain objects, states and situation. Now, to define value from Indian perspective, it should be mentioned that here, philosophy is a way of life. So in case of values also, it is noticed that they are closely associated with human life. So in Indian life, values are in practice, not only in theory. They have more impact on different needs of human being in comparison to the western society. We can judge them from the day to day life of an Indian society, and not from only doctrines. In India from the very ancient periods, values are generated as a continue thought provoking process and the undertaking force of human behavior.

Human being can be recognized in many ways, though, primarily, human is a being that has values and creates values. Human is a exclusive creature that need to live together and compact with each other. The purpose of life is not only to satisfy material desire and aspirations of life but also improve individual as a human being and in spirit. The purpose of the value education is to create values and raise individuals who convert their values to behaviors. Values cannot be gained by telling or describing. They should be experienced directly, internalized and should be given with the feeling related to them. The requirement of the values education is to prepare atmosphere to the child where he can use his freedom. The purpose of educational institution is not only to provide knowledge but also get the learners to gain values that make human being human. The primary goals of schools are to get learners to gain values that are clearly stated or not stated in school programme and make contributions to their moral values and affect their characters positively. Value education is necessary for each country and its society, where moral values need to be understood by every persons in own interest. There are various aspects of value education for learning of child is school of elementary level where students learn manners, discipline, respect, and regard for elders. Value education starts from family and continues in whole life of person. Peaceful co-existence and honoring feeling of others is theme of education in life of person. Country like India is ideal place for learning peace and harmony and value of life, where people of different communities, tribes ideologies and religion reside having faith in each other and help in need.

Values in modern society: Value based education is highly needed in our contemporary society because our lives have turned into more depressed. The quantity of education has considerably increased but the quality has decreased. The number of educated people has reached at a high level, but slaughter, hatred, selfishness have extend out like wildfire everywhere. Many institutions are opened, but only few civilized people are formed. Degrees are existing for all, but self-respect has gone down. Trained people are produced by many institutions, but sincere people are very few. Many books are written, much research is done, many professional achievements are attained, but humanity has gone away for modern society and civilization. The goal of education in every country is the development of desirable values. Evidently, it is important to know as to what values are held by its school students. We see today the disintegration in society. One of the reasons for the disintegration is conflicting values. If we go through history we find that the society is changing rapidly. The impact of the west has brought about changes in it. The western ways of thinking, dressing and behavior influenced the Indians. This impact of still seen in every large society. It is rather increasing. Therefore value based education is highly needed in our modern society. Value education should make every individual capable physically, mentally, intellectually, emotionally and spiritually. Hence, some universal ideals of love, peace, respect, tolerance, harmony, forgiveness, co-existence and non-violence should be accepted by all the educators worldwide. These values are truly necessary, devoid of which our society cannot maintain itself and people will forget human race. Values have social, psychological, economical, spiritual and philosophical aspects. They have a wide impact. Not a single essential action in life of a human being can be said to be valueless. Thus if values are good, life will be peaceful and useful, if values are undesirable, life will be burdensome and unwanted.

Upanisadic thought for peace and harmony: education is a process that leads the individual as well as society to progress. According to Swami Vivekananda, "education in the manifestation of perfection already in man". The *Upaniṣad* reflects the same view regarding education through its various teachings. The entire *Upaniṣad* is very famous for some unique features of the *Upaniṣadic* education. The teacher shows to his pupils a completely integral approach to the problems of human relationship. The entire education is based on integral of human. Once of the central themes underlying all the *Upaniṣads* in the *Brāhman* and *Ātman* are identical. This *Brāhman* is the ultimate goal and the teacher intends to bring his worthy disciple to the goal, step by step. The

education of the *Upaniṣad* laid emphasis on their simultaneous and harmonious development. As a social being, along with spiritual development or self realization, man has to discharge social duties and to maintain social peace. The teacher always encouraged his pupil to spread and preserve its rich cultural heritage. The highest aim of education is *mukti* or *Brahmānubhava*. The ideal of all education, all training should be the man making, to make the man grow. The *Upaniṣad* declares that a man can be said happy if he is mentally firm, physically strong, and most swift and alert. The aims and objectives, method, teacher pupil relationship, the content and evaluation in education have been reflected in the peace invocation on the *śānti-mantra* of the *Upaniṣad*. The mantra is – *Om saha nāvavatu | Saha nau bhunaktu |*

Saha nau bhunaktu | Saha vīryam karavāvahai |

Tejasvināvadhītāmastu | Mā vidviṣāvahai |

Om śāntiḥ śāntiḥ śāntiḥ |

The translation of the mantra runs as follows – May he protect us both collectively, may he encourage us both together, may we work conjointly with great energy, may our study be energetic and effective, may we not dispute or disgust. Let there be peace and peace and peace. According to the *Upaniṣads* the main aim is *mokṣha* which is acquired by the acquisition of knowledge, the performance of social and religious and above all the formation of character. The Indian doctrine of four *Puruṣārthas* is a comprehensive theory of human values. The four *Puruṣārthas* are: *Dharma* (moral values such as duties, virtues, etc), *Artha* (wealth and political values), *Kāma* (Happiness and aesthetic joy), *Moksha* (Liberation or true self-realisation). The term *Puruṣārthas* suggests that man consciously and knowingly seeks the realization of values. Hence they are human values. They are not merely desired by man but they are desirables. They are worth-while experiences or objects. Human awareness of them and their deliberate pursuit makes them human values or *Puruṣārthas*. Thus *Puruṣārthas* are human values because they are consciously sought by human being. In addition, they accomplish the specifically human needs and benefit. From the *Upaniṣad* we find out some most adorable thoughts which provide our generation human values from Indian culture. Namely:

Satyam vada | Dharmam cara |

Mātr̥devo bhava | Pit̥r̥devo bhava |

Ācāryadevo bhava | Atithidevo bhava |

Swaddhyayanmā pramadah |

The translation as follows- Speaking the truth, going on the path of Dharma, giving respect to parents and teachers as well as the guest, daily studying the religious and spiritual books.

The *Upaniṣad* are the greatest monuments of culture, human intelligence and wisdom. The *Upaniṣad* furnish us a glorious picture of educational system that prevailed in ancient India. The system is known as Gurukul system. This system is recognized even today as one of the greatest constitutions of India to the field of education. According to the *Upaniṣadic* teacher, education is which leads to liberation – “*Sā vidyā yā vimuktaye*”. The Gurukul system of education was catholic in outlook. The teacher had universal outlook. They were bold enough to bring about change in the outlook of social ethics, social traditions and norms. The teacher gave liberal education in the true sense. It is liberal because it instilled among the students a liberal outlook. In *Upaniṣad*, every student entered the Gurukul with a vow – *ṛtam vadiṣyāmi | Satyam vadiṣyāmi |* The students promised to his teacher that he will speak the truth. There is nothing higher than truth. The *Mahābhārata* says – “*Nāsti vidyāsamaṁ cakṣu | Nāsti satyasamaṁ tapaḥ.*” We come to know from the *Upaniṣad* that respect for truth and moral order are essential qualification for every individual. Humanity, truthfulness, duty or lay of human relationship, charity, search for wisdom, social sense, respect for elders, obedience, discipline, humanism, harmony, ethical and spiritual values are noble qualities of pupil which they should have acquire from *Upaniṣad*.

Social obligation demands that a person must know how to receive from the society, but he should also know how to give to the community or society to which he belongs. One, who receives but does not give to the society, actually does not maintain the social relationship or obligation. The *Upaniṣad* tells to give with faith. *Śraddhā* means earnest belief, trust, loyalty, confidence, etc. Devotion, adoration, oblation, sacrifice and prayer become full and blemish less if only they are performed with *śraddhā*. The manner of giving is very important. So whatever he gives, he has to give with due respect. He has to give with graceful manner, and humanity. The holy *Upaniṣad* advised the student to give generously with modesty but never with any display. Charity or *Dāna*

is practical ethics which promotes peace and harmony in our society by favoring economic equality. The gift of a man who possesses faith is the real gift. So the *Upaniṣad* declares the same truth – *śraddhayā deyaṃ | Aśraddhayā adeyaṃ |*

Śriyā deyaṃ | hriyā deyaṃ |

Bhiyā deyaṃ | samvidā deyaṃ |

The ultimate message of the *Upaniṣad* is peace and harmony. Being peaceful is the ultimate goal of the world. Morals are concerned with the principles of right and wrong in conduct and character of upholding good behavior. The *Upaniṣad* delivers the classic message of high morality to the departing students and through him to the entire humanity. In *Upaniṣad* we find innumerable concepts and value which are distinguished as evergreen, till today, in the whole world. These concepts are very useful in the present context also for the greater benefit of the society. The ancient Indian society is very rich with such universal concepts and values delivers by the *Upaniṣad*. In the field of education also we find some beautiful narratives described in the *Upaniṣad*, which have been inspiring thousands of age later. They are still alive in the Indian society as eternal values which are reflected in the thought of the whole society.

Conclusion: Value based education is deep-rooted in Indian philosophy and culture. Educational institution plays a significant role in the promotion of value. The *Vedās* and *Upaniṣad* from the source of inspiration for value education. In the Vedic era, in *Āśrama* education, the *Guru* insists his *śiṣya* to follow certain values the whole time of his life. Socialist, worldly, democratic, justice, liberty, impartiality, and fraternity, self-respect of the individuals and integrity of the nation are the ultimate conditions in the constitution. Our values in life must draw their inspiration from these ideals. Education always cultivates good social relationship from the childhood itself. Students belonging to different religion, caste and study together and a brotherhood love is developed. Education gives a holistic development to the learners. Education installs ethical values and makes the learner understand that most aspirations are common in mankind. Values based education produce presence who seeks to learn the wisdom distilled from previous generations and from those of learning and wisdom in their society. Value based education also is the key in achieving harmony in our society. The *Bhāgavat Gīta*, *Upaniṣad* and *Vedās* raise and attempt to answer ethical question in varying ways. Mahatma Gandhi, Swami Vivekananda, Rabindranath Tagore, Dayananda and Sri Aurobinda were those contemporary philosophers whose life style was evolved out of their own experiences of ethical principles based on their perception of values. They found the values of our ancient texts are still very much relevant in today's society.

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