

A Study on the social values of Valmiki Ramayana

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Abstract - Our history our religious writings can provide us with this instruction. Our religious books address every facet of social growth, including social, intellectual, and other qualities. Our magnificent epic, the Valmiki Ramayana, has everlasting ideals, moral values, cultural values, and spiritual values that are highly regarded in the development of civilization. It will serve as a basis for the development of many social values. If a country's growth is quick, it is vital to construct a healthy society. This research was carried out in order to spread values and their relevance in life. A pupil can be provided a comprehension of a lesson received through the school curriculum. People may be taught about brotherhood, marital love, moral living, and other topics in society via stories.

Keywords - Social Values, Valmiki Ramayana, moral values, value, etc.

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INTRODUCTION

Today's man has become so enamored with material prosperity that he has lost sight of his humanity, religious beliefs, and cultural heritage. In contrast, although the rest of the world is able to indulge in physical avarice, India's position is extremely different since its human values are viewed in terms of the country's wealthiest citizens. It is a land of righteousness in Bharat. In this land, many great men and women have been born, and even the goddess herself has taken human form.¹ In this case, it is the man's inner qualities that are valued, not his apparent look. To ensure that the rich cultural history of India is not forgotten, it is essential to teach value education through schooling.

Concept of Value

Humanity has come a long way in the age of science, and we are now able to travel to other planets and satellites. Today, however, science is being abused for selfish purposes, leading to war and the annihilation of humanity as a result. That's why it's so important for people to have a better quality of life, even in the most challenging circumstances.

A quality's degree of excellence can be measured by looking at its relative worth, utility, or relevance. According to the Oxford English Dictionary, value means "worth" or "appropriate." The ability to distinguish right from wrong is a measure of value. Values are the capacity to distinguish between good and evil in terms of psychological, social, moral, or beauty, according to an expert called Carter V. Good. According to Joshi, a value is just the significance

that a human has assigned to anything. An "anything" here includes any event, circumstance, person or location. There are several ways to explain what value is. An object's price as compared to another object. A person's importance or ideals are implied when it is used for them. A person is willing to put up with a lot for what they perceive as valuable. Not only that, but I've also come to embrace death on occasion. Values are a set of ideas or behaviors that a person adheres to because they are deemed desirable, significant, and ideal by the society in which they live. They might alter over time. If the individual does not behave, he is viewed as a bad person.²

Maharishi Valmiki

Maharishi Valmiki is a famous aboriginal poet as well as a prominent Vedic saint. Valmiki attained the position of Maharishi via severe penance, worship, and achievement, according to spiritual and ancient texts. After receiving inspiration and favour from almighty Lord Brahma, he wrote the epic Ramayana based on the life of Lord Shri Ram. In Sanskrit, he wrote the Ramayana. The Ramayana is a one-of-a-kind epic written in Sanskrit by aboriginal poet Valmiki. It contains 24000 verses. The Ramayana is frequently referred to as an aboriginal epic. It is divided into seven chapters, each of which is referred to as a kand.

Roots of Values

People should only act in ways that benefit society as a whole, which is why regulations have been

established that evolve through time and are updated to reflect those changes. Some values are regarded neutral or everlasting, while others become policy. Scripture When it comes to everlasting values, Jayendra Dave (1978) asserts that they are not formed by ethnic distinctions or ceremonial practices. These ideals are seen as 'mandatory values,' created by the all-powerful God specifically for the domain of human life.' Aristotle's value rule is that what is good for others is also good for the individual. Aristotle believes that men's ultimate goal is to discover themselves. He is self-sufficient, yet he also relies on the help of others. "Happiness is ultimate and self-serving," Aristotle (1978) wrote in reference to wellbeing. And this is what nature intends. A man's unrivaled ability to think logically and creatively is the greatest, most elegant, and most delicious source of enjoyment.³

Eternal principles and norms for society's good and civil behavior, as well as good standards for oneself and the rest of the world, comprise the moral values. Values have been classified by philosophers. In today's world, the unsolved issue is if all values are moral values or moral values themselves? The features of the values are critical to understanding the different sorts of values.

Different Types of Values Given By Experts

Many experts have tried to list out the values and classify the different values in some specific class. They have described their thoughts in context with the values as follows.

- **Individual values**

A person's particular values include things like moral uprightness; self-discipline; self-expression; physical well-being; dedication; and a strong desire to do one's best. Values vary from person to person. In the creation of values, one's innate inheritance, family milieu, religion, and one's own interest all play a significant impact. These ideals may be observed in every aspect of a person's profession.

- **Social values**

These values are formed as a result of a person's surroundings and the prevailing social norms. Values include things like harmony, collaboration, tolerance of others' emotions, and stewardship of public property. This means that social interaction and issues involving social ideals are covered in the category of social values.

- **Global values**

Values of a spiritual, moral, or religious nature can be found across the world. We can't ignore the importance of global ideals since they are essential. There are universal ideals, such as satya, shiva, sundaram and

religion. As a result, personal values are used as a tool to acquire societal worth. In times of calamity, the importance of social ideals is magnified.

Necessity of Value Education

Values have had a significant effect in shaping society and the nation as a whole. Only a person can be valuable to society and the nation if values have been properly formed, and if values have not been adequately developed, they burden society and contribute to its decline. To summarize, a person, society, and the nation all benefit from the formation of shared values.⁴

- To provide one another sympathy for moral and devotional life.
- To make good citizens in society.
- To make people of other country learn about international understanding.
- To acquire knowledge about life and atmosphere.
- For the development of the merits of secularism.
- For excellent human life and for knowledge and livelihoods.
- For the culture of the tradition of value education.
- To develop feeling of socialism in persons.
- For the construction of all the persons living in society.
- For the all-round development of each person.

The evolution of human values has a lengthy history. Non-abiding values, on the other hand, are present. There are other values that are based on ideology and behavior. By learning about these issues, one may also gain insight into how society has progressed. A person can predict the future of the globe, as well as the future of the individual, the community, and the nation.⁵

LITERATURE REVIEW

Upadhyay Ajay K. (2016)⁶ a study of value education as it is taught in the Bhagvad Gita. To extract values from the Bhagvad Gita's adhyay verses and draw conclusions based on those values. To demonstrate how to use the values of Bhagvad Gita adhyay verses in today's world and to use them in teaching. In this study, 306 verses from the Bhagvad Gita's 700 adhyays that

represent social, moral, emotional, humanitarian, and educational values were used as a sample. Values such as social, moral, humanitarian, and emotional are taken from the verses of the Bhagvad Gita's eleventh adhyay. Values such as social, moral, and emotional are taken from verses selected from the seventeenth adhyay of the Bhagvad Gita. Values such as social, moral, and emotional are taken from verses selected from the Bhagvad Gita's eighteenth adhyay.

Priti J. Chauhan (2010)⁷ an experimental study of development of life values taught through Sanskrit subject to the students studying in secondary school. To construct the program of value education on the selected topic of Sanskrit text books of standard 8. To study the mean scores of post-test with reference to their caste, intellectual score, socio-economic status and achievement score of the students of both the groups such as experimental and controlled group with respect to development of life values by teaching of Sanskrit. To study the scores of experimental and controlled group pretest and posttest by Sanskrit with respect to life value development. For piloting 10 students studying in standard 8 of R.G.A.S high school of Vapi in the year 2006-07 were selected. While for the main experiment 160 students of two schools randomly were selected out of which two similar groups were made.

Nayak (2007)⁸ Implementation and efficacy of value interpretation in a primary school science class, Secondary school students could think about value and make decisions using a value interpretation model. On an experimental group, the effectiveness of a value interpretation model and a traditional teaching style was evaluated. Out of 262 schools in the Surat district, a researcher chose ten. A total of 580 students were chosen as part of the sample. There are 255 boys and 325 girls in this group. The current study was a test of a hypothesis. After translating it into Gujarati, the value decision test created by Prabharamsinh and Vimladevi from Indore was used for data gathering.

Tandel (2006)⁹ a comparison of the life values of primary school teachers in south Gujarat nagar primary schools and district panchayat primary schools. A comparison of the life values of primary school teachers in south Gujarat primary schools and district panchayat schools. The descriptive approach and the survey method were both used in this study. Teachers from south Gujarat nagar primary schools and district panchayat schools were included. By stratified random sampling, 2500 male and female teachers from five districts were chosen as a sample. A total of 125 teachers were chosen from urban primary schools and 1250 from rural primary schools for the study. The B.F. Tandel (2002) teacher value inventory 1, 2, and 3 were used to collect data. T-test and chi square were used to analyze the data.

Panchal (2003)¹⁰ implementation and effectiveness of value interpretation of science subject in primary school, Gujarat Vidhyapith, Ahmedabad. To test the achievement gained by teaching through value interpretation model by the students of both the groups, 156 Students of standard 7 of Talod district were population of the present research. Out of which 10 schools were selected randomly and out of each school students studying in standard 7 were selected by cluster method. Hence total of 421 students were selected as a sample of the school. In which 246 were boys and 175 were girls. As a tool for the research, value decision test, value interview test and value reasoning test constructed by Prabharamsinh and Vimladevi from Indore was used. Moreover, lessons of value interpretation model were prepared and used. The interpretation of data was done by T –test.

Vasuki (2003)¹¹ the impact of value education on high school students, Government, Nagarpalika, semi-government, and Ashram schools were included in the current study as a sample. A total of 720 pupils were chosen as a sample from elementary standard – 5 kids, secondary school standard 8 students, and higher secondary school standard -11 students. The researchers chose 15 value components for three categories of values: individual, social, and cultural. Lesson preparation and lectures were produced based on this information. The impact of value education was investigated using students' pretest and posttest scores. T-test was used to analyze the data.

D. H. J. Joshi (2002)¹², Saurashtra University, Ph. D. level, the effectiveness of value guidance in secondary school texts and a value evaluation methodology for instruction. Study of various values' advice in Gujarati language textbooks for grades 8th, 9th, and 10th. To build an education programme based on a value evaluation model for various values in standard 8th, 9th, and 10th grade textbooks, such as humanity, nationality, love for nature, acceptance of others' feelings, and so on, with respect to the objectives to build an education programme based on a value evaluation model for various values in standard 8th, 9th, and 10th grade textbooks. The purpose of this study was to determine the efficacy of traditional methods of teaching, as well as the values described in standard 8th, 9th, and 10th grade textbooks. As a result, pupils in Rajkot city's standard 8th, 9th, and 10th grades studying in Gujarati language secondary schools in the academic year 2002-03 were included in the study's population. The purposive sample method was used to select 511 respondents from two selected schools.

Kashio (1998)¹³ a comparison of kid nutrition values in the United States and China, The worldwide value survey (1992-93) was employed in this study. A sample of data was obtained from both America and China for study. 1) Three dimensions were identified in the sample data

analysis: self-citation in America and China, succinctness, and study centralized elements. There was a substantial difference in both countries' sources of values, implying that the effect of boys' values was peaceful, but the effect of girls' values was classical. In China, self-citation and succinctness were determined by the children's age and family's location. 2) There were national variations in political, economic, and cultural growth between America and China, despite the fact that the training approach for infant nutrition was the same in both nations.

Banni Kuotsu (1992)¹⁴ A study of value of students of college of Nagaland based on their self- concept. In the present study, total of 716 students of three colleges of Kohima city were selected as sample. The characters of the sample were the representatives of Arts, Commerce and Science. Backward and Non backward class students were also included in the present study. For data collection, self-constructed questionnaire of Sheri and Verma was used. For data analysis Mean, SD and T test were used.

Tara J. Patel (1990)¹⁵ A study of value understanding and value education of secondary school students of Ahmadabad city. 1) To diagnose understanding related to individual social values of secondary school students of Ahmadabad which are taken in research? 2) To know which individual and social values are prominent for in their teaching work by the Principals and teachers of secondary school students of Ahmadabad which are taken in research? 3) For value education, which various techniques and programs and efforts have been made? 4) To know vivid efforts of Principals and teachers for value education. 5) To know vivid efforts of Principals and teachers for questions and solutions of their questions when they are reciprocal cooperation are made.

OBJECTIVES OF THE STUDY

- To study the values inherent in Valmiki Ramayana.
- To study the individual, social, economic and religious values of the verses inherent in Valmiki Ramayana.
- To study the moral and spiritual values of the verses inherent in Valmiki Ramayana.
- To study the national and international values of the verses inherent in Valmiki Ramayana.

RESEARCH METHODOLOGY

The research method is an essential component of any research project. In order for the study to be successful, it is necessary to plan ahead of time. In practice, if we execute some work without planning ahead of time, we will not be able to attain the desired outcome. Before building a house, an

engineer always creates a plan to ensure that the best house is built. Similarly, if the researcher produces a preplan before beginning the investigation, he can develop a deep vision within himself. He can foresee potential issues on the way and skillfully navigate around them.

Research method

The current research is qualitative in nature. The qualitative researchers look at objects in their natural settings and try to figure out how people bring things to their attention. Qualitative research combines numerous personal studies of empirical properties, self-analysis, visits, life stories, observational, historical, interactive, usage, and unification to express the meaning of everyday and difficult human life events. As a result, qualitative research covers a wide range of interconnected and interpretive transactions. In the content analysis process, the reference material is thoroughly examined and comprehended. The key information from it is then grouped differently from the reference book and structured in such a way that qualitative analysis of it is simple. The combination of such acquired information is then used to classify the description and interpretation of it. Though the analysis and combination procedure should not be employed in statistical methods, it will be used in pure qualitative approaches.

Population

A population is a group of people who share more than one feature of interest to the researcher. The population is made up of all of these people or a subset of them. As a result, the population is a basic grouping of individuals, things, books, or situations from which the sample will be drawn. The Ramayana, as inhabited by many creators, is the subject of this study. The creators of the Ramayana are listed below.

- Maharshi Valmiki Ramayana
- Tulsidas Ramayana
- Yoggvashishta Ramayana
- Aadytam Ramayana
- Aanand Ramayana
- Kakkbushndi Ramayana
- Maharshi markndey Ramayana
- Kumudendu Ramayana
- Vidhyaapti krut maithilee Ramayana
- Kumardas janki harn Ramayana
- Radheshyam Ramayana
- Tatvarth Ramayana
- Prem Ramayana
- Sanjivnee Ramayana
- Kamb Ramayana
- Hanumant Ramayana
- Rangnath krut Ramayana
- Bhanu bhakt krut Ramayana

Population of this research will be 24000 verses of Ramayana populated by Maharishi Valmiki which are written in Sanskrit language.

Sample of the research

One sample is a small part or proportion of the population which will be selected for observation and analysis. Anyone can make the assumptions for the population from which the sample has been selected by observing the characteristics of the sample. The one who selects sample should decide the size of the sample considering some important things. The researcher should decide the method of sample selection or should decide the sampling method. Sampling method is the proper planning decided before any data collection is done to make available any sample from the population. There are many methods for sampling which are as below.

- Probability sampling methods
- Non-Probability sampling methods

645 verses of Maharishi Valmiki populated Ramayana which are written in Sanskrit language are the sample selected for this research as value oriented study will be done. The researcher will selected 645 verses from the seven Kands of Ramayana populated by Maharishi Valmiki using purposive sampling method.

Preparation of tool for data collection

The researcher will do data collection on the tool of his selection. The selection of tool is dependent on the type of data to be collected related to the research. The below tools can be used in the researches of survey type.

- Identity list
- Serial criterion
- Measurement list
- Questionnaire
- Opinionative
- Attitude criterion
- Socialism
- Visit
- Semantic differential criterion

Because this is a qualitative study, a data sheet should be created. Before constructing the data sheet, the researcher investigated education-related books, value-education-related books, psychology-related literature, and publications. According to NCERT, 83 important values were considered, including individual, social, economic, cultural, moral, national, international, and spiritual. Personal visits of experienced instructors and experienced professors of education colleges and academic colleges will be made by the researcher for appropriate adjustments in the values included in the data sheet and its acceptability.

Proposed analysis

The researcher will studied individual, social, cultural, national, economic, moral, spiritual and international values which are extracted from Maharishi Valmiki populated Ramayana and analyzed and interpreted them.

RESULTS

The researcher has examined and analysed the personal, social, cultural, national, economic, moral, spiritual, and international values found in the Ramayana by Maharishi Valmiki.

Table 1: the values concluded according to the type of values from the Kishkindha Kand

Sr.No.	Verses (slokas)	Signification	Key words	Value	Type of value
1	स तां पुष्करिणीं गत्वा पद्मोत्पलझपाकुलाम् । रामः सीमित्रिसहितो विललापाकुलेन्द्रियः ॥	Shri Rama became grieved after watching Pampa lake	Griever Shri Rama Sumitranandan	Griever due to separation from wife Sumitranandan	Social value
2	तौ तु दृष्ट्वा महात्मानो भान्तरो रामलक्ष्मणौ । वरायुधो वीरो सुग्रीवः शङ्कितोऽभवत् ॥	Sugriv got suspicious after seeing Shri Rama Lakshmana	Sumitranandan dan Champion and looking	Sumitranandan dan Champion looking	Individual value
3	वचो विज्ञाय हनुमान्सुग्रीवस्य महात्मनः । पर्वतादध्वमूकायन्तु पृथ्वे यत्र राधवी ॥	Hanumanji went to Shri Rama and Lakshmana	Mahatma	Mahatma	Individual value
4	ततः प्रहृष्टा हनुमान्कृत्यवानिति तदचः । श्रुत्वा मधुरभावं च सुग्रीवं मनसा गतः ॥	Hanumanji became happy after talking with Shri Ramchandra ji	Gracefulness	Feeling of welfare	International value

The individual values such as son of mother Sumitra, king of apes, mahatha, Raghu nandan, powerful, bright, king of the kings, the one having face as moon, the one having powerful hands, abstinent, capable, sweet spoken, excellence, knower, princess of Videh, intelligent, religious, bright, polite, king of vultures, etc. are concluded after analyzing the values concluded from the Kishkindha Kand.

Social values extracted from Ramayana

This value is necessary with reference to social development in social value. In it social justice, social service, family spirit, compassion, social status of females are included.

Table 2: Social values extracted from Ramayana

Seven kand Name	Sloka(Verses) No	Total No.
Balkand	4,6,17,20,46,48	6
Ayodhyakand	1,5,12,13,14,18,21,23,24,28,31,35,36,37,39,43,44,45,47,48,57,58,62,6 5,66,67,72,73,74,76,78,79,91,100,101,102,103,105,112,113,115	43
Aranykand	9,10,19,21,36,59,62,63,64,65	10
Krishkindh akand	1,7,10,14,20,22,23,24,25,27,28,30,31,57,58,66	16
Sundarkand	20,28	2
Yuddhkand	29,41,69,74,84,95,110,111,117,126	10
Uttarkand	12,19,20,23,32,36,45,46,48,49,66,75,95,107	14

The administration, care for population, love for son, love for father, father son love, sympathy for woman, sorrow, compassion, love of brother sister, afflicted by wife's separation, feeling of benefit for brother sister, mourn, leadership, intimacy are all social values included in it.

Cultural values extracted from Ramayana

Cultural values help in keeping cultural heritage. Truth, nonviolence, self-help, all religions equal, religious tolerance are all included in cultural values.

Table 3: Cultural values extracted from Ramayana

Seven kand Name	Sloka(Verses) No	Total No.
Ayodhya kand	7,69,	2
Aranykand	8,43	2
Sundarkand	8,9,10	3
Yuddhkand	6,122	2
Uttarkand	39,42	2

By values such as revolutionary palaces like moon, bad luck sign, bathing at river bank, golden deer, splendor of palace, crystal embedded yagnavedi, specialty of carrier, pushkar vimaan are all cultural values extracted.

Economic values extracted from Ramayana

These are productive values. A person should fulfill his fundamental requirements such as bread, cloths and residence and necessary to have and so these values are important.

Table 4: Economic values extracted from Ramayana

Seven kand Name	Sloka(Verses) No	Total No.
Balkand	3	1

CONCLUSION

In the creation of a good society, the Maharishi Valmiki's Ramayana may make a significant contribution. It is possible to learn how to live a good life from the Ramayana. This study's principles for individuals, society, religion, economics, nationalism, spirituality, and international cooperation guide society toward a good and peaceful existence. Each and every person in society may benefit from reading the Valmiki Ramayana, which can assist build their character and personality. In order to achieve salvation, which is both the ultimate goal of one's life and his spiritual growth, every individual has access to the finest advice. This study shows that Maharishi Valmiki's Ramayana has values that are useful in the construction of society. It has been noted that in the current period, individuals are increasingly influenced by materialism, and this has led to a decline in their values. As a result of a lack of self-awareness, the individual has lost touch with his own identity. People's sense of belonging, altruism, brotherhood, and a life guided by policy are all gone. Because of this, there is a mental stress issue.

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